

A N *Sheweth*  
EXPOSITION

WITH

Practicall Observations

CONTINUED UPON

The Twenty-second, Twenty-third,  
Twenty-fourth, Twenty-fifth, and Twen-  
ty-sixth Chapters of the Book of

JOB:

BEING

The Summe of Thirty-seven Lectures, delivered at *Magnus*  
near L O N D O N Bridge.

By JOSEPH CARYL, Preacher of the Word, and Pastor  
of the Congregation there.

ISAYAH 40. 8.

*The Grasse withereth, the flower fadeth: But the word of Our God  
shall stand for ever.*

L O N D O N:

Printed by M. Simmons, and are to be sold at her house in  
*Aldersgate-streete the next dore to the Gilded Lyon.*

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AN  
EXPOSITION

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JOH

TO THE  
CHRISTIAN READER.

TO  
Those especially of this C I T I E,  
who yet continue to promote  
this W O R K E.



*As the Apostle Peter (writing to all the Saints) sayd, This second Epistle, so I may say (and have learned, I hope, to say it without boasting or comparing) This seventh Epistle, Beloved)*

I now write unto you, in all which my desire is to stirre up your pure minds by way of remembrance, that ye may be mindfull of the words which were spoken, and of the troubles

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which were endured before, by this (Great Example of suffering) Holy and patient Job. And though seven, being a perfect number, might hint me a fayre pretence to sit downe and doe no more, yet I am further from thinking what I have done perfect, then I am from desisting (in reference to my owne intention) to perfect (according to that measure of light which shall be given in) what is yet to doe. 'Tis A General mercy, that in an Age wherein the sword hath been called out to doe and hath done so much, there hath been not only leysure, but encouragement for The pen to doe this litle. And 'tis your speciall honour, who still promote this, or any worke of this kinde, that while ye have been engaged in so great a charge for the maintaining of a Warre, and the preserving of peace, ye have not excused your selves in this poynt of charge. And (possibly) it will be no dishonour to this Age in future Ages, nor to This Nation in Foraine Nations, to see or heare, that our spirits have neyther been hurried nor skarred by warres and changes into an indisposition or incompednes for workes of such seriousnes and retirement. What Daniel prophecied of the building of the Wall of Jerusalem, whether literal or mysticall) is true of this Paper-wall (which is no stranger to



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to Jerusalem ) it hath been built in Troublous Times. Except the Lord build both house and wall, they labour in vaine that build in calmest times; and where the Lord buildeth ( though by weake and unskillfull hands ) labour shall not be vaine in stormy times; it shall neyther be labour in vaine, because unfinished for use; nor shall it be labour in vaine, because unusefull when 'tis finisht. The blessing of God ( and without that nothing can ) delivereth all our honest labours from these two vanities, and his bounty delivereth them from a Third. For while we are stedfast and unmoveable, alwayes abounding in the worke of the Lord, as we may have a strong confidence that our labour shall not be in vaine to others, so a full assurance that it shall not be in vaine to our selves. Plaine-hearted Jacob labouring in the integrity of his soule for Laban, onely in keeping sheepe, though his wages ( as envying that he thrived so fast ) was changed ten times, yet he thrived the faster, and he who came over Jordan with his staffe, became two bands. To be sure we can never want eyther pay or reward for that worke which is a reward and can pay it selfe. And though, I know ( and cannot but thankfully acknowledge Honored Sirs ) that this long continued

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tinned worke hath been an occasion of Considerable expence to you, yet I much beleeve that it will not prove any thing of losse to any of you. There is (saith Solomon) that scattereth and yet increaseth, and there is that withholdeth more then is meete and it tendeth to poverty. They that scatter to doe good, sow what they scatter, and that which is sowne in a right soyle increaseth to a harvest. They that withhold what they have, more then is meete, shall not hold what they have, but meete with poverty. As that which is given in charity, for the reliefe of the poore, so that which is given in a due tempered liberality for the use of the publicke, is lent to the Lord, and he will surely repay all that he hath borrowed. Therefore give a portion to seven and also to eight (whether indigent persons, or pious uses) for ye know not what evill shall be upon the earth. If evill come upon the earth, they will be found the best husbands of their goods, who have layd up most in beaven; and if good continue upon the earth, they will not finde any misse of what is so layd up. I write this, not as eyther fearing an abatement of my owne private interest, nor as hoping or looking after an increase of it: but only as a gratefull testimony of what ye have freely done  
for

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for the carrying on of this worke, and as an argument that in so doing ye have not done eyther unwisely or unprofitably for your selves.

As for this peice of the worke now given in to your hands, and published to the view of others, I shall only say, That herein ye have an end of the Controversall or disputative part of this Booke. Jobs friends have now finisht their last reply upon him, and Job hath finisht his last answer to them. For though he continueth speaking five whole Chapters longer, yet he speaketh, rather to the generall state of the Question, then to any of their particular objections, as may appeare hereafter (if God give leave) in the Explication of that large and pathetick discourse. And it was well, that his Opponents would make an End somewhere, and leave what they had offered to the judgement of equall and indifferent moderators. Which may be a just rebuke upon many in this Age, who will dispute and draw the saw of contention everlastingly; as if they thought it a dishonour, when they have sayd all, to say no more, or were resolved never to be satisfied, how much or how often so ever they have been answered. Moderate and modest disputing tends to healing, but the itch of disputing (which an Ho-



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nourable and learned Knight, deceased, would have engraven upon his Tombe-stone ) leaves nothing but a scabby soarenes upon the minds of men, and doth rather widen differences then compole them. Abner ( eyther grieved or wearyed with the tedious protraction of a ciuill warre ) called to Joab ( Captaine Generall of Davids Army ) shall the sword deuoure for ever ? knowest thou not, that it will be bitterness in the end, how long shall it be ere thou bid the people returne from following their brethren ? We have but too much cause to call and cry upon some Leaders in the Scholasticall Warre, Shall your tongues and pens deuoure for ever ? know ye not that it is unpleasant to many in the way, and is like to be bitterness to more in the end ? When will ye returne from following your Brethren ? Eliphaz, Bildad, and Zophar followed their Brother Job long, but they gave it over at last, and returned from following him. Though, I confesse, there is a necessity of contending, and that ( as the Apostle Jude exhorts ) earnestly, both by speech and pen, for the faith once delivered to the Saints ; Yet there are many contentions, which it had been well if they had neuer been begun, or at least quickly ended. And when men revile and blaspheme

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pheme rather then argue, It is beſt to take up that Counſel which good Hezekiah gave in commandement concerning Rayling Raſacke, Answer them not. Solomon hath given us the full ſtate of this duty in a ſeeming contradiction, while in one verſe he forbids us to answer a Foole, and in the next bids us answer him. The foole muſt be answered according to his folly, but the answer muſt be framed and drawne up by the ſtrength of reaſon and wiſedome; that is, the foole muſt be made to ſee his folly, leſt he grow up and be confirmed in his opinion, that what he ſaith is true, becauſe he is not ſhewed the error of it; yet, The foole muſt not be answered according to his folly, that is, if he ſpeake or write wainely and revilingly, ſhewing rather the frothyneſſe of his wit, or the overflowing of his gall, then the ſobriety and ſoundneſſe of his Judgement, he that answers him muſt not conforme eyther ſpeech or ſtile to his, leſt he be like unto him; The answer which we give to another, beareth the image and is the meaſure of our ſelver; And our ill-mannaging of a matter renders us as bad as others, though our opinion be better. Our Maſter Chriſt being reviled reviled not againe, we his Diſciples and followers ought to imitate him, and not to render

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evill for evill, or rayling for rayling, but contrariwise to blesse. While we are called to contending, let us doe it fayrely and candidly; Christ would have us shew love and tenderneſſes to our brethren, as wel as zeale for Him and his Truth. They cannot but doe so, who stand up for truth purely as 'tis the truth of Christ, rather then as it is their owne opinion. And (though I am loath to be suspitious, yet) I greatly suspect, that the reason why many cast so much dirt and dishonour upon the persons of their Brethren, while they appeare as Champions for the Truth, proceeds from a secret desire to procure honour to their owne persons rather then the advancement of Truth. Peace and truth are a blessed payre, and were we more for peace we should sooner find out the truth; But so long as men contend rather for a party or an opinion then for truth, rather for victory and the Mastery then for truth, rather for honour (I had almost sayd humour) and interest then for truth, as we are sure not to meete with peace, so we are extreame-ly hindred and puzzl'd in seeking out the truth. The most probable way to keepe downe some ill-sented opinions, is to lay downe all disputes about them; especially, now, when most if not all Controversies on foote, have been sifted to the branne.



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branne. What therefore remaines but that we waite for light and conviction from heaven, looking how the holy Spirit of truth and peace, will state and determine those poynts upon the consciences of men; And I am fully satisfied that if all would suffer their consciences to answer and reply rather then their conceits and parts, most of our disputers in this age would (like Jobs friends) dispute no more. O That we could a while leave arguing with and answering one another (especially rayling upon and scoffing at one another) and fall to praying for loving one another, according to the utmost tender of Gospel-love. For as love is the complement or fullfilling of the whole Law of God, the scope or intentional end of the Commandement, so it would be the conclusion or finishing and determining end of all the Controversies which arise or are started among men. And I conceave that (in most poynts of difference) a severe and Magisteriall imposing of an opinion upon others in way of dispute, is as bad and as un-Gospel-like, as to impose it upon any by way of power.

Beloved and Honored Friends, ye may perceave how farre my joy, for being arrived at the end of this dispute between Job and his friends, bath

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hath transported me to presse for at least an amicable carrying onne, if not an end of all our disputes; and that (as the Apostle adviseth) speaking the truth (and for the truth or Truthing it) in love, we may grow up into him in all things, which is the head even Christ; From whom the whole body fitly joynted together and compacted by that which every joynt supplyeth, according to the effectuall working of every part, maketh encrease of the body to the edifying of it selfe in love. Love is a knitting, and therefore an increasing grace. That which uniteth many in one, must needs edifie That One, which is the result of such a union. As faith is that Grace by which we receive all from God, so love is that Grace by which we conueigh and divide good among our selves. There is not the least joynt in the mysticall body of Christ, but giveth some supply to the whole, because love is the ligament of it. As we can want nothing while (as the Apostle Jude exhorts) we keepe our selves in the love of God, (whether we understand him of the love of God to us; or of our love to God, makes no difference as to this matter) so we can hardly want any thing, while we keepe our selves in the love of one another. That all who love the Lord Jesus Christ in sincerity,  
may,

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may, by the presence and influence of the Spirit of love, not only keepe themselves, but increase in the love of God, and in the love of one another, till we are fully growne up in him in all things, which is the head even Christ, is the wish and prayer, as it ought to be the endeavour of all and of him who would

S I R S

The 18<sup>th</sup> of the  
Third Moneth  
commonly cal-  
led May. 1655.

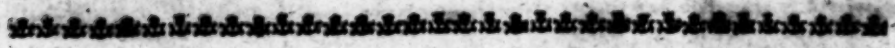
Serve you Faithfully

in love

JOSEPH CARYL



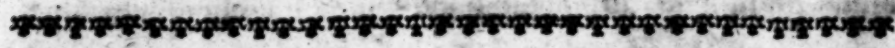
may by the presence and influence of the Spirit  
of love not only keep themselves, but minister  
in the love of God, and in the love of one another  
that the true and fully grown up in him in all  
things which is the head even Christ, is the  
will and power, as it ought to be the evidence  
of all that is in him do in the world



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ERRATA.

PAGE 51. l. 5. for 34. r. 24. p. 72. l. 30. for *Armes* r. *Arme*.  
p. 75. for *surpa*, r. *sema*. p. 245. for *honestes*, r. *hostes*. p. 422.  
l. 11. supple, *but*. p. 447. l. 36. supple, *life*. p. 486. l. 5. supple,  
or. p. 498. l. 7. for *man*, r. *mans* p. 672. l. 36. for 8. r. 8. p. 784.  
l. 29. for *Zeph*: r. *Zech*.



JOSEPH CARYL

AN  
EXPOSITION  
WITH  
Practicall Observations  
UPON  
The Twenty-two, Twenty-three, Twenty-  
four, Twenty-five, and Twenty-six Chap-  
ters of the Booke of  
JOB.

JOB, Chap. 22. Vers. 1, 2, 3, 4.

1. Then Eliphaz the Temanite answered and said,
2. Can a man be profitable unto God, as hee that is wise may be profitable unto himselfe?
3. Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy ways perfect?
4. Will he reprove thee for feare of thee? or will he enter with thee into judgement?



**E**LIPHAZ now enters his third and last  
contest with *Job*; in which some tell us  
that he becometh himselfe like a man who  
seekes Victory rather then Truth: who  
though he hath been sufficiently answered,  
yet will not seem to be overcome; yea that  
he takes up the same weapons to maintain  
this third, with which hee maintain'd his  
two former Encounters; The first in the fourth and fifth Chap-  
ters, and the second in the 15<sup>th</sup>. as if he were resolved to con-

B

tradit

tradict, though he could not confute the reasons wherewith Job had made his defence.

But as such a carriage as this in Disputation is altogether vaine in it selfe, so it is most uncomely in a wise and godly man; who ought not to refuse truth and reason though spoken by an Adversary, but rather modestly to sit downe and confesse his own error and mistaking: And therefore though Eliphaz in this answer or triplication doth but roule the same stone, and move upon the same hinge in generall; still adjudging Job to suffer for his sinne, and to be punished as an evill doer; yet he puts all into a new method, and varies the sceane or manner of his argumentation, which may be reduced to this forme; as if Eliphaz had said: O Job! if thou sufferest all these evils for some cause (as certainly thou dost, for these things could not come by chance, but by the wise disposeure and providence of God) then that cause or reason for which thou sufferest, must either be found in God or in thy selfe: If thou sayest the reason is in God, and that he doth it by his prerogative, thou dost rashly intrude thy selfe into his secrets, and art over-bold or curious in searching into his hidden counsell; and when thou hast made out thy conjectures, we may as easily denie as thou dost affirm: but if thou hast recourse to, and restest upon thy owne selfe for the cause of thy sorrows and sufferings, surely thou canst finde out or pitch upon nothing else but thy sinfulness and abounding transgressions, which while thou refuseth to acknowledge, thou dost but harden thy heart against God, and growest impatient under the rebukes of his afflicting hand, therefore I admonish thee to repent, &c. This seems to be the summe of that whole discourse which Eliphaz gives in this Chapter, as will further appear in the explication of the parts.

Againe we may contract his scope and give it in this brieft; Job having constantly affirmed against his friends, that God equally afflicteth the righteous and the wicked: and having said (which might have gained respect to what he was about to say) that hee pleaded for God (Chap. 21. 4. As for me, is my complaint to man, or for man, no, it is to God, or in Gods behalf.) Hereupon Eliphaz taxes him with this presumption, as if he would needs undertake to be a patron for God, and so to bring him in some advantage, or to stand him in stead, for the maintaining of his cause; therefore he begins his speech with this chiding expostulation; Can man be profitable unto God? or (suppose thou



thou wert (which I shall presently disprove) as thou hast often boasted, righteous, yet) is it any pleasure to the Almighty that thou art righteous?

This seems to be the intent of the whole Chapter, in which we may further take notice of two distinct parts. The first is reprehensory, *Eliphaz* reproves and rebukes *Job* sorely, to the end of the 20. verse.

The second is hortatory; *Eliphaz* moveth *Job* earnestly to repentance, in which he coucheth many Promises, and gives Assurance that it shall not be in vaine, from the 20<sup>th</sup> ver. to the end of the Chapter; Acquaint now thy selfe with him, and be at peace, thereby good shall come unto thee, &c.

The first part, his reprehension begins at the second verse.  
V. 2. Can a man be profitable unto God? There are three readings of these words. First thus, Can a man be compared to God? Some labour much in the defence of this reading, but I shall not stay upon it. For though it be a truth that man cannot be compared to God, how wise or how good soever he is. What's the wisdom or the goodnesse of man to God? Yet the Originall Text doth not freely yeeld it selfe up to that translation which bears this truth.

*Numquid Deo comparari potest homo etiam cum perfecta fuerit scientia. Vulg.*

2. Master Broughton renders thus. Can the humane wight teach the Omnipotent? that word which we render to be profitable, he, to Teach; The Chaldee Paraphrase favours this translation, and some render it so in both parts of the verse; Can a man teach God, As he that is wise may teach himselfe? If a man should be so bold to take upon him to teach God, would God regard his teachings? but I shall passe by this also, especially considering that *Eliphaz* had no reason to tax *Job* with such a Presumption, as if he had taken upon him to direct God how to order his affaires; when as *Job* himselfe (Chap. 21. v. 22.) had strongly repressed and condemned such a boldnesse. Shall any teach God knowledge? *Job* having so lately exalted God above mans teaching (as was shewed in opening that verse) it is not probable that *Eliphaz* should reprove him, as conceiting himselfe wise enough to teach God: Or that he thought *Job* either had done, or was about to doe that which with his last breath almost, he confessed no man could do.

*Quidam verbum יסכון pro docere exponunt in utroque hamistichio. Merc.*

The third is our reading, Can a man be profitable unto God? Can a man? he doth not mean an ordinary weak, sickly, frail man; but a man, yea any man at his best: the word here used

notes a man in his health, strength, and glory; a man in the flower and perfection not only of his naturall abilities, but in the richest furniture and array of his acquired, yea inspired abilities. Take this man, a man of these attainments, a man thus accomplisht, and *Can he be profitable to God?* For as when the Psalmist saith ( *Psal. 33. 17.* ) *A horse is a vaine thing to save a man;* By the horse here, wee are not to understand a leane, poor, weak, slow-pac'd horse, or a strong, swift horse unman'd; Such a horse indeed is a very vain thing to save a man by; Such a horse may do a man more hurt then help when hee comes into danger; but the Psalmist means a horse of the greatest strength, courage, and swiftnesse: A horse exactly man'd, and taught all his postures, even such a horse is a vaine thing to save a man. Againe, when the Scripture saith, *Christ came to save sinners,* we must not understand it of lesser, lower, or of the ordinary sort of sinners only, but even of the highest and the greatest, for such Jesus Christ came to save as well as the least of sinners. So here when 'tis said, *Can a man be profitable to God?* we must expound it of the highest, of the learnedst, of the holiest, of the best of men; *Can a man be profitable unto God?* The word is *El, The strong God;* Can the strongest man be profitable unto the strong, the mighty, the omnipotent, the Almighty God? *Can he be profitable?* Can he bring any advantage, gaine, or profit to God? *Should he reason with unprofitable talke* (saith *Eliphaz. Chap. 15. 3.* ) or with words that bring in no Profit? A word of the same root, signifies a *Treasurer,* who is a keeper of publique Profits ( *Esay 22. 15.* ) *Goe, get thee unto this Treasurer, even unto Shebna.* *Can a man be profitable?* Thus *Eliphaz* reproves *Job* for insisting so often upon his own innocency, as if that were an Advantage to God? As if he had said, how holy or righteous soever any man is, the Lord receives no advantage by him. So that *Eliphaz* (it seems) apprehended *Job* trusting or boasting of somewhat in himselfe, as if he had thought God his debtor, or that hee had done somewhat for which God was beholding to him. And upon this ground, that God is debtor, or beholding to no man; *Eliphaz* undertakes *Job*: And though his supposition was false, yet his position was true, and gives us this profitable observation,

*That the best of men cannot oblige God, or merit any thing at his hand.* That

That which is our duty to doe, cannot merit when we have done it. We cannot oblige either God or man by performing our owne obligation. Thus Christ argues, Luk. 17. 7. *Which of you having a servant ploughing or feeding Cattell, will say unto him by and by when he is come from the field, goe and sit downe to meate? And will not say unto him, make ready wherewith I may sup, and gird thy selfe, and serve me, till I have eaten and drunke, and afterward thou shalt eat and drinke. Doth he thanke that servant because he did the things that were commanded him? I trow not. So likewise yee, when yee have done all these things which are commanded you, say, wee are unprofitable servants, we have done that which was our duty to doe. Where Christ proves, that because the servant had done no more then was his duty to doe, therefore he did not merit in doing it. When you have done all that is commanded you, say yee are unprofitable servants. He that doth all those things that are commanded him, is a man indeed, a man of worth, a man of men, yet (let that be granted that he reacheth to the utmost line of the Command) he is an unprofitable servant, he hath but done his duty.*

There is another Parable in this Gospel of Luke that seems to be somewhat opposite to this (Chap. 12. v. 36, 37.) *And ye your selves be like unto men that waite for their Lord when he will return from the wedding, that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom when the Lord cometh, he shall finde so watching, that is, at their worke. Watching is not meant here of a bare waking, or not being asleep, for a man may watch, in that sense, and yet be as bad as a sleeper: To be found awake, and yet idle, to be found awake yet doing nothing, is as blameable as to be found asleep: So that to be found watching, is to be found intent upon, and labouring in the worke of the Lord. Blessed be those servants whom when their Lord cometh he shall find so watching) what wil he do? Verily I say unto you, that he shall gird himselfe, and make them to sit down to meate, and will come forth to serve them. In the 17<sup>th</sup> Chap. Christ saith; If a servant have been hard at worke in the service of his Lord, even as a man that is come from Plow, or from feeding his Cattell, yet his Master doth not say to him, sit downe to meate, but first bids him gird himself and serve him, and afterward goe to meat. But here 'tis said, the Lord presently*



sently girds himself, and makes his servants sit down to meat, and will come and serve them : so that here he speaks, as if the Lord were much beholding to these servants, whereas before hee speaks of them as unprofitable servants, to whom he was not at all beholding.

For the clearing of these two Parables, we are to distinguish them by their scopes. The scope of the Parable in the 12<sup>th</sup> Chapter is to shew, that the diligent servant shall receive much from the hands of the Lord, or that the labour of the diligent servant shall not be in vaine, or unprofitable to him.

But the scope of the Parable in the 17<sup>th</sup> Cha. is to shew, that the most diligent servant cannot doe any thing that is profitable unto his Lord. He may do that which may be profitable to himselfe, but he can do nothing that can be profitable to his Lord, that's the scope of the 17<sup>th</sup> Chapter, which falls in fully with the Text, and Observation that I am now upon. There is a wide difference between these two parables. To shew what a diligent servant may expect, is one thing, and what the most diligent servant can challenge or require is another. For indeed those servants in the 12<sup>th</sup> Chapter, to whom the Lord administers the Supper, or to whom he ministers at Supper, must say that they are unprofitable servants to the Lord; though they are to acknowledg (to the praise of their Lord) that his service hath not been unprofitable unto them, and they must say so upon these Considerations.

First he is their Lord, they his servants, not their owne ( 1 Cor. 6. 20. ) *Yee are bought with a price, yee are not your owne, therefore glorifie God in your bodies & in your spirits which are Gods.* God is the owner of our bodies and spirits, our selves are the Lords. Now if we our selves, our bodies, and our spirits are the Lorde, then much more are our services his. If the person be anothers, all the work done by him must be his too.

Secondly, the house wherein these servants are feasted is the Lords. The whole fabrick of heaven and earth is his house, He hath set it up to entertain and feast his people in.

Thirdly, All the cheere and good things with which the Lord feasteth his servants ( all the comforts which grace holds out in this life, or glory in the next life ) are of his owne provision, the whole furniture of the Table is of his cost and charge,

charge, therefore they are obliged to their Lord, not their Lord to them; he is indeed profitable unto them, but they are not profitable unto him: They by their sloath and idlenesse might deserve to be sent supperlesse and hungry to bed, but by all their pains and diligence they could not deserve their Supper; *Can a man be profitable unto God?*

Secondly, Observe,

*That God is absolutely Independent and Perfect in himselfe.*

If there be an impossibility that man should be profitable unto God, then he is Self-sufficient, and altogether Independent, in reference to man: He that cannot receive any addition is perfect in himselfe, and he that is self-sufficient, needs not: to receive any addition from another, is an argument of imperfection. And seeing God neither receives, nor can receive any thing from another, he must needs be perfect in himself. *David* ( *Psal. 16. 2.* ) speaking of himselfe ( as the type of *Christ* ) saith, *O my soule, thou hast said unto the Lord, thou art my Lord* ( that is, thou art my Portion and my All ) *but my goodnesse extendeth not to thee, I am not able to doe any good which reacheth to thy benefit, or encrease thy happiness, for thou art mine.* In the 50th *Psalme* the Lord asserts this his own independency; *If I were hungry, I would not tel thee, for the world is mine & the fulnesse thereof.* If I had any hunger ( that is, any defect upon me ) I need not go to the creature to aske a supply, I could supply my selfe if there were any need, but there's none: The Lord is infinitely above all hunger, above all wants and defects whatsoever. He indeed threatens Idolaters, that he will famish all their gods ( *Zeph. 2. 11.* ) Idols shall be hungry, they shall be famisht, and have none to administer any thing to them. This the Lord doth, when hee with-draws their respect and worship, that name and reputation which once they had in the world from them; worship is the food of Idols, that keeps livelesse Idols ( as it were ) alive, and therefore fals gods are famished, when their false worship is cast downe; but who can famish the Lord? If I were hungry, &c. I would not tell you; *Can man be profitable unto God?*

But it may be objected; Cannot a man be profitable to God? is man no advantage, no help to him? why then ( *Judg. 5. 23.* ) Sings *Deborah*, *Curse ye Meroz, said the Angel of the Lord,*  
curse

curse yee bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty. It should seem then that the Lord had need of the help of these inhabitants of Meroz, and if they had come forth, it had been an advantage to him, why else were they cursed for not coming forth to the help of the Lord?

I answer, man is said to help the Lord, when he helps in the Lords cause. Personally the Lord needeth not my helpe, but the Lord may be helped relatively, in his Cause, and in his people. Thus we help the Lord, when we help man, when we help the Church, and people of God; It is our honour as well as our duty, to help his People, and give assistance in his Cause; This the Lord takes so well at our hands, that he reckons it as help given to himself.

Again, if wee consider the help as given to the Lords people, we are not to conceive that the Lord needed the helpe of these men of Meroz, as if hee could not helpe them himselfe without the assistance or ayd of man. For when he seeth that there is no man, then his owne arme brings salvation, Isa. 59. 16. 'Tis the duty of man to come forth and draw his sword in the Lords quarrell against the mighty, but the Lord needeth not the sword of man to subdue the mightiest.

Secondly, It may be objected; *Cannot man be profitable unto God?* he speaks of the Church of the Jewes, in such language as implies them a profit to him. *Exod. 19. 5. Now if yee will obey my voyce indeed, and keep my Covenant, then shall ye be a peculiar treasure unto me above all people.* And is there no profit in a treasure? Again, *Deut. 32. 9. The Lords portion is his people, Jacob is the lot of his inheritance.* Hath a man no profit by his portion? no advantage by his Inheritance? Now if the Lords People be his Portion, his Inheritance, his Treasure, his peculiar special treasure, how then can it be said, they are no profit, no advantage to him?

I answer, the Lords people are his treasure, not because they enrich him, but because he hath a high esteem of them. The Lords People are his treasure, not because they profit him, but because he protects them: If I say to a man, you shall be a treasure to me; I may do it, not because I expect any profit from him, but because I have a high esteem of him, and resolve



resolve to protect and defend him as I do my own portion and treasure ; In this sense doth the Lord say of his People, *Ye are my treasure.* We esteeme treasure, and treasures are under protection, lest any take them from us. Thus the Lord speaks of his People, not that he hath any profit or gaine by them, as men who ordinarily have Portions and Inheritances in Fields or Houses which are their stock and livelihood. Indeed there is a Revenue which the Lord hath by his People as they are his portion ; that is, a Revenue of glory and honour, not a revenue of profit. But if you say glory and honour is profit, and an advantage to man, is it not then an advantage to God to be glorified by man ?

I answer, It is no advantage to God when he is glorified by man. Our glorifying of God doth not add any glory to him that he had not, but it is only the setting forth of that glory which he had; there is no encrease of his fullnesse by all the honour and glory that the creature gives him. We are commanded to glorifie God. (*Matth. 5. 16. Let your light so shine before men, that they may see your good works and glorifie your Father which is in heaven.*) But God doth not receive any additionall glory by us, how much or how clearly soever our light shineth before men. A candle adds more light to the Sun, then all the creatures in the world can adde to the glory of God, when they have studied his glory, and laboured to glorifie him to the utmost all their dayes.

Thirdly, that of David may be yet objected, *Psal. 4. 3. The Lord hath set apart for himselfe the man that is godly.* And if so, then it seems he intends to make some profit of him ; it is an allusion unto those that vend wares : A Merchant looks upon this and that commodity, and then saith this is for my turn, this I like, *set it apart for me.* Seeing then the Lord sets the godly apart for himselfe, it sounds as if he meant to make some gaine or advantage by him.

I answer, the meaning of that Scripture is not, that God sets a godly man apart as one that he gets profit by, but as one that he intends to bestow mercy upon ; or he sets him apart for service, not for gaine ; The Lord serves his own ends by the service of man every day, and sets apart the godly man for his speciall service.

Yet a little further, I shall demonstrate that a man cannot be profitable to God.

First, God had all perfection before man was, therefore man cannot profit God. *Psal. 90. 2. From everlasting, and to everlasting thou art God, that is, thou art infinite in glory and excellency from everlasting. God was God as much before there was a creature, as he hath been ever since the creatures were; therefore creatures adde nothing at all to him.*

2. All the goodnesse and profitableness of man comes from God, therefore no profit goes unto God from man: that's the Apostles argument, *Acts 17. 25.* where he shews that man cannot advantage God, no not by worship. *He is not worshipped with mens hands as though he needed any thing.* What, doe you think God calleth for your worship, because he needs your worship? or as if hee could not tell how to be without your worship? Nothing lesse; *Seeing he giveth to all life and breath & all things.* He that gives all things to all men, needs nothing of any man: heres the Apostles argument, the Lord giveth out all things, life, breath, and all comforts whatsoever to all men, therefore he needs nothing of any man, no not the worship of any man. *1 Cor. 4. 7.* The Apostle assigns that reason against boasting: *What hast thou that thou hast not received, wherefore then dost thou boast? When do men boall? even when they think they have done God a good turn. What hast thou that thou hast not received? therefore why dost thou boast as if thou hadst not received it.* What can he receive of us from whom we receive our all? And though wee must returne all to him in a way of thankesfulnesse and duty, yet God needs not that we should return any thing to him in a way of largesse or supply.

3. Take this demonstration of it; they who live much in God, even they (upon the matter) need little or nothing of the creature; they (upon the matter) are Independent as to the creature who depend fully upon the Creator. The good or evil of this world is not much to them, who are much with God. They have but little to do with the creature, and can do well enough without the creature. (*Hab. 3. 17.*) *Although the figtree shall not blossome, neither shall fruit be in the vines, the labour of the Olive shall faile, and the fields shall yeeld no meate; the flock shall be cut off from the fold, and there shall be no herd in*

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the stalls; yet *I will rejoyce in the Lord, I will joy in the God of my salvation.* As if he had said, what if all creature comforts are taken away from me, I can live upon God alone. The life of a Believer is much above the creature, how much more is the life of the Creator? The Apostle (2 Cor. 6. 10.) speaking of himself, saith, *as having nothing, & yet possessing all things.* If Paul by the high actings of his faith & dependencies upon God could say he possessed all things, while he was as having nothing in the creature. Surely God hath all, when he hath nothing of or from the creature; He may say in the strictest sense, *having nothing (of these things) and yet possessing all things.* Lay these two observations together.

First, *That the Creature cannot oblige God.*

Secondly, *That God is Independent, absolute, perfect without the creature,* and the result of both will rise up in these eight conclusions.

First, this will follow, *That we should not murmur, nor be discontented with our Estate whatsoever it is, why? we are not profitable unto God, we have deserved nothing at his hand.* Discontent ariseth from pride, from an opinion that we are not answered according to our worth; we should never be discontented, were we convinced that we are altogether worthlesse. Do but sit down in this thought that man cannot be profitable unto God in any state, and then be discontented with your state if you can.

Secondly, If the creature cannot be profitable unto God; Then, *all that God doth for man, yea for Angells, proceedeth from his free grace.* We give him nothing afore-hand, nor any thing afterward, therefore it is grace before, and grace after grace in all. We receive grace when we have no grace, and we receive more grace when we have it; yet by the grace we have we do not deserve to receive more; As we received the first grace, meerly of grace, so we doe the second. No man is aforehand with God; if any think they are, let them shew their Bills, what they have brought in, and it shall be acknowledged. Rom. 11. 35, 36. *Who hath first given, and it shall be recompensed to him again? For, of him, and through him, and to him are all things, to whom be glory for ever, Amen.*

Thirdly, If man cannot be profitable unto God, then as



none should dare to come to God in their owne worthinesse, so none should feare to come to God because of their unworthinesse. We should not be discouraged, though as yet dead and fruitless, though vain and unbelieving; The worst of men should not keep off from God, because they are unprofitable, seeing the best cannot profit him. *If we have don much it is nothing to the Lord: and if we have done nothing, it is no barr to the Lords doing much for us.* God will not turn us back because we bring him nothing, nay he invites us to come without any thing (*Esay 55. 1.*) *Ho everyone that thirsteth come to the waters, buy, &c.* Here is buying, but for what? for profit? no, but come buy wine & milk without money and without price. God doth not expect any profit; there is a kind of buying, but its not for money, nor for money worth. As the Lord sometimes sells his people, so he alwayes sels his graces and comforts, for nought (*Psal. 44. 12.*) *Thou sellest thy people for nought, and dost not encrease thy wealth by their price.* That is, thou leavest thy people under miseries and afflictions, by which it doth not appeare that thou gettest any honour. Now as the Lord doth sometimes sell his people, so he also sells his mercy and grace to his people (as to any desert of theirs) for nought; hee sells without money and without price, therefore be not discourag'd if you have nothing of your own of any worth to present unto him. Say not, *Wherewith shall we come before the Lord?* The poorer you come in your owne thoughts, the richer you shall returne; For he filleth the hungry with good things, but the rich he sendeth empty away.

Fourthly, If man cannot be profitable unto God, then our gifts and parts, yea our holinesse and graces do not make us necessary unto God. God may say unto the great Ones of the Earth, I have no need of you, and to the rich I have no need of you, and to the wise, I have no need of you; yea he may say unto the godly and to the holy, I have no need of you neither. There is no creature necessary to God, seeing he cannot only (as we say) live, but live in the heights of happinesse without the Creature.

Fifthly, *If no man can be profitable unto God,* then whatsoever God requires of us, he aims at our profit, and not at his own; all is for us, or for our good, which will appear more fully in the  
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opening the next clause ; *He that is wise may be profitable to himself.* The Lord hath designed all our wisdom and obedience to our own benefit : So *Moses* spake to the people of *Israel* (*Deu. 6. 24.*) *The Lord commanded us to doe all these statutes, to feare the Lord our God for our good alwayes, that he might preserve us alive, as it is at this day.* It is not for the Lords good, but it is for our good that he commands, and we obey. And as the Lord commanded all things in the Law for our good, not for his own : so he commands us to believe the Gospel not for his good, but for our own ; he is not to be saved by it, it is we that are to be saved by it. He doth not call us to work as men do their servants, that he might play the good husband, and get some profit by keeping us hard at labour. Indeed the Lord keepeth his servants hard at labour night and day, they must be continually upon duty : But he doth it not ( as I may say ) to play the good husband, to encrease his stock by it, but it is for our profit. That which *Christ* speaks (*Mar. 2. 27.*) about the Sabbath, is true of all other the commands of God, we are apt to think, that God requires a seaventh day, because it is for his profit and advantage ; no faith *Christ*, the Lord hath not an eye to himselfe, but to man ; *The Sabbath was made for man* ; that is, for mans advantage, that he might look heaven ward, that he might worke in the things which concern his owne blessednesse, therefore hath the Lord appointed him a resting day. *The Sabbath was made for man, and not man for the Sabbath.*

Sixtly, Then our disobedience cannot hurt God, our sinnes cannot disadvantage him, impair his blessednesse, or diminish his glory. As mans obedience is no profit, so his disobedience is no disprofit to God. Sinners shall be punished, as they who have wronged and dishonoured God, they shall be dealt with as such : But really, all the sinnes of the world doe not bring any damage or disadvantage to God ; *Elihu* is expresse to this point, in the 35. Chap. of this Book, vers. 6, 7. *If thou sinnest, what dost thou against him ?* ( Every sin is against the mind of God, but no sinn is against the happinesse of God ) *or if thy transgressions be multiplied, what dost thou unto him ?* is God impair'd by it ? Surely no, God doth not loose a pinn from his sleeve ( as I may say ) by all the sinnes committed in the

the world; He hath no dependance at all upon our obedience for his blessedness; our sins cannot hurt him, as our obedience cannot help him, which *Elibu* shews in the next verse; *If thou be righteous, what givest thou him? or what receiveth he of thine hand?*

Seventhly, hence see the honour of God, that hath made so many creatures, and man especially of whom himselfe hath no need, that hath so many to serve him, and yet needs none of their services. Give God this glory: Wee think those men are very glorious and honourable who have but as much of the creature as will serve thier turn; all creatures are the Lords, yet he is not necessitated to serve his turn by any of them.

Eightly, then, see what an obligation lyeth upon us continually to blesse God, to be thankfull to him, to walk humbly with him, who gives us so many profits, when as we doe not profit him at all. God prizeth that highly by which himselfe hath no benefit; hee prizes the astringes of faith and holinesse highly, but he hath no advantage by them: God gives us profit by these, though himselfe be not profited, though he is not the better by any thing we do, yet we are the better; The Lord binds himself by promise, that the least good we do in sincerity shall have a good reward; *He that gives but a cup of cold water to a Disciple in the name of a Disciple, shall not lose his reward.* But if we give thousands of Gold and Silver to poore Disciples, what profit hath God by it? And yet though none of the profit comes to his hand, yet he reckons it as if all were put into his hand. All the charity and compassion shewed to his people, Christ taketh to himselfe (*Matth. 25.*) *In that yee have done it unto these, ye have done it unto me.* Christ had no need of alms, of visiting or cloathing, yet he counts it as done to himselfe, when we do it to any of his.

*Can a man be profitable to God? as he that is wise may be profitable to himselfe?*

Some give the meaning of the words thus: Doth it follow, that a man can be profitable unto God, because a wise man may be profitable to himselfe? our reading reaches the same sense. *Can a man be profitable unto God, as he that is wise may be profitable to himselfe?* It doth not follow, because *A man may profit*



profit another man, or profit himselfe, that therefore he may profit God. That's the summe of the argument.

*As he that is wise.*

The word in the root of it signifies to Understand, to be Prudent; and by a Metonymie to be happy, or to prosper, because usually affaires succeed well and prosper in the hands of wise men; and happinesse usually followes wisdom; therefore to be wise, and to be profitable, are signified by one and the same word in the Hebrew. So in this Text, *He that is wise is profitable to himselfe*, that is, his affaires shall prosper. We finde this Title prefixt to divers Psalms, *Maschil*, which is as much as *A teaching Psalme*, a *Psalme making wise*, a *Psalme for Instruction*. This Title is given those Psalms, which as they have some extraordinary matter, so usually they are Psalmes of complaint under affliction; and the reason of that is, because there is much instruction in correction, much light of holy knowledge is to be had in the School of the Crosse: therefore usually those Psalms that describe the afflictions of the Church, are called *Maschil*, *Psalms of Instruction*.

*He that is wise*, and instructs: or he that is wise as having received instruction, may be profitable to himselfe. All wisdom is not profitable to man, for there is a wisdom of which the Scripture saith, that *God will destroy it*; a man cannot profit himselfe by that; and there is a wisdom which is *earthly sensuall and devillish* (Jam. 3. 15.) A man (be he never so wise according to this wisdom) shall not profit himselfe by it. There are a sort of wise men *whom the Lord will take in their craftinesse* (1 Cor. 3. 19.) and how can such profit themselves by their wisdom? There are wise men whose thoughts *the Lord knoweth to be but vaine*, that is, unprofitable, therefore these cannot profit themselves: Then what is that wisdom which *Eliphaz* means when he saith, *He that is wise may be profitable to himselfe*?

I answer, The wise man here intended is not the man that is politickly wise, worldly wise, carnally or craftily wise, but the man spiritually wise, his wisdom will bring him in profit. He that is guided by holy and godly wisdom, shall reap the benefit and eat the fruit of it. We have such wisdom descri-

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*Intellexit prudens fuit, per Metonymiam felix prosper fuit, quod prudentibus omnia feliciter cedant; prudentiam felicitas fere sequitur.*

*Maschil, intelligens prudens, carmen erudiens ode didascalica. In titulis Psalmorum ter & decies legitur.*

*Schola crucis, Schola lucis. Luth.*

described ( *Psal. 111. 10.* ) *The feare of the Lord is the beginning of wisdom, a good understanding have all they that keep his Commandements*; he doth not say, a good understanding have all they that know his Commandements, for many may know the Commandements, and yet not have a good understanding; but they have a good understanding indeed that do his Commandements. And when the Psalmist saith, *The feare of the Lord is the beginning of wisdom*, the word *Beginning* signifies not onely the first step or entrance into a thing, but the head or hight of it; so that *Beginning* is as much as *chief*, or *principall*, the best wisdom, the chiet, the top wisdom, the head wisdom, or the head of wisdom, is the fear of the Lord. Job gives the same description of wisdom, in the last words of the twenty-eighth Chapter, *Behold the feare of the Lord that is wisdom, and to depart from evill that is understanding*. Would you know what is true wisdom, 'tis the fear of the Lord: would ye know who is wise? The godly man is the truly wise man, yea he is the onely wise man.

But then it may be questioned, *May a wise man be profitable to himselfe?* Doth not the Apostle say ( *Rom. 14. 7.* ) *None of us liveth to himselfe, &c.* Then how can a man be wise to himselfe? And doth not the Apostle give the rule ( *2 Cor. 5. 15.* ) *Christ dyed for all, that they which live should not henceforth live unto themselves*: If we may not live to our selves, how then doth he say here, that the wise man is profitable to himselfe? He that is profitable to himselfe, lives to himselfe, doth he not?

I answer, First, the wise man must not make his own profit the end or the designe of his wisdom, but he may look upon his own profit as that which will be the issue, fruit, and consequent of his wisdom. A carnall man looks to and loves his work for the rewards sake: A godly man may look to and love his reward for the works sake. ( *Prov. 9. 12.* ) *If thou be wise thou shalt be wise for thy self*, that is, the fruit or the good of thy wisdom will drop into thy owne bosome. *A wise man may look for his advantage in the end of his worke, though he is not to make his own advantage the end of his work*. We are not to make either temporal or eternal advantages, the end of our wisdom; but we may look upon them as fruits and effects that God leads us to by the exercise of wisdom.

Secondly,

Secondly, I answer, a wise man cannot be profitable to himselfe as the founder of his own happinesse, or as having a sufficiency in himselfe to make himself happy; but a wise man may be a means or an instrument of his owne happinesse; and walking in the way of wisdom, he walks in the way to his own happinesse. Thus he that is godly wise, or that feareth God, may be profitable to himselfe.

Hence Observe,

*He that is truly wise, godly and holy, shall find fruit and benefit by it.*

The Apostle (1 Tim. 4. 8.) assureth us that *Godlinesse is profitable for all things.* The greatest gain in the world is Godlinesse, It hath the promises of this life and of that which is to come. Whatsoever drops out of any promise of the Gospel, falls into the lap of a goly man; the promises are his, and therefore the good of the promise is his. When the promises open at any time, and give forth their vertue, they must needs give it forth to him that is wise, to him that is godly, for godlinesse hath the promises. When the Apostle had rebuk'd a sort of men that made godlinesse onely a stalking-horse to get gain, he presently adds, *But Godlinesse is great gaine, if a man be content with what he hath.* Godlinesse it selfe is great gaine, if we have no more, but godlinesse brings in gaine, abundance of gaine, besides it selfe. (Matth. 6. 35.) *Seeke first the Kingdome of God, and the righteousness thereof, and all these things shall be added (or cast in as an advantage) to you.* The Apostle (Rom. 6. 21.) puts a kind of holy scorne upon sinners, come, tell me, *What fruit had you of those things whereof you are now ashamed?* What fruit have you by your folly, pride, worldlinesse, envy, what fruit have you found in these things? Bring me in an account of your gaine by trading in any sin. *The end of these things is death; there is no great profit in that. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.* Here are fruits good store, and all good fruits both for here and hereafter. We can never want fruit our selves, while we are bringing forth fruit unto God: All obedience is attended with a blessing, and though as was toucht before, we cannot be the founders of our own blessednesse, nor must we meerly designe our own happinesse, or aime



at our owne profit (for that is mercenary service) yet we may look at our owne happinesse and profit, yea and Lay up for our selves a good foundation, as Paul adviseth rich men (1 Tim. 6. 19.) We then make the best of our riches, when we lay up for our selves a good foundation. But can a man lay a foundation of his happinesse in his riches? what a rotten foundation will that be? what hay and stubble (In this sense) will gold and silver be? What's the meaning of it then when the Apostle saith, *Laying up for your selves a good foundation?*

I answer, we do it by the right improvement of riches (for he speaks there to rich men) not that we can lay any foundation to build upon beside Jesus Christ, for other foundation can no man lay then that which is laid, even Jesus Christ; but when our hearts are not glued to the creature, but we use them in a holy manner, here's our laying up a good foundation. A godly wise man may look upon his right improvement of worldly riches, as an effect of the grace and love of Christ dwelling in his heart; and thus he may be said to lay up for himselfe a good foundation. And further, a beleever may looke upon his worldly profits as a fruit of the same grace, the Lord having promised that he will blesse and provide for him, so that every way a wise man may be profitable to himselfe. Thus Eliphaz hath at once asserted a possibility for a man to be profitable to himselfe, and denyed any possibility that a man can be profitable unto God, which he further explaines in the next words.

Vers. 3. *Is it any pleasure to the Almighty that thou art righteous? Or is it any gaine to him that thou makest thy way perfect?*

In the former Verse Eliphaz denyed in generall that God receiveth any benefit from man: In this third Verse he speaks the same thing, but somewhat more distinctly, denying first that he receives any pleasure which might add to his blessednesse, or secondly any gaine which might add to his abundance. *Is it any pleasure to the Almighty that thou art righteous? Is it any gaine to him that thou makest thy way perfect?* As if he had said, *Is the blessednesse of God increased by thy righteousness?*

Or

Or doth the perfection of thy wayes augment his treasure? Is he either the happier or the richer by any thing thou art or canſt doe? That's the ſcope and ſence of the words in generall.

*Is it any pleaſure?*

The word which we Translate *Pleaſure*, ſignifies the *will*, and becauſe it is ſo great a pleaſure unto man to have his will, therefore the ſame word ſignifieth both pleaſure and the will. So the word is uſed ( *Pſal. 1. 2.* ) *Bleſſed is the man whoſe delight is in the Law of God; that is, whoſe will is there, or who takes pleaſure in the Law of God, his will being reſolved into the will of God.* Then we take pleaſure and delight in a thing when we conſorme to it, or cloſe with it. The judgment of God is ſo expreſſed upon *Coniah* ( *Jer. 22. 28.* ) *Is this man Coniah a deſpised broken Idol? Is he a veſſel wherein there is no pleaſure?* A Veſſel for the loweſt uſe, as 'tis interpreted, ver. 21. A veſſel in which there is no complacency, it is onely for neceſſity. So the word is taken alſo ( *Prov. 3. 15.* ) *He is more precious then Rubies, all the things thou canſt deſire ( or have pleaſure in ) are not to be compared to him.* And againe, ( *Iſa. 58. 13.* ) *If thou forbear to do thy pleaſure upon mine holy day. What is the pleaſure of a carnal man upon the Sabbath, upon the holy day of God? It is to doe his own will, and not the will of God. If thou forbear to doe thine own pleaſure, that is, thine own will upon my holy day. Thus here, Is it any pleaſure to the Almighty that thou art righteous?* The Septuagint Translate ſomewhat differently, *What cares the Almighty if thou art unblameable in thy wayes?* Thus a man uſually ſpeaks of that wherein he hath no pleaſure, *What care I for it? Is it any pleaſure, &c.*

Notat voluntatem cum complacentia, vel acquieſcentia.

Vas in quo non eſt voluntas.

τι γὰρ μέλει τῷ κυρίῳ, &c. Sept.

*That thou art righteous.*

Righteouſneſſe is two-fold: Firſt of Juſtification ( ſo ſome underſtand it here ) *Is it any pleaſure to the Almighty that thou art juſtified?* Or ſecondly there is a righteousneſſe in Converſation, ſo moſt underſtand it here; *Is it any pleaſure to the Almighty that thou art holy?* Which is the ſame with the latter claule of the Text, *That thou makeſt thy way perfect.*

Further, the word ſignifies to plead our own juſtice, as well as to have a juſtice or righteousneſſe of our own. And thus it

*An oblationi  
est omnipotenti  
quod iustificas  
te? Jun.*

*Se iustificare  
non tam est ju-  
stum esse quam  
contendere &  
conari adversus  
calumnias &  
scelera sibi ob-  
jecta & ex ra-  
tione coram ju-  
dice respondere.*

may be Expounded in this place. *Is it any pleasure to the Almighty that thou art righteous, that is, that Thou dost justify thy self or (as Mr. Broughton) pleadest justice. Dost thou justify thy selfe, or stand upon thine owne integrity, and then think to please God, or to carry the day against man, upon those tearme? Is it any pleasure to the Almighty?* That word fully hits the design of *Eliphaz*, it signifies both *Almighty* and *All-sufficient*, one that hath all in his own compass, that needs not goe out of himselfe to fetch in any supplies or aid from abroad. He is self-sufficient, and he hath a sufficiency for all others. *Is it any pleasure to this Almighty one, that thou dost thus justify thy selfe?*

*Or is it any gaine to him that thou makest thy way perfect?*

As it is no pleasure, so no gaine. The second Verse before opened clears the mind of this clause. What there he calleth profit, is here called gaine, in different words: And the word here used is rendred indifferently both gaine and profit. (*Gen. 37. 26.*) When *Joseph* was cast into the pit, *Judah* said, *What profit is it to slay our Brother, let us sell him; let us make gaine of him that way, slaying him will be no profit to us.* And as it signifies gain, so covetousnes, & the reason is because covetousnes hath gaine for its object, covetousnesse provokes men to seek gain. *Jethro* (*Exod. 18. 21.*) gives counsel that Magistrates should be Men fearing God and hating covetousnesse, or hating gaine, that is not onely all covetous practices, but inordinate desires of gaine, for these lead into unlawful wayes of gaine, even to the perverting of Justice.

*Is it any gaine to him that thou makest [thy way] perfect?* That is, thy life, thy conversation, thy course; what though thou strivest after the highest attainments of grace, the purest purity of life, is this any gaine to the Lord? The Septuagint render, *That thou makest thy way simple.* The simple, sincere, plain way is the perfect way. The perfection of our way is the simplicity, sincerity, and uprightnesse of it.

Another reads, *Is it any pleasure to the Almighty that thy way is undefiled, Or cleane, that thou dost sweep and wash thy way, so that there is no spot to be seen upon it.* (*Psal. 119. 10.*) *Blessed are the undefiled or perfect in the way.* The severall

parts



parts of this Psalm begin with a new Letter, according to the order of the Hebrew Alphabet, intimating that it ought to be learned even of Children, as one of the Ancients infers from it. The undefiled in the way are such (properly) as have been holy or pure from their youth, such as did never corrupt their ways. Timothy is said from a Child to learn the Scriptures. Suppose thy way thus perfect, that none could tax thee with any grosse sin, even from thy Child-hood, could this be any gaine to the Almighty?

*Alphabetarius est hic Psalmus, ostendens parvulos ab ipsis statim elementis & pueritia, inſarmandos eſſe ad pietatem. Hilar.*

There is yet another Translation, which implyeth not only the study of holineſſe, but a boasting in holineſſe, *Is it any pleasure to the Almighty that thou doest justifie thy selfe? Or is it any gaine to him that thou dost affirm thy wayes are perfect?* So it falls in with the third rendring of the former clause.

*Aut an lucro quod integras afferis vias tuas. Iun.*

For the understanding and further clearing of these words, I shall draw them forth into distinct Propositions, which will be as so many Observations from the Text. It may seem a very Paradox to assert that it is no pleasure to the Almighty that a man makes his way perfect, therefore take the sense first in three Affirmative Propositions, and then in three that are Negative.

First, *The Lord hath pleasure in us as we are righteous in Christ.* Yea he loves to hear us boast of this righteousness, and glory in it; and the more we doe so, the more pleasure he taketh in it. (*Iſa. 45. 25.*) Surely shall one say, in the Lord have I righteousness, even to him shall men come, &c. In the Lord shall all the seed of Israel be justified and shall glory. The seed of Israel are righteous in the Lord, and glory in that righteousness; yea the Lord is pleased to hear them glorying in that righteousness, for that's the righteousness of his Son, in whom he is well pleased, (*Mat. 3. 17.*) And because the Church is cloathed with this righteousness, therefore she is called *The Lords delight*, (*Iſai. 62. 4.*) Thou shalt no more be called forsaken, neither shall thy Land any more be termed desolate, but thou shalt be called *Hephzibah*, & thy land *Beulah*, for the Lord delighteth in thee. Thou shalt be called *my delight*, or *my pleasure is in her*. The word of the Text, the Lords pleasure is in the Church, and therefore the Lords pleasure is in the Church, because the Church is adorned and beautified with the righteousness of Jesus Christ; this is

it

it which causeth the Lord to call his Church *Hephzibah*, *My pleasure is in her*. When *Eliphaz* enquireth, *Is it any pleasure to the Almighty that thou art righteous?* We may answer, the Lord hath pleasure in this righteousness, and as he tells the Church, so every perticular Believer, his delight and pleasure is in him.

Secondly, God takes pleasure also in us as we are righteous in Conversation. *David* (*Psal.* 147. 10, 11.) gives a clear proof of it both in the negative and in the affirmative. *The Lord delighteth not in the strength of a Horse, he taketh not pleasure in the leggs of a man.* The Lords delight is neither in Horses nor in men, neither in their strength, nor in their beauty: wherein is the Lords pleasure then? The next words shew us where, *He takes pleasure in them that feare him and hope in his mercy.* This Scripture seems to speak directly contrary to *Eliphaz* in *Job*, he saith, *Is it any pleasure to the Almighty that thou art righteous?* But *David* saith, *The Lord takes pleasure in those that feare him;* therefore we must not understand *Eliphaz* in this sense, as if the Lord had no delight or contentment at all in the holiness of his people; as if it were all one to him whether they are holy or unholy: There is a Generation who say, that all actions are alike, and that it is all one before God, whether men be righteous or unrighteous, whether they doe good or evil: wo to them that understand this Scripture in such a corrupt sense, for the Lord doth not onely hate iniquity, but he is *Of purer eyes then to behold any iniquity.* He hath no pleasure either in unrighteousness, or in the unrighteous, but both righteousness and the righteous are his pleasure. There are three things which I shall touch for the confirmation of it.

First, the Lord cannot but take pleasure in his own Image: Now that righteousness which is implanted in us, and put forth by us, the righteousness of our natures and of our actions, as we are regenerate, is nothing else but the Image of God renewed upon us. Seeing then God cannot but take pleasure in his own Image, therefore it is a wickedness to think that God takes no pleasure in a righteous man or in his righteousness.

Secondly, as this righteousness is the image of God in us, so it is the very workmanship of God upon us (*Ephes.* 2. 10.)

For

For we are his workmanship; we are so not only first in our naturall capacity, as we are men, and secondly in our civil capacity as such or such men, high or low, rich or poor, but also (which is the thing intended by the Apostle) in our spiritual capacity as Saints. Thus we are the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. The same Apostle saith againe, He that hath wrought us for this selfe same thing is God, (2 Cor. 5. 5.) Is it possible that God should have no pleasure in his own works? We read in the first of Genesis, that when he had made the world, the Lord saw all that he had made, and behold it was very good. God hath an All-seeing eye, he alwayes beholdeth all things, but when 'tis said, he saw all that he had made, this imports a speciall act of God, after the manner of men, who strictly view and behold what they have done, delighting in it; Thus the Lord saw all that he had made, he (as it were) came to view his own work, he saw and behold it was very good, he took pleasure in it. Now if God took pleasure in that structure and fabrick of the world, the first Creation, how much more doth he take pleasure in that holinesse which he hath wrought in the hearts of his people, which is a second creation? and that's a more curious and noble structure then this visible world is. The new Creation is more excellent then the old. Therefore the Lord cannot but delight in a righteous person for he is his workmanship. What Job (Ch. 14. 15.) assures himselfe of, is most true in this respect. *Thou wilt have a desire to the worke of thine hands.* Job speaks there of his outward man: my body (he means) was made by thee, 'tis the work of thy hands and thou wilt fetch it back again, thou wilt redeem it from the dust. Whatsoever hath the workmanship of God upon it, he hath pleasure in it as it is his work, and a speciall pleasure in that, which (as any work of Grace is) is his speciall work.

Thirdly, this Consideration shews that the Lord must take pleasure in a righteous person, because he bears the form of his will revealed in his word. Holinesse is our conformity to the will of God: Now the Lord cannot but take pleasure in those who conforme to his will. Samuel tels Saul (1 Sam. 15. 22. and there he useth this word in the Text) *Hath the Lord*



*as great delight in Burnt-offrings and sacrifices, as in obeying the voice of the Lord?* God gave thee a word, a Command, to which he expected thy conformity, but thou hast thought to please the Lord with Sacrifices, which he commanded thee not, this was thy mistake and thy folly. We honour God when we do his will, surely then he must needs take pleasure in those that doe it. Man takes pleasure when he can have his will (though it be a corrupt and sinfull will) fulfilled: It cannot but be a pleasure to God when his holy will is fulfilled, or done on earth as it is in Heaven. Thus we see the second Proposition cleared, for the understanding of these words, That as the Lord takes pleasure in those who are righteous by the imputed righteousness of his Son, so even in those also who are righteous by the Implanted righteousness or holiness of his spirit.

Thirdly, *God takes pleasure to see a sincere and upright person justify himselfe, or plead his owne justice against all the false accusations and suspicions of men.* The Lord likes it well to hear a man who is falsely accused, to stand up and maintaine his own innocency, yea it is our duty, and we are bound in conscience to maintain our own innocency. So David in the seventh Psalm and in the eighteenth Psalm justified himselfe against Saul. And thus Job all along in this Book justified himselfe against the opinion of his friends; in this sense God takes pleasure, when we are so righteous in all our dealings, and perfect in all our wayes, that we dare encounter whosoever speaks the contrary, and can wash off all the aspersions which either misguided and mistaken friends, or professed Enemies cast upon us. You have now had those three affirmative Propositions for the understanding of the Text. Take three more in the Negative.

First, *God hath no pleasure to see us justify our selves before him, or to plead our owne righteousness with him, yea he is extremely displeased at it.* This some conceive the chief thing which Eliphaz aimed at. *Is it any pleasure to the Almighty that thou dost justify thy selfe?* No, thou dost highly provoke him in doing so, to plead with or to justify our selves before God that we are righteous, is worse then all our unrighteousnesse, for this overthrowes the whole design of the Gospel, which is (1 Cor.

1. 29.)

1. 29.) *That no flesh should glory in his presence, but he that glorieth, let him glory in the Lord.* And (Rom. 3. 19, 20.) *The Law convinceth all, That all the world may become guilty before God, therefore by the deeds of the Law there shall be no flesh justified in his sight.* God will have every mouth stopped, or cry guilty, and therefore for any one to open his mouth and justify himself before God, is to overthrow the Gospel. They are ignorant of the righteousness of God, who goe about to establish their own righteousness (Rom. 10. 3.) And as God hath no pleasure in them who boast of their righteousness to justify themselves before him, so

Secondly, *God hath no pleasure in them who boast of their owne righteousness, and contemne others.* Though a man may assert the righteousness of his Conversation against all them who question it; yet God resents it highly when any proclaim their own righteousness to the despising of others. Christ speaks a Parable against those (in the 18th of Luke, v. 9, 10, 11.) who trusted in themselves that they were righteous, and despised others. *Two men went up into the Temple to pray, the one a Pharisee, the other a Publican: The Pharisee stood and prayed thus with himselfe, God I thank thee that I am not as other men are, extortioners, adulterers, unjust, or even as this Publican.* Here was one that advanced his owne active righteousness, and he did it with the contempt of another, *I am not as this Publican.* The Lord takes no pleasure in this, yea the Lord is highly displeased with this. And (Isa 65. 5.) the Prophet represents the Lords indignation against this pharisaicall spirit in dreadful eloquence, *Stand by thy selfe, come not near to me, for I am holier then thou.* Thus they pleaded their righteousness in contempt of others. *These (saith the Lord) are a smoke in my nose (that is, greivous, and displeasing) a fire that burneth all the day.*

Thirdly, *God hath no pleasure at all in any of our righteousness, either in the righteousness of our Justification, or the righteousness of our Sanctification, as the least addition to his owne happiness.* The reason of it is, because (as was shewed from the former Verse) God is self-sufficient, and hath no dependance at all upon the Creature: So that what pleasure soever the Lord hath in the righteousness of our Justification, or of our Sanctification, we cannot put it to this account, that we add any thing to his happiness.

*All the pleasure which God taketh is in himselfe, or in the fulfilling of his owne good pleasure in Christ.*

*Deus nullis re-  
bus qua extra  
ipsum sunt tan-  
gitur, aut mu-  
tatur.*

And therefore the work which Jesus was to doe on Earth, is called the pleasure of God (Isa. 53. 10.) It pleased the Lord to bruise him, he hath put him to grief, when thou shalt make his soule an offering for sin, he shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hand. That pleasure of the Lord was the work which the Lord put into his hand, or which he gave him to doe, even the bringing about his eternal purpose, for the recovery of lost man; that's a work in which the Lord takes pleasure, so much pleasure, that the Prophet calleth it *His pleasure*. And thus the Apostle speaks (Eph. 1. 5, 6.) *Having predestinated us to the adoption of Children, by Jesus Christ, according to the good pleasure of his owne will, &c.* The good pleasure of God is onely in his owne will, that's his pleasure. The Lord delights to see his will accomplisht in the saving of sinners, as well as in the obedience of Saints, that's a part of the good will of God: why doth he take pleasure in the obedience of Saints, even because his own will is done. It's not any thing in us that doth it. So when he saves us, the pleasure which he takes is in the fulfilling of his owne will, rather then in our salvation. *Is it any pleasure to the Almighty that thou art righteous?*

Vers. 4. *Will he reprove thee for fear of thee? Or will he enter with thee into judgement?*

The Question is to be resolved into this negative, *He will not reprove thee for fear of thee, &c.*

*Will he reprove thee?*

*non arguit  
redarguit, cor-  
ripuit, judica-  
vit.*

The word signifies first to argue or dispute, and so to convince by the authority of reason.

Secondly, to plead, so to convince by evidence of the Law and fact (Mich. 6. 2.) *Hear yee O Mountaines the Lords Controversie, and ye strong foundations of the Earth, for the Lord hath a controversie with his people, and he will plead with Israel.* The Mountaines and the strong foundations of the earth, are the great men of the earth, or Magistratical powers, with these

the



the Lord threatens a Controversie, and that he will plead or argue his cause with them.

Thirdly, it signifies to argue or plead not with words only, but with blowes, to reprove with correction. *Job 5. 17. Happy is the man whom thou correctest.* The word which here we render reprove, is there rendred to correct, which is reprovng by blowes.

Fourthly, Some translate it to evidence, to evince, and determine: Thus it is said (*Gen. 20. 16.*) that *Abimilech reprov'd Sarah*, that is, gave evidence that she had a husband: And *Abrabams* Servant said (*Gen. 24. 44.*) She that saith to me, *both drink thou, and I will also draw for thy Camels, let her be the woman whom the Lord hath appointed for my Masters Son.* That is, let this token be an evidence to me, that it is she whom thou hast appointed for his wife. Some here take it so, *Will God evidence or determine concerning thee, by thy feare, or the worship which thou givest him, That thou art righteous.* We expresse it fully enough, *Will he reprove thee for fear of thee?*

*Or will he enter with thee into judgement?*

Both these expressions are of the same sence; and these words [*for fear of thee*] may be read in the close of the Verse, *Will he reprove thee, or will he enter with thee into judgment for fear of thee?*

*Feare* may be taken here two wayes: Either first Actively, or secondly Passively.

Take it Actively, and so it notes the Fear of *Job*, *Will he reprove thee because of thy Feare?* And then by his Fear we are to understand his Religiousnesse or Holinesse; so Mr. Broughton, *Would he reprove thee for thy Religion?*

Take this Fear Passively, and then it implyeth a Fear which God himselfe might be thought to have of him; as if *Eliphaz* had said, *God is not afraid of thee.* The Prophet saith (*Isa. 51. 12.*) *Who art thou that thou shouldest be afraid of a man, &c.* Much more may we say, who or what is man that God should be afraid of him? One of the Ancients following this Interpretation, professeth that no fit or comely sense can be given of these words, but concludes that *Eliphaz* spake very foolishly and grossly, or as a man forsaken & left of God: For (saith he) can any one imagine such a thing as this, that *Job* should have a thought

*Putasne te ple-  
lli ob religionē  
tuam.*

*An de religione  
tua argueret  
te? Iun.*

*Quis vel hoc  
despiens senti-  
at, quod Domi-  
nus ex timore  
nos arguat &  
ex metu judici-  
um suum contra  
nos proponat.  
Greg.*

that God was afraid of him? But we may very well accommodate the sense in either of these Considerations of Fear, whether Actively, or Passively, and judicious Interpreters carry it both wayes. Let us weigh it a little in both.

*Patesce. quod ille. se. affligat. quia. religiosus sis & Dei timens ac integer ut date ipse predicos. minime vero. quin potius quod sis. irreligijsus. Merc.*

First Actively, as Fear is taken for the Fear which Job feared, that is, for his religion and worship, or the exercise of it, then the meaning is this, *Dost thou think that God doth punish thee for thy goodnesse, or because thou art righteous? No, it is because thou art irreligious: Is not thine iniquity great, and thy sin infinite? As he speaks out in the next words, Dost thou think that God punishes thee for thy holinesse? No, he can find sins enow to doe it for. And Eliphaz might speak to such a sense (I conceive) because Job pleaded his integrity so much; as if he should say, Never think that God afflicts thee for thy holinesse, or righteousness, but rather acknowledge thy sins and thy wickednesse to be the cause of thy afflictions, Are not thine iniquities manifest?*

There is a truth in this, God doth correct many who fear him, but he doth not correct any one for fearing of him; many holy persons are afflicted, but no man was ever afflicted for his holinesse. God hath made many promises to the godly man, that he will reward him, and doe him good. Say to the righteous it shall be well with him. Godliness is profitable for all things, having the promises of this life, and of that which is to come. Therefore no man needs feare that God will hurt him for his holinesse: though a holy man may receive many rods and scourges from God, yet holinesse never received the least scourge from God.

*Namquid ex timore tuo iudicabit te? Deus quando te iudicabit, non respiciet ad iniquitatem tuam. Et conuincet ad mala que feceris. Hoc sine subiecit. nunc malum tuum amplum est? ostendit autem nullam*

Again, as fear is taken Actively for Religion, or for holinesse, the sense may be given thus, in pursuance of the fourth signification of the word *Reprove*, before explained, When God comes to judge thee, or when he declares what thou art, he will not look to thy fear onely, to thy profession of Religion, and holinesse, and over-look or wink at thy sins; and therefore he presently subjoynes, *Is not thy wickednesse great?* Hereby arguing, that no mans piety is so perfect, that thereby he can be accounted just or righteous in the sight of God, or that a mans profession, yea and practice of Religion is of no value, either to escape the punishment of his sin, or to deserve a reward at the hands of God. Some expound that (Psal. 50. 8.) in a paralel sense to this, the Original word being the

same.

same. *I will not reprove thee for thy Sacrifices* (which is the same with *Fear* in the Text, according to this Interpretation, being put for all outward worship or religiousnesse) or for *thy burnt-offerings continually before me*; For those words, *to have been*, which our Translators supply, may be left out, and the sense remain perfect: Or if those words be continued, then the negative particle *not*, is (as in many Scriptures it is) to be reassumed out of the first part of the Verse, and the whole read thus, *I will not reprove thee for thy sacrifices, or for thy Burnt-offerings not to have been continually before me*. That is, I will not charge thee with a neglect of outward duty or worship, the inward and spiritual (of which he speaks, ver. 14.) being that which is most pleasing unto me. Now as to the paraleling of this place in the Psalms, with the sense of *Job's* Text now under hand, we must read them thus, *I will not judge thee for thy Sacrifices*, that is, when I determine concerning thy righteousness, I will not do it by having an eye to or respecting thy Sacrifices, thy religious course and exercise of holiness, though thou hast bin much yea even continually conversant in them; I shall only argue and declare thee righteous as thou trustest in me and by Faith takest hold of my Covenant. Thus as the Lord is conceived saying in the Psalm, I will not judge or declare thee righteous for thy Sacrifices, so here *Eliphaz*, will be (that is certainly he will not) judge or declare thee righteous for thy feare? And so the latter part of the Verse may receive the same Exposition, *Will he enter with thee into judgment, namely for thy feare?* Will God deale with thee upon the account of thy piety? And when he comes to justify thee, will he impute that to thee? Or when God enters into judgement with thee, will he suffer thee to present thy fear, thy piety, or goodnesse to him, and so thereby answer his plea, or take away the action which he brings against thee? When God enters with us into judgement, we may boldly plead our interest or Faith in the Mediator, but we must not plead our fear, the Grace or Holinesse either of our persons, or of our services.

Thus we see the Doctrine of the Text according to this Exposition, and the Active signification of the word *Feare*, carrieth in it the very life and spirit of the Gospel. All the worth  
and

pietatem hominis esse perfectam, ut inae justus judicari a deo possit.  
Coc.

Eliphazo propositum est ostendere quod religio hominis non prodest ad demerendum deum, vel peccati penam evadendam.  
Coc.



and merit of our works as to righteousness, is nul'd and laid prostrate, and we taught to glory in nothing but the free gift and grace of God by our Lord Jesus Christ.

Secondly, As Fear is taken passively, *Will he reprove thee for feare of thee?* That is, is God afraid of thee, doth he pick quarrels with thee for fear of thee? Or seek occasions against thee when there is none? only lest thou shouldst stand in his way, or be a detriment to him. This appears plainly to be the sense of our Translators.

Whence Observe,

*God is above the feare of the Creature.*

As in the former Verse God is above any advantages or hopes that the Creature can give him, so he is above the feare of any hurt that the creature can doe him. As the goodnesse or righteousness of man cannot benefit the Lord, so the wickednesse and sinfulness of man cannot at all impaire the eternall glory and happiness of the Lord. Though the wickednesse of man be a darkening to the manifestations of his glory (and for that wicked men shall be judged) yet as to his essential glory all the wickednesse in the world cannot darken that, nor be the least abatement to it. *Will he reprove thee for feare of thee?* No, man cannot hurt the Lord by all his wickednesse, and therefore

The punishment which God layeth upon wicked men is not after the manner of men. God doth not punish as man punisheth.

Eliphaz here speaks of that wch is often indeed a true ground among men why they reprove or punish other men. Some reprove others upon a vaine fear of them, and some upon a just fear of them. Why did the *Jews* accuse and reprove Christ? Was it not for fear of him? at least they pretended a fear, why else were they so hasty to have Jesus Christ brought to judgement? (*John* 12. 47, 48.) *Then gathered the chief Priests and Pharisees a Councel, and said, what doe we? for this man doth many Miracles, if we let him thus alone, all men will beleve on him, and the Romanes shall come and take away both our place and Nation. They Crucified Christ for fear (though it was but a vain fear) that he would be the ruine of their state; the Romanes must needs come and destroy them if they let him alone.*

*Fcare*

*Feare makes men cruell, and they are moſt ready to hurt others, who continually ſuſpect hurt from others. It hath been an ancient Obſervation, that Cowards are murtherous and revengefull; while a man fears that ſuch a man will be his ruine, he ruines him if he can, and removes that out of his way which he ſuppoſeth ſtanding in the way of his owne ſafety. Why did Pharaoh give Command to ſlay the Male-Children of the Jewes, and oppreſſe that people? It was upon a vaine or cowardly fear, Come let us deale wiſely with them, leſt they multiply, and it come to paſſe that when there falleth out any warre, they joyne alſo with our enemyes, and fight againſt us, and ſo get them up out of the Land, (Ex. 1. 10) It is ſayd at the 7<sup>th</sup> verſe of that Chap. that the children of Iſrael were fruitfull and ( God fullfilling herein his promiſe made to Abraham ) increaſed abundantly, and multiplyed and waxed exceeding mighty, and the Land was filled with them. When God thus caſt a gracious eye upon them, Pharaoh and his Councellers caſt a jealous eye upon them; and began to ſuſpect their multiplying might at laſt diminiſh him, that their riſing might prove his ruine. Therefore upon reaſon of ſtate he muſt find out a way to ſuppreſſe and keepe them under as ſlaves and bondmen, whom his Anceſtors received as welcom gueſts, and had to that day, enjoyed as faithful friends. Pharaoh being captivated with this feare, ſaw no way to free himſelfe, but by taking away the freedome of that whole People. As ſome through the prevalency of their owne feares dare not doe juſtice, ſo others through the prevalency of feare doe that which is unjuſt. Take one inſtance more, why did Herod ( Matth. 2. ) ſend out to ſlay all the Children? It was for feare of the King of the Jewes, he was afraid of Chriſt, and therefore that he might murther him, he gave that horrible ſentence to ſlay all the Infante. Again, ſome reprove and judge upon a due fear, for as Tirants and wicked men are full of fear becauſe full of cruelty, and have ſuſpicious thoughts that others will wrong them, becauſe they have a mind to wrong every man: ſo juſt and righteous Magiſtrates when they ſee evil working, they muſt reprove and puniſh it leſt it ſpread to the endangering of the publick Peace. This is a juſt fear, and ſuch as becomes a man, even a man of courage and integrity; ſuch*

*Verissimum est illud, quod inter argumenta dum assumit Eliphaz, ex ii. more frequenter nasci aut vehementius accendi solere severitatem in irrogando supplicio. Pined.*

such may feare that if seditious spirits be let alone, they will undermine a whole Nation, and destroy thousands. A Magistrate reproveth and Judges Theeves and Murtherers out of fear that if they encrease no man shall live quietly. Such as either openly or secretly contrive evil against a Nation, the Magistrate from a just ground of fear deals with them & reproveth least they should disturb or infect the whole.

But the Lord doth not reprove any man for fear of him, he is of such infinite strength and stability, so far out of the reach of all the plots and contrivances of the wicked, that he needs not call them to account lest they should hurt his state, pull him out of his Throne, spoile his Kingdome, or get his Dominion from him; the Lord is not afraid of any of these things, but the true reason why the Lord reproveth wicked men, is, because he hates their iniquities, and is a God of truth and judgment. Though Magistrates may punish not only out of the love of Righteousnesse and Judgment, but because they fear a State may be ruin'd if they do it not, yet the Lord hath none of this fear, in regard of his State, but he doth it meerly out of love to justice, and as a hater of wickednesse.

He reproveth man because he hath sinned against him, not because he is afraid of him, as *Eliphaz* shews in the words which follow.

JOB,



## JOB, CHAP. 22. 5, 6, 7, 8, 9.

*Is not thy wickednesse great, and thine iniquity infinite ?*

*For thou hast taken a pledge of thy Brother for nought, and stripped the naked of their clothing.*

*Thou hast not given water to the weary to drinke, and thou hast withholden bread from the hungry.*

*But as for the mighty man he had the earth, and the honourable man dwelt in it.*

*Thou hast sent widdows away empty, and the arms of the fatherlesse have been broken.*

**I**N this Context Eliphaz intends to shew the true reason why God reproved Job, and entred into judgment with him ; it was not ( as was sayd at the 4<sup>th</sup> Verse ) either because God was afraid of him, or because he feared God, but it was for his wickednesse, as Eliphaz ( though mistaken ) concluded against him ; as if he had said, *God doth not punish thee because he is afraid of thee, but because he loveth justice, and hateth iniquity, Is not thy wickednesse great, and thine iniquity infinite ?* That's the scope of these words, which we may fitly call *Job's Indictment*, and this Indictment is laid down first in general words, vers. 5. *Is not thy wickednesse great, and thine iniquity infinite ?* And here Job is not charged with wickednesse and iniquity barely, but under a two-fold aggravation.

1. Great.

2. Infinite.

Secondly, We have his Indictment drawn out into particular Charges, or a specification of some notorious sins given against him in the Verses following.

This particular Charge consists of two heads.

First, Sinnes against man ; Secondly, Sinnes against God ; His supposed sinnes against man, contained in the words now read, are of two sorts ; First, Sinnes of commission, or of the evill which he had done ; Secondly, Sinnes of omission, or of the good that he had not done. The evill which he chargeth

F

him

him to have done, is twofold ; first, an act of injustice, taking a pledge, in the sixth verse ; secondly, an act of uncharitableness, stripping the naked, in the same verse.

Both which evils, or miscarriages towards the honest poore are aggravated ( ver. 8<sup>th</sup> ) by his undue connivence at the wicked rich ; as he was too severe against the poore, so he was over-favourable towards the great, and mighty ; But as for the mighty man he had the earth, and the honourable man he dwelt in it ; as if he had said ; Thou didst never set thy selfe to doe justice upon the great ones, be they and doe they what they will, they have the earth, thou didst never put forth or exercise thy power to suppress and oppose their insolencies, thy edge was turned only against inferior ones ; Thou tookest a pledge from the poore, and hast stripped the naked of their cloathing.

His sinnes of omission are expressed in the 7<sup>th</sup> verse ; Thou hast not given water to the weary, thou hast withholden bread from the hungry ; and in the 9<sup>th</sup> verse, Thou hast sent widows away empty, and the armes of the fatherlesse have been broken : Which may be either taken thus ; Thou hast broken their armes, or thou hast not given thy helpe, and assistance to restore, and relieve them when broken. Thus we have a light into the meaning of these five verses, as they are a charge of sinne upon Job.

Vers. 5. Is not thy wickednesse great ?

The question may be taken two wayes ; either conjecturally, and doubtingly, or assertively, and affirmingly. Usually in Scripture such questions are resolved into assertions, and so divers Interpreters resolve this here ; Is not thy wickednesse great ? That is, I conclude against thee, that thy wickednesse is great, and that thy iniquities are infinite ; so Mr Broughton renders ; Doublesse thy evill is great. Others conceive it more cleare to the minde of the Text, that this question should be interpreted conjecturally ; Is not thy wickednesse great ? That is, may we not suppose, that thy wickednesse is great ? may we not from ( at least ) probable grounds thinke thus of thee ? And that, First, from the generall state of man by nature, mans heart being sinfull he may sinne, and sinne ( as it were ) without bounds, greatly. There is no man ( sayth Solomon, 1 Kings 8.

46.)

*Non tam hac ei  
ex professo obij-  
cit, quam cogi-  
tandum ei relin-  
quit, num hac  
fecerit. Merc.*

46. ) *that liveth; and sinueth not*; Solomon puts it as a parenthesis in his prayer, but it is such a parenthesis, as hooke in all mankinde, it takes all in, *Who is there that sinneth not?* so (Pro. 20. 9. ) *Who can say I am cleane from my sinne?* Now upon this generall ground Eliphaz might suppose, *Is not thy wickednesse great?* All men have this in their nature, and hath not thou made improvement of it in thy life? All men being sinfull by nature, art not thou extreemely sinfull in practise?

Againe, He might make the supposition upon this ground, his present condition, or his affliction; thou art greatly afflicted, thy afflictions are not of an ordinary size, or measure, therefore is not thy wickednesse great? and thine iniquity beyond the ordinary measure? Upon this common rule he might suppose his sin very great; for usually God doth proportion, and measure out punishments by our sinnes. Thy sufferings are very great, therefore are not thy sinnes great too? Thus he might speake conjecturally upon both these considerations; And yet if we consider how positively he speaks of particulars at the 6<sup>th</sup> and 7<sup>th</sup> verses, &c: *Thou hast taken a pledge of thy brother for nought, and stripped the naked of their cloathing, &c.* He gives us but too much ground to thinke, that he did more then barely conjecture, while he sayd;

*Is not thy wickednesse great?*

The word which we render *wickednesse*, is by some specially expounded of that wickednesse which hath a kinde of impudence in it, and which doth not onely breake, transgresse, or step over the Law, but spurns against it; every man that sinneth steppeth over the Law, over the line, but there are some that kicke at it, some who trample upon it, yea they would destroy it; so some highten the emphasis of the word.

Againe, the word is rendred by others as signifying the evill of punishment in this part of the verse, and not the evill of sinne; *Is not thy affliction great, therefore thy iniquity is infinite.* The Greeke word (Matth. 6. 34. ) answers this, *Sufficient to the day is the evill thereof*, that is, the trouble; and the sorrow of it; (Amos 3. 6. ) *Is there any evill in the Citie which the Lord hath not done?* So here, *Is not thy evill great*, thy evill of punishment? therefore thy iniquity is infinite. But I rather fix it upon the

מַלִּיטָה *malitia*  
tuū vox Hebraea  
pertinet ad im-  
probitalē quan-  
dam & impu-  
dentiam, contra  
ius & equum  
omnia concu-  
cantem.

*Malitia in sa-  
cris interdū est  
afflictio, arum-  
na, vexatio,  
pro malo pene  
non culpa acci-  
pit. Rab: Lev:*



former: though the word sometimes signifies the evill of affliction, yet here I shall take it for the evill of sinne, or as we translate, *wickednesse*, which denotes not ordinary but great sinne; for though every wicked man be a sinner, yet every sinner is not properly a wicked man.

Further, wickednesse in the former, and iniquity in the latter part of the verse, may be thus distinguished; *wickednesse* specially respects those acts by which we hurt, and wrong others, *iniquitie*, those in which we passe by or neglect the duty which we owe to others; and therefore *Eliphaz* calls his wickednesse great, but his iniquities infinite; because sinnes of omission are more in number then sinnes of commission; Man fayles oftner by not doing the good required, then by doing the evill forbidden. Nature can easier forbear that which it likes, or pleaseth it, then be conversant in that which it likes not, or with which it is displeased.

*Malitiam dicit plurimam, sed iniquitates infinitas, quia in pluribus peccat homo omittendo quam committendo. Aquin.*

*Is not thy wickednesse great?*

The word signifies both magnitude and multitude, and it may be taken both wayes here, for great in bulke, and great in number.

But it may be said, whose wickednesse is not great? or is any sinne little? Why then doth *Eliphaz* fasten this upon *Job*, *Is not thy wickednesse great?*

I answer, first, that it is unbecoming any man, to say his sinnes are little; we should not little, or lessen our sinnes, or have low thoughts of them; as wee ought not to have low thoughts of any of the mercies of God; but to thinke them all great to us, yea too great for us; so we should not have light thoughts of any of our sinnes, but judge the least of them great, and the lightest of them heavy; yea even too great and too heavy for us to beare. Nor doth any thing more greaten a mans sinne, then his opinion that it is little.

Secondly, I answer, that indeed no sinne is little; in the least sinne that ever was committed, there is a greatnesse, as committed against the great God, as it is a breach of the Law, and an abuse of the love of the Great God. Neverthelesse, though every sinne, thus considered, is great, yet comparatively some sinnes are but little, and sinnes being weighed one with

with the other, we may give this distinction of them into little and great, light and heavy. And as some Godly men are faithfull and feare God above many, so some wicked men are finfull and dishonour God above many. *Is not thy wickednesse great?*

Hence note;

*'Tis our duty not onely to take notice of our sinnes, but of the greatnesse and degree of our sinnes.*

Eliphaz doth well to put Job upon that enquirie, *Is not thy wickednesse Great?* Though he did ill so groundlesly to suspect, much more to conclude that it was so. When Moses (*Exod. 32. 31.*) interceded for the people, after they had made the golden Calfe, he makes report of their sin to God in the fullest aggravation of it; *O, this people have sinned a great sinne, and have made them Gods of Gold*; he doth not onely confesse in their behalfe, that they had sinned, but they had sinned greatly, *They have* (sayth he) *sinned a sin*, that's more then to doe a thing that is finfull, and which is yet more, *They have sinned a great sin*, and which is most of all, *they* (though they have been taught and have professed that God made them) *have made them gods of Gold.* David makes this the ground why he did beg pardon of his sin (*Psal. 25. 11.*) *Pardon mine iniquitie for it is great.* As we are to looke upon the greatnesse of sinne, to humble our soules with godly sorrow, so we are to looke upon the greatnesse of sinne when wee sue to the Lord for pardon; pardon my sinne for it is great; our very senciblenesse that our sinne is great, is a prevayling argument with God to pardon it; and our insenciblenesse that our sinnes are great, gives the greatest stop to the pardon of them. And as every sinne hath the more need of pardon, by how much the greater it is, so God will have the more glory in pardoning it, by how much the greater it is. The great wounds, and sickneses of the Patient have the more need of curing, and if a Phycitian cure a great wound, or sicknesse, he hath the more honour by the cure. Now that we may take the truest measure of our sinnes, we must looke upon them, first in their nature and kinde, of what sort they are, and to what they relate in their commission; secondly, in their circumstances, when, how, and in what

what manner they have been committed. That sinne which is but little in the nature of it, may be a very great one in the circumstances of it. As there are some mercies which we receive from God, little in their kinde, yet great in their circumstances, and very obligeing; so are our sinnes. Some sinnes are very horrid in their owne nature, they lay the conscience wast, and eat out the very principles of Godlinesse, such are Atheisme, Blasphemy, and Idolatry. The sinne of the people of *Israel* in making Gods of Gold, how detestable was it? a golden God, what an ugly sight is that? and indeed there are many sinnes which by how much they have the more externall beauty and glory upon them, the more ugly and filthy they are. Other sinnes are small in their kinde, yet by additionall considerations they swell into an immense vastnesse, and become out of measure finfull.

For Instance, first to sinne against light, that is, not onely to commit a knowne sinne, but to commit it knowingly. (Tis possible, that while we know such a thing to be a sinne, yet to doe it unknowingly, or not to know that we have done it; He that knoweth it is a sinne to tell any untruth, may yet tell one and not know it: But) when we doe that which is a knowne sin, and likewise know that we doe it, then we have no cloake for our sinne.

Secondly, To sinne against many received mercies, greatens it exceedingly; Thus the Lord aggravates the sinne of *David*, I have done thus, and thus, for thee, and if this had been to little, I would moreover have given thee such and such things; *Wherefore hast thou despised the commandment of the Lord to doe evill in his sight*, 2 Sam. 12. 8, 9.

Thirdly, It greatens sinne when continued in after warnings, and renewed admonitions; *He that being often reprov'd hardneth his necke, shall suddenly be destroyed, and that without remedy*, (Prov. 29. 1.) The Greatnesse of his punishment, (he shall be (not afflicted, but) destroyed) the quicknes of it (he shall suddenly be destroyed) the irrecoverableness of it (and that without remedy) all these with one consent vote the greatnes of that sin, whatsoever it be in its kinde, which is persisted in after perswasion to desist and depart from it. The Church is commanded to passe her extreamest censure upon that



that offending brother, who having been told his fault; first, by that brother alone whom he hath offended; secondly, by him and two more associated as witnesses; thirdly, then, by the Church gathered in the name of Christ. (*Matth. 18. 16, 17.*) But if he will not heare thee, then take one or two more, that in the mouth of two or three witnesses, every word may be established: and if he shall neglect to heare them, tell it to the Church: but if he neglect to heare the Church, let him be unto thee as a beaten man and a publicane. It is dangerous enough to sin against a rule, but tis more dangerous to sin against a reproofe; especially against the reproofe of a whole Church.

Fourthly, When we sinne in the sight of judgements upon our selves, or others, whether for the same, or other sinnes: This is as if a theife should steale before the Judge, or under the gibbet, while he seeth others arraigned or executed for stealing. It is very evill to sin against judgements threatned, but it is far worse to sin against judgements executed. That wrath which is revealed from heaven against all unrighteousnesse to the eare in the word of God, should stop us from sin, much more that which is revealed to the eye in the workes of God.

Fifthly, When we sinne against our owne promises not to sinne, when our owne words condemne us, as well as the word of God, this staynes every sinne with a double guilt.

Sixtly, The greatening of a sinne is from the repeating of it after it hath been repented of. To fall into any sinne out of which we have risen, wakes our fall the more grievous; when a sinner lickes up his owne vomit, when he builds againe the things which he had destroyed, he makes himselfe a transgressor indeed. They who repent not cannot expect mercy, what remains then for them but a certain fearefull expectation of Judgement, who repent of their repentings?

Seventhly, Sin is greatly encreased when acted with deliberation; to be hurried into a sinne though great, is not so great as to doe a lesse evill consultively, or to advise upon it and doe it; some sinne for want of advice, many sinne against advice, and not a few sin with advice, that is, advisedly. *Tis hard to finde out a way to give them comfort, who sinne with counsell.* They who are wise to doe evill, or who doe evill as a piece of their wisdom (such every deliberate action is esteemed to be)

be) will be found the greatest fooles. *All sin is folly, but those sins have most of the foole in them, which we thinke, we doe wisely.* In all these cases, we may well say to any man, as *Eliphaz* here to *Job*; *Is not thy wickednesse great?*

*And thine iniquitie infinite.*

הַטָּוּ *perversi-*  
*tas & non finis*  
*iniquitibus*  
 חַי. Heb.  
 ἀναπεισματος.  
 70. *Rebellio &*  
*terna. Vatabl.*

The word which we translate *iniquitie*, implyeth perverseness, or frowardnesse in sinning; *Is not thine iniquity infinite.* The Hebrew is, *There is no end to thy iniquity*, or thou dost commit iniquity without end. The Septuagint render it thus; *Are not thy iniquities so many that they cannot be numbred? are they not innumerable?* Another thus; *Is not thy rebellion eternall?* And so the sense reacheth eyther the multiplication of acts, or the continuation of time. Our reading is comprehensive of both; *Is not thine iniquity infinite?*

But how could *Eliphaz* make such a supposition as this? seeing there is nothing infinite but God, and it is altogether impossible that there should be *two infinites*. *The heavens cannot hold two Sunnes, much lesse can the world hold two infinites.* God is The onely-Infinite; therefore sinne is not infinite as God is infinite; First, that is infinite which is without end; secondly, that is infinite which is without bound, in both God is infinite; As he had no beginning, so he shall have no end or period of his being; He is infinite in reference to duration or time; and he is infinite in reference to place or extent; He fills heaven and earth; and the heaven of heavens cannot containe him. The Hebrew phrase in the Text, *without end*, answers our translation, *infinite*; for infinite is that which hath no bounds or end. So then in a strict and proper sense, there is nothing infinite but God. And infinity runneth through all the titles of God, he is infinite in power, infinite in wisdom, justice, righteousness, and mercy; It remaines then to be further considered, how we may understand this question, *Is not thine iniquitie infinite?*

I answer, sin is not infinite properly, yet in a vulgar sense, sinne may be called infinite, for according to common accep-tion, we call that infinite which is very great, or which exceeds all ordinary bounds, though not all bounds; onely that is properly infinite which exceeds all bounds, but we usually say,

ſay, that is infinite which exceeds ordinary bounds. Thus ſome mens ſins onely are infinite. For though every ſin be a breaking of the bounds which God hath ſet us, eyther in exceſſe or in defect; yet they who ſin after a common rate or proportion of ſinning, may be ſaid to keepe their bounds in ſinning. For what the Apoſtle ſpeakes of ſome tryalls and Temptations ( 1 Cor. 10. 13. ) the ſame may be ſaid of ſome finnes and tranſgreſſions, that *they are common to man*. But they who ſin ( as the Prophet ſpeakes ) with a high hand, or with both hands greedily, they who draw iniquitie with coards of vanitie, and ſin as if were with cart-ropes, theſe doe not onely breake the everlaſting bounds of the Law, but the ordinary bounds of ſin. Their ſins are not common ( in the act, though the principle be ) to man; They ſin as few men ever ſinned, they ſin like devills rather then like men; and therefore ( under this notion ) their ſin is deſervedly called infinite.

Secondly, We may ſay, that ſin hath an infiniteneſſe in it in reference to the object, God, and ſo not onely a great ſin, and many ſins, but ſmall finnes, or any one ſinne may be ſaid to have an infiniteneſſe in it, becauſe it is committed againſt an infinite God. And hence it is that nothing can expiate ſinne but what hath an infiniteneſſe in it; the leaſt ſin, calls for the blood of Chriſt to take it away, which blood hath a kinde of infinity in it; for though the ſufferings and blood of Chriſt were not properly infinite, becauſe they were the ſufferings of the humane nature, yet the divine nature ſhed forth an infinite worth and value upon his ſufferings; and therefore we are ſayd to be *redeemed* ( or purchaſed ) *by the blood of God* ( Aſt. 20. 28. ) that is, by the blood of that perſon who is God, though the humane nature onely was capable of having blood ſhed. Thus we may ſay, that the leaſt ſin, with reſpect to the object is infinite, God himſelfe being offended and wronged by every ſin.

Thirdly, As this infiniteneſſe may be conſidered in reference to the extent of any one ſinne ( that reaching as high as God ) ſo to the number, or rather to the numberleſſe of our ſins. There is an Arithmetical as well as a Geometrical infinity in ſin. Thus the Septuagint ( as was ſayd before ) render the Text; *Are not thine iniquities innumerable?* That hath a



kinde of infinity which cannot be numbred; but cannot our finnes be numbred? are they infinite in number?

I answer, finnes may be considered two wayes: first, in their species and kinds; secondly, in their acts, if we consider finnes in their species and kinds, so they are not innumerable, for it is possible to number up all the severall heads, divisions, and kinds of sinne; but if we consider sin in reference to acts, so every mans sins are innumerable; yet this innumerableness of sins in reference to acts, may be considered either absolutely, or as to us. The acts of sin, are not absolutely or in themselves innumerable, but as to us they are innumerable: they are more then any man can number. *Job* sayth, (*Rev. 7. 9.*) *After this I beheld, and lo a great multitude, which no man could number (besides those that were sealed of every Tribe,) of all Nations, and kindreds, &c.* This great multitude was not in it selfe without number, but as to mans arithmeticke it was, no man could number it. The haire of our head, and the sands of the Sea, are numerable to God, but to us innumerable. *David* (*Psal. 40. 12.*) speakes first of innumerable evils, and then of innumerable finnes; *innumerable evils compasse me about, mine iniquities have taken hold upon me, so that I am not able to looke up: they are more then the haire of my head, therefore my heart faileth me;* when he sayth, *they are more then the haire of my head,* his meaning is, they are innumerable; I can no more tell the summe of my finnes, then the summe of my hayres. *Christ* to assure his Disciples in time of their afflictions and sufferings, that he will take care of them, tells them; *The very hayres of your head are all numbred,* (*Mat. 10. 30.*) As if he had sayd, seeing God taketh care of those inconsiderable (not parts, but) excrements of the body, surely then he will take care of those more noble parts of your bodies, and most of all of that most noble part of you, (which is your all) your soules. The hayres of our heads are innumerable to us, but God numbers them. The sins of our hearts and lives are all numbred by God. *Thou tellest my wandrings,* (*sayth holy David, Psal. 56. 8.*) he meanes it of his wandrings by persecution, and 'tis as true of his wandrings by transgression. But what man knowes the errors or wandrings eyther of his heart or life (*Psal. 19. 12.*) He that hath fewest sins, hath more then he can number; and there-

therefore every mans sins are to him, in number infinite.

Fourthly, Iniquities may be called infinite in reference to the will, or the spirit of him that committeth those iniquities: those sinnes are without bounds, to which man would never set a bound. The natural man would never end sinning, therefore his sins are without end, or infinite. The Prophet (*Jer. 13. 27.*) speaks reproveingly to that people in the name of the Lord; *I have seene thine adulteries, and thy neighings, the lewdnesse of thy whoredome, and thine abominations on the hills in the feilds; wo unto thee, O Jerusalem, wilt thou not be made cleane, when shall it once be? As if he had said; O Jerusalem, thou hast no will to be made cleane, or thou wouldest never be cleane, if thou mightest have thy will; When shall it once be? The time is yet to come when thou wouldest have it to be so; thou hast a mind to pollute thy selfe still, but no minde to wash thy selfe from thy pollution. The sins of a person or people are then infinite, or without end, when they discover that they have no minde to leave sinning. A godly mans desires to doe good are infinite, and so are the desires of a wicked man to doe evill. This Prophet had spoken to Jerusalem in the same language (*Chap. 4. 14.*) *How long shall vaine thoughts lodge in thee? when wilt thou be weary of these lodgers, when wilt thou bid these guests be gone, whom thou hast thus long bid welcome? The Church of God doth sometimes suffer evill to lodge very long in her, even in the middest of her, as it were, at her very heart; but the world lodgeth or lieth (continually) in evill (1 Joh. 5. 19.) and there (as it is the world) it will lie for ever, soakt and steep in evill. Some give this as one reason to justifie the infinitnesse or everlastingnesse of the punishment that is laid upon impenitent sinners in hell. The damned are under endlesse sufferings, because they would have sinned without end; A wicked man would live long, yea he would have no end of his life here, he would live ever, that he might sinne ever; therefore the Lord giveth him a life, not such a one as he would have, but such a one as he deserves to have, which is indeed a death for ever. They dye eternally for sin, who would have lived eternally in sin. Take a Scripture or two more to illustrate this way of the infinity of mans sinne, (*Jer. 8. 5.*) *Why is this people of Jerusalem slidden back, by a perpetuall back-sliding;***

*Vellet sine sine  
vivere ut posset  
sine sine pecca-  
re. Greg.*

they bold fast deceit, they refuse to returne; Here are three phrases noting this one thing. First, *They bold fast deceit*; secondly, *They refused to returne*; thirdly, *Their's was a perpetuall back-sliding*, or as some read it, *an eternall rebellion, an obstinate rebellion, a strong and mighty rebellion*; the Seventy call it, *an impudent blamelesse rebellion*: all these are proper Epithites of that obstinacy, and settlednesse of resolution, which is in the heart of man by nature to continue in sinne; yet there is a further rendering of the words, which as the Originall will beare, so it hath an elegancy in it, *Why is this people of Jerusalem sidden backe by a conquering, or a prevailing back-sliding*? A perpetuall back-sliding hath conquest or triumph attributed to it upon a twofold consideration; first, in reference to other sinnes; finall obstinacy, or impenitency lifts up its head above all other sinnes, and sits as King among them; impenitency under any sin committed, is greater then the sin committed; not to repent of the evill we have done, is worse then the evill which we doe. Impenitency seales the soule under condemnation. Repentance conquers sin, but impenitency is the conquering sin. Secondly, 'tis called a triumphing or conquering sinne, because it seemes (as it were) to carry the day against the mercy and goodnesse of God, that's a sad conquest indeed; not that any sinne, no nor impenitency for sinne, exceeds the mercy and goodnesse of God; for his thoughts of mercy are as high above our acts of sin, as they are above our thoughts of his mercy, & that is as high as the heaven is in comparison of the earth. (*Isa. 55. 9.*) But the mercy of the Lord is said to be overcome by perpetuall backslidings, because the Lord will not be mercifull to such; thus final impenitency may be called a triumphing or conquering sin, seing the mercy of God seemes to yeeld unto it; They will not humble themselves to seeke mercy, yea they slight and despise mercy, therefore they shall not finde mercy. The Prophet *Jeremie* represents the LORD thus expostulating againe with the Jewish Nation (*Chap. 5. 22, 23.*) *Feare ye not me, sayth the Lord, will yee not tremble at my presence, which have placed the sand for the bound of the Sea by a perpetuall decree that it cannot passe it, and though the waves thereof toss themselves, yet can they not prevaile, and though they roare, yet can they not passe over it; but this people hath a revol-*  
ting.



*ting and rebellious heart, they are revolted and gone.* The words, as I conceive, have these two things in them; first, that the Lord is to be feared who doth such things, who sets bounds to the Sea, &c. Secondly, that the wickednesse of mans heart is admirable, or rather that we are to be astonished at the wickednesse of mans heart, which is more boysterous and disobedient, then the raging waves of the Sea. The Lord sets bounds to the waves of the Sea, which waves in their owne nature are altogether boundlesse; liquid waves have no bounds of their owne, yet the Lord having put bounds to them, they are kept in bounds; *The ſand bounds the Sea, ſo that though the waves thereof toſſe, they cannot prevaile, though they roare they cannot paſſe over; but this people have revolted, and are gone;* As if he had said, I the Lord have put a bound to the Sea, I have also set a bound to the wickednesse of mans heart; what is that? my Word, my Law. The Law of God is a morall bound to stop and keepe in compasse the raging waves of mans corruption. God doth not alwayes put an externall bound by sword and judgement to stop men whether they will or no from sinne, but he alwayes puts a morall bound to stop them; this is supposed in the Text, I put a bound to the Sea, to the Sea also of mans heart, to the wickednesse that is there, but this people are revolted and gone, they have broken all my bounds, even that perpetuall decree of my righteous Law. Now as when the Sea breaks its bounds, the waters flow infinitely, there is no stopping them; so when the heart of man breaks bounds, revolts and is gone, he sinnes infinitely, he makes no end of sinning. By these Scriptures we may understand in what sense the iniquities of wicked men may be sayd to be infinite; though nothing is infinite in a strict and proper sence, but God himselfe.

*Is not thy wickednesse great, and thine iniquitie infinite?*

But hath Job given Eliphaz any just occasion of this surmise, that his sin was in this sence infinite? Did he ever observe eyther wickednesse in generall, or those particular wickednesses which he presently enumerates, taking a pledge, denying reliefe of the poore, stripping the naked, &c? had he seene any of these evils acted by Job? certainly he had not; Job was a  
man

man of another frame of life then these things import; these blacke lines and colours would never make the picture of *Jobs* heart or life; this is as ill a draught of a man as could be made; yet *Eliphaz* puts all this upon *Job*, at least by supposition; is it not thus? but what reason had he for this supposition? none but this, the greatnesse of his affliction; the infinite troubles that were upon him; God set no bounds to *Jobs* sorrows, therefore he thought *Job* had sinned beyond all bounds.

Hence observe;

*Wee are ready to judge their sinnes great, who are the greatest sufferers.*

Though we know nothing by them, though we can charge nothing upon them, yet this thought riseth naturally in us, when we see any under great and extraordinary sufferings, surely they are great, and extraordinary sinners. The worst of sinners never suffered more in this world, then the best of Saints; Witnes those Jewish Worthies, whose torments are reported by the Author to the *Hebrewes* (Chap. 11. 37.) and as these were adjudged to suffer, because they were thought the worst of sinners, so, doubtlesse, many who saw them suffer thought them such, though they knew nothing done by them to make them such. Read also this Spirit (*Luk. 13. 2. Act. 28. 4.*) This hath been formerly observed from other passages in this booke, and therefore I onely touch it, and passe away.

Againe, *Eliphaz* seemes to take *Job* off from the wrong ground of his sufferings, and tells him, though he looked to other reasons, yet the true reason was the greatnesse of his wickednesse, and the numberlesnes of his iniquities.

Hence observe;

*That few thinke of, or bitt upon any other cause of suffering but sinne.*

Sin is so much and so often the cause of suffering, that we doe it no wrong to suspect it as the cause of all sufferings; and it is indeed one kinde of cause (*causa sine qua non*) of all our sufferings; so that we can hardly wrong sin by this suspicion, but we may easily wrong both God and man by it. When the blind man came before Christ, his Disciples asked him, saying; *Master, who did sin, this man or his parents, that he*

*was*

was borne blind; they could hit upon nothing but sin, why the man was borne blind, ( Job. 9. 2. ) But at the third verse, Christ answered, *Neither hath this man sinned, nor his parents*; he vindicates both from this suspicion. What man was this? and who were his parents, that they sinned not? were they cleane from sinne? not so neyther, but the meaning of Christ is this, neither hath this man sinned, nor his parents, so, as that eyther his sin or theirs should be reckoned the speciall cause why he was borne blind. There was somewhat else in it, which the Disciples tooke no notice of, nor did they understand. Christ doth not deny but that a mans owne sinne, and the sin of his parents may be a cause of blindnesse; but neither the one nor the other was the cause in that mans case; as if Christ had sayd; Can you thinke of nothing else why a man is afflicted but onely his sinne? There are many other causes of suffering besides that. The cause why some suffer is the tryall of their graces. The cause why many suffer, is to beare witnesse to the truth, and to encourage others both in the profession of it, and in persecutions for it. And Christ particularly assigns another cause of the sufferings of the blind man, *That the worke of God might be made manifest in him*: That the worke of God in his power and mercy might be scene in restoring this man to his sight, therefore was he borne without the power of seing. The blindnes of that man was an occasion to make a very glorious discovery of God. Much of God had not been so eminently scene at that time, if that man had alwayes scene. Many are cast downe upon beds of sicknesse, or into a state of poverty, that the worke of God in rayfing them up to health and plenty may be made manifest. The designe of God lookes beyond the sin of man in the afflictions of most men, yet man seldome lookes beyond it.

Thirdly, Note from the whole verse;

*That we are more ready to judge the sinnes of others great, then our owne.*

*Is not thy wickednesse great, and thine iniquities infinite? Eliphaz might have sayd as much of himselfe and his owne sinne; and it had been but a duty to have done so; we should not aggravate the sins of others, nor extenuate or lessen our owne, we should*



should not set the finnes of others in open light, nor provide coverings for our owne, yet most commonly we run the contrary course : we have a favourable opinion, and excuses ready for what we have done, while we have hard thoughts of, and give harsh censures upon what others doe; our owne sins we can call moats, and the sins of others beames. The better any man is, the better he judges others, and the worse of himselfe; *Paul* spake no complement, while he sayd, that *he was lesse then the least of all Saints, and the chiefe of sinners*; usually they who are the severest observers and censurers of others, eyther flatter, or have not well observed themselves.

Fourthly.

Forasmuch as *Eliphaz* seeing *Job* under great sufferings, sayth to him; *Is not thy wickednesse great?* The counsell in it selfe was seasonable.

Hence observe;

*That in time of suffering, it is good both to put our selves and others upon inquiry about our finnes.*

So the Prophet (*Lam. 3. 39, 40.*) *Why doth a living man complaine, a man for the punishment of his sins? Let us search and try our wayes, and turne againe to the Lord*; times of afflictions should be times of inquisition, when the Lord is smiting, we should be searching; when we have received many wounds, it is time for us to be suspecting our selves of many finnes; and the counsell of others is not to be rejected, when seeing us in sorrow, they advise us to consider what our finnes are, how great, and how many. For though we should be tender in pressing those who are under the load and burden of affliction, with the burden of their finnes, yet they who are so, shall doe well and wisely to presse it upon themselves.

Fiftly, Whereas *Eliphaz* sayth; *Is not thy wickednesse great, and thine iniquitie infinite?* and in the next verse, concludes upon it; *Thou hast taken a pledge from thy brother for nought, &c.* All which were but conjectures and suspicions.

Observe;

*That suppositions and conjectures are no fit grounds, upon which to build a judgement concerning the faultines of others.*

We must not Censure upon, *I heare so, I suppose so, I thinke so,* but upon, *I know it is so*; many have run into great sinne by judging

judging the sins of others Great. Judge not (saith our Saviour, *Matth. 7. 1.*) that ye be not judged. He speakes not against all judgement, but eyther, first, against severe and harsh judging, or secondly, against false judging, or thirdly, against inconsiderate and rash judging. When we judge without due ground, not knowing the why or wherefore of our Judgement, take heed of such judging, that ye be not judged, that is, lest having judged others unduely, ye receive your due in Judgement. *Eliphaz* had nothing upon knowledge to charge *Job* for, yet while he questions, *Is not thy wickednesse great?* He doth more then seemingly conclude that his sin was very great, and his iniquities infinite. And in the next verse in stead of querying, he comes to peremptory concluding;

Vers. 6. *For thou hast taken a pledge from thy brother for nought, and stripped the naked of their cloathing.*

Now begins the special charge, or inditement, now he innumerates severall sinnes; As if he had said; *What doest thou stand looking for matter, or reasons why thou art thus afflicted, here are the reasons, I will name them to thee; Thou hast taken a pledge from thy brother for nought.* Thus *Eliphaz* powreth upon him, and dischargeth whole volyes of deadly shot, but all at randome, and besides the marke. Before, he spake in the third person, he speaks now in the second, *thou, thou, thou art the man, thou hast taken a pledge.* Again, *Eliphaz* had formerly dealt with *Job* as an hypocrite; he then granted that he had some shews of holinesse, and some appearance or counterfeit of goodnesse at least, now he denieth that; now he pulls off his visour or maske, and objects against him barefaced. Before he charged him with falsenesse of heart, while he professed and practised Religion; but now he objects such practises against him, as no man doth who hath but a profession of Religion. He objects those crimes against him which are proper to prophane open sinners, to common oppressors, who raise themselves upon the ruins, and inrich themselves by the spoyle of their weaker brethren; These are sinners not onely against the Law of God, but light of nature; these are acts not onely of impiety, but of cruelty, inhumanity, and tyranny.

H

Thou

*Thou hast taken a pledge from thy brother for nought.*

*Job* was a Magistrate, and this would have aggravated his sin exceedingly, if it had been true; for any man to oppress another is very wickedness; but for a Magistrate who is set up to be a protector, a releiver of others, a helper of the freindlesse, and a Judge of the widdow, for him to carry himselfe thus, for him to oppress and grind the faces of the poore, is most tyrannicall. Thus *Aristotle* defines a Tyrant; *He is one that rules so as to turne all to his owne private benefit or profit*; he that governs so, governs for himselfe; Whereas true government seekes and respects the good of others. Just governours are a generall blessing, and their ayme is the common, not their private wealth. Thus *Eliphaz* renders *Job* a very tyrant, who when he should be a nursing-father to his Country, proves a devourer of it, and when he should provide bread for those about him, he takes their bread, yea their blood from them, and gives them a stone.

*Tyrannus est, qui ita dominatur, ut ad proprium commodum & utilitatem omnia conferat. Arist. lib. 4. polit. & 1. Ethic.*

*Thou hast taken a pledge from thy brother for nought.*

There are three aggravations of his supposed sinne in these words.

First, That he tooke a pledge.

Secondly, That he toke it of a brother.

Thirdly, That he tooke it for nought.

*Thou hast taken a pledge*] The Hebrew is no more then this, *Thou hast pledged*. The word signifies also to bind, or fasten a thing as with a coard, and the reason is, because a pledge given is an obligation, a ty or bond to performe the promise made, or pay the debt contracted. A promise is an audible bond, but a pledge is a visible bond. It is no sinne in it selfe to take a pledge, no more then it is a sinne to buy, sell, or to ingage a man any other way, to performe a bargaine, or repay a debt. The Law of God published by *Moses* allowed the taking of a pledge, what is it then which *Eliphaz* chargeth upon *Job* as sinfull in taking a pledge? I conceive there are two things which shew sinfulness in taking a pledge, and that both are implied here.

First, He intimates that *Job* did not waite to receive a pledge

at

*In Hebræo simplex est verbum כפל quod est pignorate aut pignus accipere idem est obligare.*



at the hand of his brother, but he did as it were ruff in upon him, and tooke the pledge; for so tender was the Lord in reference to the poore of his People, or to those that should be in need to borrow of their brethren, and so give a pledge for security; that he giveth this speciall order ( *Deut. 34. 10.* ) *When thou dost lend thy brother any thing, thou shalt not goe into his house to fetch his pledge* (it was not unlawful to receive a pledge from his brother, but to goe into his house was against the Law) *but thou shalt stand abroad, and the man shall bring it out to thee.* Some conceive that this was the sinne charged upon Job; *Thou hast taken a pledge from thy brother, thou hast not according to this expresse Law of God tarried for it; and supposing that Eliphaz and Job lived before the giving of that Law, yet the light of nature teacheth, that we should not presse a man, or pull his pledge from him, but that the borrower should goe into his house, and bringing his pledge, deliver it up freely with his owne hand into the hand of the lender.* It is an affliction to have need to borrow, and therefore the borrower should be so tenderly dealt with by the lender as not to adde affliction to him. It is a curtesie to lend to him that is in need, but as some in giving, so most in lending spoyle all the curtesie of it; while they lend their money, they snatch or gripe at their security; whereas the old Law sayd (the equity whereof, though not the formality, remaines to this day) *Thou shalt not goe into thy brothers house to fetch his pledge, but thou shalt stand abroad and the man shall bring it out to thee.* Some Critticks tells us that this is signified in the Etymologie of the Latine word, which signifies a pledge. Namely, that the lender should not take but receive it from the hand of the borrower. It is the duty of borrowers to pay: *The wicked borroweth and payeth not againe,* ( *Psal. 37. 31.* ) The Apostles rule to the Godly is; *Owe no man any thing but to love one another,* ( *Rom. 13. 8.* ) Now, as it is the duty of the borrower to pay, so of the lender to be moderate, and not to exact or impose heavily upon him, for the assuring of his payments. As he that buyeth should be as if he bought not, so he that lends should be ( in this respect ) as if he lent not; He should lend with so much mildnesse and meeknes of spirit, as if he gave, rather then lent; or as if ( the contrary whereof Solomon found in his experience, *Pro. 22. 7.* ) himse

*Ipsa pignoris etymologia, docere hominem videtur pignus non tam propria manu auferendum ab invito & misero debitor, quam accipiendum non nisi ipsius debitoris manu oblatum: pignus enim appellatum est a pugno, quia res quae pignori dantur, manu traduntur.* Cajus

the lender, were servant to the borrower. *Job* is charged first with sayling in this; As if he had over eagerly pressed upon his brother for a pledge; *Thou hast taken a pledge from thy brother.*

Secondly, The taking a pledge from a brother, may be expounded of withholding a pledge when it is called for, or of the not restoring it, when the Covenants are performed. This is not onely to take it, but to take it away; suppose the pledge hath been given into a mans hand, yet if he will not restore it, or give it backe out of his hand when called for, but make excuses, or delayes, *This is to take away the pledge.* And thus some make out the sin of the Text; *Thou hast taken a pledge;* that is, thou hast swept it quite away, thou hast refused to restore the pledge, when that which was borrowed upon it, hath been in due time tendered to be payed or restored. The Prophet Ezekiel (Chap. 18. 14, 15, 16.) numbers the contrary practices among those Negatives, for which the Lord declares himselfe much pleased with the son of a wicked father; *A son that seeth all his fathers sinnes, that he hath done, and doth not such like; that hath not eaten upon the mountaines, neither hath lift up his eyes to the idolls of the house of Israell; that hath not defiled his neighbours wife, neither hath oppressed any; that hath not withholden the pledge, neither hath spoyled by violence, &c. he shall not dye for the iniquitie of his father, he shall surely live.* Here sinning in the matter of a pledge, is pitcht upon withholding it, not upon taking it. For though a man have a pledge sayrely delivered up to him, though he doe not rush into the borrowers house, and there be his owne carver, taking what himselfe listeth to secure that which he hath lent, yet if he withhold the pledge when it is required, and desired to be returned upon promised satisfaction made, this is very sinfull and oppressive. Some when they get a good thing in their hands, they are loth to part with it, and will have a device to prove it forfeited by the borrower, when indeed, 'tis onely coveted by the lender.

Hence note;

*That violently to take or unjustly to detain the pledge committed to us, is to act the part of the oppressor.*

*That Law which saith; Thou shalt not steale, doth as much forbid*

bid the detaining in our hands, as the laying of our hands upon that which is our neighbours. And he that withholdeth the pledge when the debtor is ready and offers to redeem it, is like him that withholdeth the debt when the lender desires him, and he is able to repay it. Thou hast taken or withholden a pledge. That's thy sinne.

Secondly, There is a further aggravation of sinne in the words respecting the person from which the pledge was taken; *A Brother : Thou hast taken a pledge from thy brother.* This addeth to the sinne; we should be kinde to all, but especially to a brother. A brother, may be taken either strictly for one next or neere by birth or bloud, a brother by consanguinity : such are in the most proper sence, our brethren and our owne flesh. Or the word *brother* may be taken in a large sence, for any that are neere to us, as being eyther of the same profession of Religion with us, or living in the same Citie, society, or under the same Government with us. These are our brethren and our owne flesh too. And so the Prophet calleth them even when pinched with hunger and nakedness, the more so move the bowels of our compassion towards them, (*Isa. 58. 7.*) *When thou seest the naked, that thou cover him, and that thou hide not thy selfe from thy owne flesh ;* As richly cloathed as thou art, and as naked as they are, thine owne flesh they are. When *Eliphaz* saith, *Thou hast taken a pledge from thy brother*, he takes in brethren under all distinctions. This he adds to highten *Jobs* sin ; *Thou tookest a pledge from thy brother.*

Hence note ;

*That as it is unjust and uncharitable to wrong any man, so most of all those that are neere to us.*

To wrong a brother of any latitude or degree is sinfull, and still the neerer the brother is, the more sinfull it is to wrong him : the sinne which a man commits against himselfe is therefore greatest of all, because a man is neere to himselfe; so in proportion the neerer any one is to us in any relation, the more we sinne in wronging him. The Apostle puts it under that notion ; *If a brother or a sister be naked, and destitute of dayly food, &c. Jam. 2. 15.* And againe, *1 Job. 3. 17. Who soever bath this worlds good, and seeth his brother have need and shutteth up his*



his bowels of compassion from him, how dwelleth the love of God in him? That is, the love of God doth not at all dwell in him, or at best it dwelleth very poorly and undiscernably in him. To see strangers yea enemies destitute and not relieve them, is uncharitable; but to see a brother or a sister, and chiefly a brother or a sister in spirituall relation (for of such I conceive the Apostle speakes particularly, in those places, I say, to see such) destitute and not to relieve them, this is highest uncharitableness.

*In pignus accepisti fratres tuos. Sept.*

Againe, Some render thus, (not thou hast taken a pledge from thy brother, but) *Thou hast taken thy brother for a pledge.* This speakes yet louder, and is a sin of a blacker colour then the former; thou hast not onely taken thy brothers pledge, but himselfe, his very person for security or for payment. But what is it to take a mans brother for a pledge? or how was that done? These two things may be in it, either first more generally thou hast imprisoned him. As (Mat. 18. 28.) 'tis sayd of the cruell Creditour that he took his brother, and cast him into prison till he should pay the utmost farthing: now though all kinde of imprisonment be not sinfull, not onely as to the law of Nations, but as to the Law of God; yet cruell imprisonment is very sinfull; *Thou hast taken thy brother for a pledge:* Thou hast not spared his person when he had not a purse to pay thee; *Thou hast* (as it hath been sayd among us) *made dice of his bones.* Some would never pay, were it not for feare of a prison; but to put and detaine a poore man in prison when he hath nothing to pay, is not onely unchristian, but barbarous and inhumane. Or secondly (which was used in ancient times) *Thou hast taken thy brother for a pledge,* that is, thou hast made him thy slave: To be cast into prison is a slavery, and a man may be made a slave, yet not imprisoned. And though it may be a duty (when we have nothing else to satisfie it with) to worke out a debt, yet it is a very high severity to force a debtor to pay with his worke. We reade how the poore widdow came to Elisha the Prophet, and bemoaned her case to him, (2 King. 4. 1.) *Thy servant my husband is dead, and thou knowest that thy servant did feare the Lord, and the creditour is come to take unto him my two sonnes to be bondmen;* This is to take a brother for a pledge; The Prophet seemes to ayme at this while he describes

ſcribes thoſe hypocriticall faſts among the Jewes (*Iſa. 58. 6.*) *Is not this the faſt that I have choſen, to looſe the bands of wickedneſſe, to undoe the heavie burdens, and to let the oppreſſed goe free, and that yee breake every yooke ; To faſt and not to reforme, is to mocke God rather then to humble our ſelves.* Here are the true fruits of faſting. And they all run into the poynt in hand, the avoyding and turning from all injurious and vexatious dealings with our Brethren. Firſt, *the bands of wickedneſſe*, that is, of oppreſſing Laws or pinching Contracts. Secondly, *heavie burdens*, eyther of ſervices or taxes ; From theſe the oppreſſed ſhould be freed, and every yooke impoſed, by theſe or any other way of grievance, broken from off the neckes of our brethren.

There is yet one word more, very conſiderable in the Text, for the highning of this ſinne.

*Thou haſt taken a pledge of thy brother for nought ; or without cauſe ;* This word was opened (*Chap. 1. 9.*) where Satan ſuggeſts againſt Jobs ſincerity, *doth Job ſerve God for nought.* And againe (*Chap. 2. 3.*) where the Lord aſſerts and vindicates the ſincerity of Job againſt Satans calumniationes ; *Thou movedſt me againſt him to deſtroy him without cauſe ;* That is, thou haſt no cauſe to move me ſo againſt him ; he is no ſuch mercenary ſervant as thou haſt maliciously pretended. Thus here ; *Thou haſt taken a pledge of thy brother for nought, or without cauſe ;* that is, without any neceſſary cauſe, there was no reaſon thou ſhouldeſt take a pledge from thy brother when thou tookeſt it, thou mighteſt have truſted him, but thou wouldeſt not any further then thou haſt full ſecurity put into thy hand, or rather then thou didſt take it into thy hand, whether he would or no. As if he had ſayd ; Thou wouldeſt not releive thy brothers poverty, upon the promiſes which God makes to thoſe who charitably releive the poore ; thou wouldeſt neyther take Gods word, nor truſt thy brother in any caſe, further then thou didſt ſee him ; unleſſe he would put into thy hand, thou wouldeſt not put into his. True charity muſt and will make ſome ventures ; *Caſt thy bread upon the waters* (*ſaith Solomon Eccl. 11. 1.*) A good man is a Merchant and will truſt his bread where he hath no more aſſurance of a ſafe returne, then the Merchant hath of his Ship and Lading from the winds and waters.

Thou.

*Thou hast taken a pledge of thy brother.*

*Solent divites  
fingere se cre-  
ditores & alioe  
debitores.*

Againe, *Without cause or for nought*, may have this meaning, thou didst oblige thy brother to restore that which really and indeed he never received from thee; thou didst put a debt to thy brothers account which he never made by borrowing. David complains of such kinde of unkinde usage (*Psal. 69. 4.*) *They that hate me without cause, are more then the bayes of my head: They that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I tooke not away; That is, which I tooke not away, eyther as borrowed of them, or as stolne from them. I was neyther a debter, nor a theife, I had nothing of theirs in my hands, yet I was forced to restore. This is the worst sort of taking a pledge for nought.*

Thirdly, *For nought*; That is, when there was no reason to take so great a pledge of thy brother, the thing which thou didst lend him was but some trifle, yet thou wouldest have a pledge of thy brother for it; thou wouldest have great security for an inconsiderable debt; that's the course of many oppressors, by lending a little they will have much to secure it. And this is to take a pledge from a brother for nought, there should be some equality between the debt and the security, he that lends a trifle, a small matter, and requires great assurance, takes a pledge of his brother for nought. So that all unreasonable and unequall demands for security, eyther taking (where charity bids us trust) from the poore, or taking it (where in justice we should not take any thing) when nothing was lent, or when there is no reason we should take so much; any of these harsh and injurious practices, is the taking a pledge of our brother for nought.

Hence observe;

*That the lesse cause we have to doe any evill, the greater is the evill which we doe.*

But hath any man a cause to doe any evill; he hath not; by cause I meane a provocation; there is no cause for which we should doe any evill, but there may be many provocations or temptations to doe evill; *Peninah* provoked *Hannah* sore to make her fret (*1 Sam. 1. 6.*) It was not for nought or without cause that *Moses* his passion was stirr'd, and that he spake unadvisedly



unadvisedly with his lips, the murmurings and complaining of that unsteady people *provoked his Spirit.* (Psal. 106. 33.) Now the lesse provocation, the greater alwayes is the sinne; as to sinne against admonition, or against any of those meanes that might keepe us from sinne, makes the sin greater, so when there is no occasion leading us unto sinne. This was one reason of greatening the sin of our first parents in eating the forbidden fruit; why did they eat? were they ready to starve? were they in any straits? had they not the whole garden before them? did they not *eat the forbidden fruit without cause, or for nought?* Solomon saith (Pro. 6. 30.) *Men doe not despise a theife, if he steale to satisfie his soule when he is hungry;* for though to steale for meere hunger doth not take away the sinfullnes of the fact, yet it doth much abate it; because the man is provoked to doe it for the supply of his present and pressing need; But for a rich man (who hath no need) to steale, for a man to steale who is not hungry, how sinfull is it! Our greatest necessities cannot wholly excuse our sin, but to sin where there is no necessity, doth greatly encrease our sinne. Saul thought he should come off without blame, when he had so much to say for his rash sacrifice (1 Sam. 13. 12.) *I said the Philistines will come downe upon me to Gilgal, and I have not made supplication unto the Lord; I forced my selfe therefore, and offered a burnt offering.* But doth Samuel approve this plea? We have his resolution in the next verse; *Thou hast done foolishly, thou hast not kept the Commandement of the Lord thy God.* Though Saul found himselfe under a moral force to doe what he did, yet that did not free him eyther from guilt or punishment when he ventured to doe it. David smarted for numbring Israel, though *Satan stood up against Israel, and provoked David to number them* (1 Chron. 21. 1.) What shall we say then of those, who doe more then David altogether unprovoked by Satan, who rather tempt themselves, then are tempted unto evill? As the Good we doe is so much the better, so the evill we doe is by so much the worse, by how much we doe it the more freely and unconstrained. Thus *Eli-phaz* aggravates the first Instance of *Jobs* supposed wickedness. To take a pledge from a man in the manner expounded, is not onely illiberal, but sinfull; To take a pledge from a brother in distresse is more sinfull, but to take a pledge of a brother for  
I nought,

nought, is a degree of sin, which hath many degrees of sinfulness beyond both the former. *Eliphaz* hath yet but begun *Jobs* Inditement, this is the first Crime objected ; A second, and a third, and more are following. *Thou hast taken a pledge of thy brother for nought,*

*And stript the naked of their Clothing.*

It may be questioned ; If they were naked, how could they be stript of their clothing ? he that is naked hath no cloaths to be stript of. 'Tis gon into a Proverb, *A naked man cannot be stript by a hundred men* ; hee that hath nothing, can loose nothing. How then is it said here ; *Thou hast stript the naked of their cloathing ?*

I answer ; *The naked*, are not here to be taken strictly for such as have no cloaths at all, but for those who have but few cloaths, or for such as are but meanly and thinly clothed ; any that are poore and low, any who are in want, may be numbred among the naked. 'Tis frequent, as in Scripture, so in Common speech to expresse those as beeing quite without that of which they have but little. Wee say of a man that hath but a little knowledge, he is an Ignorant man ; and of a man who hath but a little learning, that he is an Illiterate, or an unlearned man. Thus we may say of a man that hath but little store of cloaths, little store of the world about him, that he is naked, that he hath nothing. The Apostle useth this Language ( 1 Cor. 4. 11. ) *Even to this present houre, wee both hunger, and thirst, and are naked, &c.* not that the Apostles went about without cloaths, but they were but mean in their Apparrell, poore in their Appearances, and that he calls nakednes. So the Apostle *James* in the second Chapter of that Epistle, vers. 15. *If a Brother or a Sister be naked, &c.* Hee doth not mean it onely of such as have never a ragg to cover their nakedness, but of such as are ill furnished with cloaths. The Lord threatens his owne People ( *Deut.* 28<sup>th</sup> from the 4<sup>th</sup> ver. to the 48<sup>th</sup> ) in case of their disobedience, with this affliction ; *Because thou servedst not the Lord with gladness of heart in the abundance of all things, therefore thou shalt serve thine enemies in hunger, and in thirst, and in nakednes, &c.* That is, thou shalt not have thy Wardrobes stored and filled with change of rayment, but thou shalt feele  
and

*Nudus nec a  
centum viris  
spoliatur.*

*Quadam etiã  
vera non sint  
propter similitu-  
dinem eodem  
vocabulo com-  
prehensa sunt ;  
sic qui male ve-  
stitum & pan-  
nosu videt nu-  
dum se vidisse  
dicit Sen. l. 5.  
Ben: cap. 13.*

and be pincht with want and poverty. So here ; *Thou hast stript the naked of their cloathing* ; That is, those that were ill clothed, thou hast unclothed, and in stead of releiving their wants, thou hast encreased them.

And thus the words may allude to the taking of a Pledge, about which *Eliphaz* spake before ; *Thou hast stript the naked of their cloathing* ; That is, thou hast taken a pledge from thy neighbour, and stript him quite of it. Therefore the Law provided against this oppression ( *Exod. 22. 26.* ) *If thou at all take thy neighbours rayment to pledge, thou shalt deliver it to him before the Sunne goe downe, for it is his Covering.* The breach of which Law is discovered and reproved ( *Amos 2.8.* ) *And they lay themselves downe upon cloathes layd to pledge* ; That is, they detained them all night, whereas they should have delivered them before the going downe of the Sunne. And thus their sin is aggravated in that it is sayd in the next words, that they did this by every *Altar*. It was their sin to make many Altars. And this encreased their sin, that they durst doe acts of wrong to men, where they pretended to worship God. The like Law is given about the Pledge, *Deut. 24. 6.* *No man shall take the upper, or the nether millstone to pledge, for he taketh a mans life to pledge* ; That is, he takes the thing away without which he cannot live ; If his millstone be taken away from the Mill, how shall he grinde his Corne, to make bread, which is the Staff of life ? And againe at the 13<sup>th</sup> verse of the same Chapter, the Law is renewed in reference to rayment ; *In any case thou shalt deliver the pledge againe before the Sun goeth downe, that he may sleepe in his owne Rayment and Bless thee, and it shall be Righteousness unto thee before the Lord thy God.* Thus wee may conceive *Eliphaz* speaking here, though not eying that expresse Law, yet from the Common light of nature, which teacheth that the poore and naked should not be stript of that little provision and small pittance which serves onely to protect them from cold and starving.

Further, By these words ; *Thou hast stript the naked of their Cloathing* ] Wee may understand not cloathing onely, but all the necessities of this life, any thing which is of such concernment to our lives as our Cloaths are ; for as bread in Scripture is put for all the necessities of this life ; So is Cloathing. *Esa. 3. 6.* *When a man shall take hold of his Brother, saying ; Thou*  
I 2 *hast*

*Chaldeus legit  
leEtulos oppig-  
neratos  
Vel certe pro  
illo ipso vesti-  
mento quo &  
se operit inter-  
diu, atq; noctu  
etiam jacos se  
conteggit.*



*hast Cloathing; Be thou Ruler over us, &c. Thou hast cloathing, that is, thou hast goods, thou hast an Estate, thou canst make provision for us; there Cloathing is put for all outward Conveniencies, as in other Scriptures Bread is. So that according to the extent of this interpretation, Thou hast stript the naked of their Cloathing, takes in all sorts of bodily grievances put upon the poore.*

Hence observe.

*That to oppress the poore is the highest and greatest oppression.*

It is our duty to Cloath the naked, how great then is their sin who strip the naked of their cloathing? it is sinfull & unjust violently to take cloaths from him that hath greatest variety of cloathing, wee may not rob the rich, what is it then to take from them who have not? or (as we say) *to rob the Hospitall.* Solomon (Prov. 28. 3.) tells us of an oppression which is very grievous, and that is the oppression of a poore man, which is true both actively and passively, when the poore man is the oppressor, 'tis so, 'tis so also when the poore man is the oppressed. Solomon intends both, for he makes the poore to be the oppressed, and a poore man the oppressor. *The poore man that oppresseth the poore is as a sweeping raine, which leaveth no food.* 'Tis worse with the poore when the poore oppresse them, then when the rich oppress them, the rich may oppress them much, but they come not so neere, as when a poore man oppresseth; for as the imbecilitie of the oppressed poore man can give him no helpe, so the necessity of the oppressing poore man will shew him no mercy. Nothing doth more harden the heart of a man then his owne want, and he hath little feeling of anothers misery, who is under the feeling of his own: He that hath nothing takes what he can get, and his owne hunger devoureth all. The rich man oppressing the poore is a *dashing raine*, the great man oppressing the poore is a *thundering raine*, but the poore man oppressing the poore is a *sweeping raine*. As they who never knew poverty, so they who know it most, have the least stocke of pitie for the poore. Such are a sweeping raine indeed. There is a refreshing, a fatning, a filling raine, which the Lord sends upon the thirsty Earth, this produceth store of food. It raines corne and wine, milke and butter; There is also a sweep-

sweeping raine that takes away food, and destroyes the fruits of the Earth. Such a raine is a poore man oppressing the poore. *Want is the greatest spoyler.*

Secondly, Wee may expound the Text thus; *And stript the naked of their Cloathing*; That is, Thou hast stript them till they are naked; for in Scripture wee finde the denomination to be taken from the End of the action, or that which the action tends to. As to Illustrate it a little (*Esa. 47. 2.*) *Take the mil-stones, and grinde meale.* Now wee doe not grinde meale, but whole Corne to make meale. So (*Esay 44. 15.*) *Hee baketh Bread*; Now we doe not bake bread, but dough, that it may come to be bread, when it is bread once it needs no more baking. So (*Dan. 2. 21.*) *He giveth wisdom to the wise*; that is, he giveth wisdom to those who before were rude, and so makes them wise. Thus here, the denomination of the act is given from that to which the act hath a tendency, *Thou hast stript the naked*, not that they who are naked indeed can be stript, but thou hast stript them, & so made them naked. This very phrase is used (*Hos. 2. 3.*) *Left I strip thee naked*, saith the Lord to the Church, that is, left in stripping thee I leave thee naked, left I take away all the good things with which thou art Encompassed. So here, *Thou hast stript the naked of their Cloathing*; That is, thou hast stript them till thou hast made them naked.

From this learne;

*That there is such a Principle of unnaturalnesse in the nature of man, as to take away all, and leave nothing.*

Wee finde more then Cloaths taken away by some, they goe closer then to the cloathing (as the Lord complaines, *Mic. 3. 3.*) *Who eat the flesh of a People, and flay their skin from off their backs*; There's oppression and cruelty in blackest colours, they will not leave them so much as their skin upon their backs. Skin is naturall Cloathing, as Garments are Artificiall Cloathing. These tooke away not onely the cloathing which art, but that which nature had provided and put upon them, they flayed their skin from off their backs. Yet we are not to conceive that they were so cruel to pull off their skin, but because they would have all to their very skin, therefore they are sayd to take skin and all. They who are so unmercifull, that they will

will not leave a ragge to cover the skin, are justly charged with that unmercifullness, which will not leave so much as their skin to cover their flesh, yea, (as it followes in the same place) *that they would gnaw their bones*, they will have all, Cloaths, skin and bones, from another, rather then not have enough for themselves. *Cruelty joyned with Covetousnesse, knows no bounds.*

Eliphaz having thus shewed some of those particular evils, which he supposed Job had done, proceeds to shew what Good he had not don. *Sins of omission render a man as foule and vile, as sins of commission doe.* He that doth not the good which he ought and can, doth evill.

Vers. 7. *Thou hast not given water to the weary to drinke, thou hast withheld bread from the hungry.*

*Thou hast not given water to the weary.*

Water is a very Common thing, and the word which is here used takes in all naturall waters, the whole Element of water. Seing then water is not under lock & key, but lyes open to all commers, how comes it to be any mans gift? I answer, first, If we understand the words literally & strictly, yet sometimes & especially in some places to give a cup of water to drinke, or a bucket of water to wash in, is no small charity to a wearied traveller. But secondly ( I conceive ) Job is taxed with *not giving water*, to shew his refusing to doe the smallest charity. So wee finde it expressed ( *Matth. 10. 42.* ) when Jesus Christ would assure us that the least office of love or respect which we doe to a distressed Saint, to a Beleever upon that account as he is a Beleever, shall be rewarded, hee gives it in this language; *Who-so-ever shall give to drinke to one of these little ones a Cup of Cold water onely in the name of a Disciple, verily I say unto you, hee shall not lose his reward.* As by one of these little ones, he meanes any, the least of Beleevers, or righteous Persons; so by the gift that he speaks of, water, or Cold water, a Cup of Cold water, he meanes the least of favours. Cold water is a cheape commodity, and a little cold water, onely a cup of it, cannot ( as some things cannot because they are worth so much ) be prized, because it is worth so little, yet he that gives but this little thing, this ( almost ) nothing in the name of a Disciple, *hee shall not lose his reward.*

So

*Non inania in  
eos etiam levia  
quæ sub frigida  
aquæ nomine  
designat officia,  
esse decerunt.*

Hilar.



So here to set forth the hardness of *Jobs* heart (as *Eliphaz* conceived) he puts it in these termes, *Thou hast not given water*, (no not cold water) *to those that are weary*; As if he had said, thou hast not onely denied a feast, or a banquet of wine, which might put thee to some cost and charges, but thou hast denied them water, cold water, which is not chargeable at all, which doth not so much as put thee to the cost of a little fire to heat it, or of any ingredient to mix with it, thou hast denied them this cheapest charity. An old Poet (speaking of a place where water was sold) saith; *That which is lowest prized, a thing of no price, water, is sold here.* Thus farre hast thou, O *Job*, (saith *Eliphaz*) fallen below the Law of love; *Thou hast not given water*; And to whom did he not give it. The next word answers that Querie,

*To the weary.*

That is, thou hast not given water to them to whom it doth most properly belong, or who had perfect need of it, *the weary, the thirsty*. There are some to whom wee may very well refuse to give water, or any other refreshment of nature; they have enough, if not too much already, not onely in possession, as the rich, but in use or abuse rather, as the intemperate and the drunken; To give water to such is to powre water into the Sea; but thou hast not given it to the weary, not to those who are like the dry and parched ground.

In that the matter of charity is placed in water, observe;

*That charity is accepted, and uncharitableness condemned in the smallest matter.*

It is not the quantity of the gift, but the affection of the giver, it is not the quantity of that which is denied to be given, but the heart of him that denyes it, which the Lord takes notice of: be it much or be it little that is given, if it be given with an honest and willing minde, the Lord accepts it, and be it much or be it little that is denied, if it be denied with a churlish and uncharitable spirit, the Lord is displeased with it; and the lesse that is which is denied, the more sinfull is the denial, & the more is the Lord displeased with it. When crusts or crums of bread, which fall from our Table, are denied, when a cup of cold water is denied, how cold is charity? and is it not crumbled

---venit vilissima rerum  
Hic aqua, Horat. Sat: 1.

crumbled into a lesser nothing then those crums? Wee should honour the Lord with our substance, and our charity should not onely have cost in it, but liberality in it, how doe they honor God with their substance, who will hardly give to him (that is, to his poor) the shadow of their substance? If the Lord should command us to give some great thing, to testifie our charity, should we not doe it? how much more when he saith give but water to the weary for my sake, and I account you charitable.

Secondly, Note;

*That Churlish and hard hearted Persons stick at small matters as well as at great.*

It is supposed ( *Acts 5. 15.* ) that the very shadow of Peter was healing to the sicke. There are some so hard-hearted, that they would hardly bestow their shadow upon the poore to doe them good. It troubles them to part with the least Imaginable Benefit, or to doe the least Imaginable courtesie, not onely great things, but small things, even the smallest things, the chippings of their loafe, the parings of their apple, yea the very huskes which their swine eat ( as the letter of the Parable concerning the prodigal intimates, *Luk. 15. 16.* ) are stuck at as too much for them who have nothing. And thus the heart of a wicked man is stated to the whole businesse of obedience; his heart is as much against obedience in a small matter, as in a great, he is so farre from swallowing the camell of holy duty, that he straines at the very gnats of it; and if a mans spirit be against obedience it selfe in its owne nature, if his spirit be unfutable to it, let it be a duty of the least or lowest degree, he cannot but sticke at it. The servants of Naaman the *Assyrian* sayd to him; *Had the Prophet bid thee doe some great matter, wouldest thou not have done it? how much more when he saith unto thee, Wash in Jordan and be cleane.* There is a reason why wee should rather doe small things then great as to the outward act, but, I say, if the spirit of a man be crosse-grayn'd and lie against the duty, he is as unfit and as back-ward to doe a little as to doe a great deale; he will not so much as give water to God or man, or if he doe give it, he doth not give it with a heart let out in love to God, or in compassion to the most needy man. It is a hard matter with him to give or doe at all, but it is an impossible

impossible matter for him to give or doe with a ready or chearefull minde. Thus the Covetous man, the hard-hearted worldling cannot give so much as water: a worldly man never thinks that himselfe hath enough of the world, and he never thinks that others have too little, when he is full he thinks all others are full enough too. Such narrow-hearted creatures the Prophet *Isayah* describes (Chap. 32. 6, 7.) who as they practise hypocrisie and utter error against the Lord, so they practise oppression and utter cruelty against man, to make empty the soule of the hungry, and to cause the drinke of the thirsty to fayle. *The Instruments also of the Churle are evill.* What Instruments doth he meane? Some say, the instruments of his commerce, his weights and measures, he pincheth the poore there, that's true, those instruments of the churlish Merchant or Tradsmen are evill. Yet wee may rather expound it more largely for all the meanes, whether persons or things, whether agents & under-officers, or courses and devices, which the churlish man useth as instruments to compasse and bring about his purposes; all these favour of himselfe, they are evill, that is, false, treacherous, and lying in waite to deceive. For (as it followe) *He deviseth wicked devices to destroy the poore with lying words, even when the needy speaketh right, or (as wee put in the margin) when he speaketh against the poore in Judgement.*

Thirdly, Note;

*That a little is much reckoned upon by those that are in need, or have nothing.*

Water is a welcome mercy to the thirsty, to the weary, to those who are ready to dye with heate and travell. The rich man in hell would have been glad of a drop of water to coole his tongue. *Sieera* the General of *Jabins* Army, begs of *Jael*, to give him a little water, for (saith he) *I am thirsty.* (Judg. 4. 19.) The full soule loathes the hony-Combe, that which is sweet and delicious the full stomack loathes it, but they that are weary, hungry and thirsty, a piece of bread, a Cup of water, how pleasant! how sweet! Such are glad of any thing, who are in want of all things. Much is little to them who have much, a little is much to them who have but little. The weary will thanke you more for water, then the wanton will for



wine. The weary asked but for water to drinke, and could not get it, thou wouldest not give it.

Fourthly, *Eliphaz* describing a wicked man, fixes most upon this sinne, his unmercifulnesse to the poore. And there is a generall truth in it.

*That to be without Compassion to the poore, is the marke of a wicked man.*

They who have found the compassion of God to their own soules (as every godly man hath) cannot shut up the bowels of their compassion towards the pined body of man. The Apostle *John* puts the question (1 Ep: 3. 17.) *How dwelleth the love of God in him, that doth so?* The love of God, eyther as taken for the love of God to us, or for our love to God, dwelleth not in him, in whom there dwells no love to man. Now, if the love of God dwell not in a man, God dwelleth not in him, and if God dwell not in him, Satan doth; and what can he be called but *wicked*, in whom *the wicked*, or *the evill one* dwelleth? Thus the wicked *Edomites* dealt with the people of God, when they were wearied in their March thorow the Wildernesse. Wee read the children of *Israel* thus bespeaking the *Edomites* (*Numb.* 20. 17, 18, 19.) *Let us pass I pray thee thorow thy Country, wee will not pass thorow the fields, or thorow the vineyards, neither will wee drinke of the water of the wells, &c. wee will put you to no trouble, no charge, wee will be content with the common waters which we finde abroad, this is all that wee desire when wee shall be weary and thirsty in our travells.* And *Edom* said unto him, *Thou shalt not pass by mee, least I cutt thee off with the sword: And the Children of Israel sayd unto him, wee will goe by the high way, and if I and my Cattell drinke of thy water, I will pay thee for it, I will onely (without doing any thing else) goe thorow on my feet.* See what a spirit *Edom* was of; when *Israel* put it to the lowest, wee will drinke none of the water of your wells, or if we doe we will pay for it; No, *Edom* was so hard-hearted, that he would neyther give, nor sell them water; they shall not have it eyther of free cost, or for money; thus uncompassionate was hee towards a People that were traveling, that were weary and thirsty. The Inhabitants of *Tema* are commended for their tendernes to men in distresse (*Isa.* 21.

14.) They brought water to him that was thirſty, they prevented with their bread him that ſled; They gave water and bread unasked; The wants of the diſtreſſed moved them, though they made no motion for the ſupply of their wants. They act moſt like God who prevent us with their favours. Even the light of nature leads to it. How unnatural then are they who deny water to them who being weary and thirſty begge for it! The mercy of God by Jeſus Chriſt is highly Commended to us upon this Conſideration, that he gives it not onely in bounty, but in Compaſſion, there is not onely liberality, but there is a pity in it: therefore he ſaith (Matth. 11. 28.) Come unto me all yee that are weary and heavy laden, and I will give you reſt. To give eaſe and reſreſhment to thoſe that are weary and heavy laden, hath not onely bounty & liberality, but Pity and Compaſſion in it. (Pſal. 136. 23.) Thanks to God who hath remembered us in our low Eſtate. It is an act of grace for God to remember us in our higheſt Eſtate, in our moſt flourishing Eſtate, but to remember us in our low Eſtate, then to give us in reſreſhings and Comforts, this is a clearer act of Grace. As it is ſaid (Pſ. 68. 9.) Thou O God, didſt ſend a plentifull raine, whereby thou didſt confirme thine inheritance when it was weary. As the goodneſſe of God is moſt ſcene in giving water to the weary, ſo is the wickedneſſe of man in denying it. Eliphaz urgeth Job further with this uncharitableneſſe.

*And thou haſt withbolden bread from the hungry.*

He gave no water, and he withheld bread. The word is ſometimes rendred to hide, to deny, and ſometimes to deceive a man of that which is due to him. Our tranſlation (Thou haſt withbolden) carries that ſence in it; Properly we are ſayd to withhold onely that from a man which he hath a right to; Thou haſt withbolden Bread from the hungry. As hunger and thirſt are put for all manner of Extreimity; ſo bread and water are put for all manner of ſupplies generally. The Greekes and ſome Latines Interpret this ſtrictly of a morſell of bread, Thou haſt withbolden a morſell of bread, as the rich man in the Goſpel did, Lazarus deſired but the crummes that fell from his Table, but could not get them. So here, thou haſt withbolden not onely a full Table, but a morſell of Bread; This latter claue and

Verbum **וְנָסַח** ſignificat, abſcondere, negare, fraudare. Subtrahere ei ſi habebat, & prohibere ſi non habebat, i. e. nolebas ei panem dare. D. us. Esurientium ſubſtraxiſti fructum panis. Ambr.

the former are of the same sence; yet from that word *withholden*, which implyeth a wrong done to the poore, note first;

*That the poore have a right in what rich men have.*

And if they withhold all from them, they shall be condemned, not onely as uncharitable and illiberall, but as oppressors and unjust; not onely as not having given them reliefe, but as not having done them right. ( *Prov. 3. 27.* ) *Withhold not good from them to whom it is due, when it is in the Power of thy hand to doe it.* A thing is due upon a double account; first, by the Law of Justice; secondly, by the Law of Love: I conceive here that the Proverb is to be understood of a dueness, not by the Lawes of Common Justice (as if a man have his brothers Estate in his hand, he cannot withhold it from him without transgressing the Law of Justice) but of a dueness by the Law of Love, or more strictly by the Law of Charity: thus 'tis a duty to doe good to those that are in want; it is not onely a favour that wee shew to them when wee relieve them, but there is a duty in it which wee owe to God, who hath commanded that their poverty should be supplied by the plenty & abundance which he hath given to others. If therefore it be demanded, who are they to whom this doing of good is due? I answer, not onely they to whom thou art endebted in Justice, *witnes thy hand and seale*; but even they to whom thou art endebted in charity, *witnes their want and need.* The poore have a right to what we are able to give, and can conveniently spare; yea sometimes their right may lye somewhat beyond the line of our conveniency. So then there is a poynt of Justice in it, as well as of charity in relieving the poore; and if (as the next words in *Solomon* imply) it be sinfull to delay them till to morrow, it must needs be a wickednes to deny them for ever. Therefore the same *Solomon* ( *Prov. 22. 2.* ) speaking of the poore and the rich puts them together; *The rich and poore meet together, the Lord is the maker of them all*; Now the Lord is the maker of the poore and of the rich, not only in their naturall constitution, as they are men consisting of body and soule, (so indeed he hath made the poor as well as the rich, and they are both alike the worke of his hands) but the Lord is the maker of them in that



that capacity or state wherein they are, he makes the rich man and the poore man, that is, hee makes the one rich, and the other poore, he is the maker of them both, and *Solomon* (I conceive) puts that in to shew first, that poore men should not envy the rich man, why? for the Lord hath made him rich; why should thine Eye be Evill, because the Lords Eye is good?

And againe, that the rich man should not despise the poore, or withdraw the bowells of his Compassion from them, the Lord could have made thee poore too if hee had pleased, therefore be Compassionate towards them, for the Lord is the maker of you both. And this answers that objection commonly given by some, why, are not my goods my owne, may I not do with them as I please? I have not stolne them, I have wronged no man in the obtaining them; it is well when men can say thus, that they have done no wrong in getting riches: but this is no argnment (how justly soever any man hath got his Estate) that he should keepe it all to himselfe, and not give a portion to those that are in want. The rich man withholds what is due to the poor, when he withholds releife from them. It is true your Estate is your owne, it is yours, no man can challenge or claime it from you; I, but God can claime it from you; you are possessors and masters of your Estate in reference unto men, but you are but Stewards and Servants of your Estate in reference unto God. Now a Stewards buisnesse (you know) is not only to receive and lay up the Estate of his Lord or Master, but 'tis his buisnesse also to pay or lay out according as he receives command or order from his Lord; thus it is in this Case; Rich men are but Stewards to the Lord in reference to all that they have; Therefore as they receive from him, and partake of the fullnes of the Earth which is his (for the Earth is the Lords and the fullnes thereof) so they must issue it according to his order and command: Now he hath left a standing order for all times, that the rich should distribute to the necessities of the poore and hungry. Rich men must not thinke themselves Stewards onely to receive in, but also to pay out what their Lord calls for, and therefore as they would give a good account of their Stewardship at the great Audit day, let them take heed how they *withhold bread from the hungry*. I might shew further, that the rich are not onely obliged to give, or that

that it is their duty to give, but that they ought to give cheerfully and readily, not upon constraint (2 Cor. 9. 7. ) that they ought to give liberally and bountifully, not with restraint, and that they ought to give sincerely, not thinking thereby eyther to merit at the hand of God, or to get the praise of men.

Secondly, From the matter of this charge, *Thou hast withholden bread from the hungry*, we may observe, That

*Not to doe good, or the omission of doing good to the poore, renders us culpable as well as the doing or Commission of that which is evill or injurious to them.*

Not to relieve the poore is a sin as well as to injure or oppresse the poore, yea not to relieve hath injurie and oppression in it. The reason of it is cleare from the former poynt, because the poore have a right to so much of a rich mans estate as is a releife of their pressing necessities, to preserve them from perishing. And every man must acknowledge that to deny any man his right (by what title soever that right ariseth) is to oppresse him. Nor is it enough to give them good words (which yet is more then some will give) unlesse we doe them good. (Jam. 2. 15, 16. ) *If a Brother or a Sister be naked, and destitute of dayly food, and one of you say unto them depart in peace, be warmed and filled, yet notwithstanding yee give them not those things which are needfull to the body, what doth it profit? Though you give them good words, yet if you give them no supply, what doth it profit? Wee may understand it two wayes.*

First, What doth it profit the poore? Can they feed upon your good words? or will your good words cloath them? what doth it profit them if yee say be fed and be cloathed, if you give them neyther food nor rayment.

Secondly, What profit is it to you who say so? will God take it well at your hands, that you have spoken kindly to the poore, when you did them no kindnesse? therefore withhold not thy hand, &c. And if it be so great a sin to withhold our bread from the hungry, what is it to take their bread from them? *Elipbaz* having thus taxed *Job* with neglect of the poore, he proceds in the next verse to taxe him with an undue and partiall respect to the rich. As he was rigid to to them who had

had nothing, so he was indulgent to those who had enough, if not more then enough, before.

Verf. 8. *But as for the mighty man he had the Earth, and the honourable man dwelt in it.*

There is a twofold Interpretation of these words : Some understand them so, as if *this mighty man* here meant had been *Job himselfe*, and then the sence is thus rendred ; *All these evils were done by thee, and these good things not done, when thou wast a man in power, and so hadst no need to doe any such evill, and hadst power enough in thy hand to doe good.* The Vulgar translation reads it (according to this Exposition) personally of *Job* ; *In thy might thou didst possesse the Earth, and being most powerfull thou didst dwell in it.* That is, thou wast a man in power, thou hadst all in thy hand, thou hadst water and bread enough when the poor wanted it, thou canst not say that thou wast necessitated to keepe the pledge, or strip the naked, but thou in thy greatnesse and might didst oppresse them ; this interpretation (though I assent not to it) aggravates his sin exceedingly, for *the more power any one hath in his hand, the greater is his sin, as in the Evill which he doth, so in the good which he doth not, or leaves undone ; yea it may be sayd that wee doe evill more then they who doe it, when wee have power in our hand to hinder them from doing it, and doe not.*

*Infortitudine  
brachij tui pos-  
sidebas terram  
et potentissimas  
obtenebas eam.  
Vulg.*

But secondly, take the words as they import the partiality of *Job* ; *The mighty man had the Earth* ; thou hast been over-kinde and favourable to him, how hard or churlish soever thou hast been to others.

*The mighty man.*

The Hebrew is, *The man of arme* ; and it is usuall in Scripture to call a strong man, a mighty man, or a man in Authority, a *man of arme.* ( *Ezek. 22. 6.* ) *Behold the Princes of Israel Every one of them were in thee to their power to shed bloud ; The Hebrew is, they were to their arme ; that is, as farre as they could reach forth their arme, or to the utmost of their power to shed bloud, that is, to doe mischiefe and wrong, to afflict and vex others even unto death, or the shedding of their bloud. They who are evill know not how to bound themselves in doing* (vill ;

*Vir brachij, est  
vir dignitate,  
epibus authori-  
tate potens.  
Bold.*



evill ; if they want not power, they seldome want will to doe it more and more. Thus the Prophet reproves that perverse generation ; *Behold thou hast spoken and done evill as thou couldest (Jer. 3. 5.)* That is, to the utmost Extension of thy ability and opportunity. As those Princes *shed bloud to their arme*, or as farre as they could reach out their power ; So did this people ; And as the power of man, so the power of God is Expressed by his arme (*Job 40. 9.*) *Hast thou an arme like God ? Canst thou thunder like him ?* That is, hast thou power like God ? (*Esa. 30. 30.*) *The Lord shall cause his glorious voyce to be heard, and shall shew the lighting downe of his arme, with the Indignation of his anger, and with the flame of a devouring fire ;* The revenging power of God, like a bird of prey, hovers over the heads of wicked men, but at last it lights downe, and (as the word rather signifies) rests upon them.

*An nescis longas  
regibus esse  
inanus ?*

Againe, Some understand here by the *arme* of the wicked man, those who are his Instruments, those who serve him, or whom he uses to supplant or suppress others, and reach his owne ends by ; Such may well be called the armes of mighty men, the armes of the men of the Earth. Evill men have their seconds or Instruments to doe evill. Upon this Consideration it was said anciently ; *Doe not you know that Princes have long armes ;* the meaning is, they have Agents and Servants in the severall parts of their Dominions, who are their hands or armes, both for protection of those who are peaceable, and to take revenge upon the rebellious. Wee commonly say of a Servant that is discreet and faithfull, *hee is his Masters right hand*. The mighty have many helpers, many armes and hands to carry on their designs, and to doe their wills.

*As for the mighty man, or the man of armes, he had the Earth.*

This stands in opposition to what was spoken before, the poore man could not get a drop of water, nor a crust of bread, but the mighty man he had the Earth ; As if he had said ; *O Job, thou being in power didst passe away great possessions to the mighty, thou gavest both thy sentence and assistance, that they should have the Earth, but thou wouldest not helpe the poore so much as to a piece of bread, or a cup of water ; The mighty man had the Earth ;* hee speakes Indefinitely, as if all the Earth were his. Wicked men  
are

are called *men of the Earth* ( *Psal. 10. 18.* ) *To judge the fatherless, and the oppressed, that the men of the Earth may no more oppress.*

But it may be objected, Is not every man a man of the Earth? As *Adam the first man was of the Earth, Earthy*; so all men are of the Earth, Earthy; why then is it then sayd of a wicked man, that he is a man of the Earth, as if any man were of another Pedigree or extraction?

I answer; A man of the Earth is put in opposition to a man of Heaven, to a man that hath his Estate, or hope, or portion in Heaven; the Saints have their Conversation in Heaven, and though they live upon the Earth, yet they are not men of the Earth; Carnall men are Earthly-minded, they minde the Earth, and thats both their hope and buisines; they are not onely Earth in their Constitution, but Earth in their affections, therefore they are called men of the Earth; these men had much of the Earth in their possession, as well as they had all of it in their affections & desires. *The mighty man be had the Earth.*

Observe hence;

*That Evill Magistrates in Power are more ready to favour great men, then to releive poore men.*

*Eliphaz* knew that *Job* was a Magistrate, a man in Power, and he supposeth that under his government, the poore got no bread, but the mighty men had the Earth, they had favour to have and doe what they list. It is very Common with the men of the world to be very free to those that are of the world; they are like those Clouds which we may observe sometimes blowne over the dry Land, and emptying themselves into the Sea. The mighty that had store before, have more, and the poore, who had nothing, have nothing at all; Men love to bestow kindneses upon them onely to whom they are like, or whom they love. A good man helps those that are good, and wicked men care for none but such as themselves. Wicked men are called *Oakes* ( *Zech. 11. 2.* ) *Howle yee firr trees for the Cedar is fallen,* ( that is, the great man is fallen ) *because all the mighty are spoyled; howle O yee Oakes of Bashan, for the forrest of the vintage is come downe.* The Chaldee Paraphrase saith, *Howle yee Governors of Provinces: And hee calls these Governors, Oakes;*  
L first,

*Parietes vestites auro, homines veste nudatis? panem possulat homo, & equus tuus aurum sub dentibus mandit.*  
Ambros.

first, because of their strength; and, secondly, because of their fruit. What fruit doe Oakes beare? onely acornes; and who are fed with acornes? onely swine; Acornes are but hoggs meate; hee gives the allusion thus; wicked men in power, beare fruit, but it is onely for swine, that is, for wicked men, they bestow the tokens of their bounty, the overplus of their plenty, upon hoggs and swine, that is, upon carnal and sensual men, they have nothing for the People of God, for those that are the true objects of charity; they make their horses fatt, their doggs fatt, none are leane but Gods poore. Thus one of the Ancients reprehends those great ones of his time; *Ye cloath the walles of your houses with gold, with Arras hangings, and ye let the poore goe naked; the poore aske bread, and ye give it them not; it may be your horse chews a golden Bitt, and the poore man bath not a Bitt of Bread.* The spirits of carnall men are carried out from that which is their duty, they care not how profuse and lavish they are to those who suits with their own hearts; the poore have nothing, while the mighty man hath the Earth. Thus *Eliphaz* reproved *Job*, though indeed it was otherwise with him, as appears in the defence which he afterwards made for himselfe against these grosse insinuations. And as to this particular he answers (*Chap. 29. 17.*) *I brake the Jawes of the wicked, and pluckt the spoyle from between his teeth;* he indeed puld the earth from the mighty, or the mighty from the earth; though *Eliphaz* here sayd, *The mighty had the earth,* and

*The honourable man dwell in it.*

*Acceptus vel elevatus facie habebat in ea.*  
Hebr.

The Hebrew is, *The man whose face is lifted up;* which phrase is Interpreted two wayes.

*Hebraei principem vocant Nas quasi elevatū facie & ab alijs acceptum.*

First, Passively; Secondly, Actively. Passively thus, the man who is lifted up by others, that is, who is respected, who is revered according to his place or worth; All which agree with our rendering, *the honourable man*; And in the Hebrew, Princes and great ones are exprest by that word which signifies to lift up the face, because such are lifted up above others, and are much respected by others. So the word is used (*Gen. 19. 21.*) See (saith the Angel to Lot) *I have accepted thee*; The Hebrew is, *I have lifted up thy face*, that is, I have respected and honoured thee by granting thy request.

Secondly,



Secondly, It may be taken actively, *The man that lifts up the face dwells in the Earth*; What is it to lift up the face? it is to Accept Persons in Judgement, to accept him that hath the worst cause, and to reject him that hath the best cause for private ends. As if Elipbaz had sayd; *Hee that respects persons, that is, who perverts justice, hee hath the Earth*; and so here seemes to be a description of all sorts of wicked men flourishing in Jobs time and under his wing. Some oppresse openly; the mighty man, the man of armes comes by main force and obtaines the earth, or the riches and fatnes of the earth; Others oppresse secretly and cunningly, they accept persons, and are byassed in Judgement by their own interest and advantages; The man of this straine dwelt in it.

Acceptor personarum habitabat in ea.  
Pagn.

προσωπολη-  
ψια est habere  
respectum per-  
sonarum: quod  
pauper sit aut  
dives aut nobi-  
lis aut honora-  
tum.  
דָּוַן  
Habitare sede-  
re.

The word notes two things. First, to continue, he dwelt there, thou let'st him abide, whereas if he had come into the Land thou should'st quickly have rooted him out. Secondly, The word signifies not onely to dwell but to sit, and to sit, in Scripture Language notes authority or dominion, he dwelt or sate in it, that is, hee was the man in authority, hee had the power, and the great places of government were entrusted in his hand. From both these observe;

First, *That evil Magistrates are apt to pervert Justice, in favour of those who are great in power.*

Favour should be shewed according to the Justnes of mens causes, and not according to the greatnesse of their persons. But usually the mighty men have the Earth, all goes on their side, and the honourable man dwells there, he sits safe & quiet, well and warme. This is so commonly seene, that 'tis become a Proverb, *The mighty man hath the whole earth for his house to dwell in; the poore man lyes every where, but seldome dwells any where.* The wicked are said to have their portion in this life, they would have the Earth to themselves, and they shall have nothing but Earth. So the Prophet describes them (Esay 5. 8.) *Woe unto them that jayne house to house, that lay field to field, that there may be no place, that they may be placed alone in the midst of the Earth.* Man is naturally a sociable Creature, and it may seem strange that he should desire to be alone in the midst of the Earth: Therefore by his desire to be alone, we must not

Potentiis est  
turpa; pauper  
ubiq; jacer.

understand a strict lonenes, or solitarines, as if rich men had a minde to live alone, so as to have none about them or with them, but the meaning is, they would have none in power but themselves, none in possession but themselves; they are unwilling that any should have an estate but themselves, they would have all others to be their underlings and tenants, their servants and villaines to till their ground and gather in their renewes, they onely would be Freeholders, all others must hold by their Copy, and doe them homage. If the greatest man in the world were turned alone into the world, he would have but an ill being of it, therefore the meaning of the Prophet is, that they would be placed alone in the midst of the Earth to command and rule, all others must serve them. And they whose pride, ambition, or covetousnesse provokes them to dwell thus alone in the earth, shall finde nothing, beyond this earth, but fire to dwell in.

Secondly, Observe this;

*That for a Magistrate to favour men because of their greatnesse and power, is an utter departure from his duty.*

The poore man should have the Earth, that belongs to him, as well as the rich. The meane mans right to his little is as good, as the mighty mans to his great deale. Justice gives every man his owne, without respect to the Owner.

Thirdly, Consider the words as a charge brought against Job, hee being a man in Authority, and in place.

Then, Note;

*He that lets wicked men, oppresse or wrong others, when he is invested and entrusted with power to hinder them, betrayeth his trust, and looseth the ends of his investiture.*

The Lord chargeth Eli ( 1 Sam. 3. 13. ) because of the great Iniquitie which his Sonnes committed; but it might be said, What was their sin to him? Yes; it lay in his power to hinder them; for Eli was the chiefe Magistrate in Israel, and therefore the Lord concluded; *I will judge his house for ever, for the Iniquity which he knoweth, because his Sonnes made themselves vile, and he restrained them not; But did not Eli restraine them? there is a restraining:*

First,

First, By way of Councell and advice; and in this sense Eli did reſtraine them ( Chap. 2. 23, 24. ) *Hee ſaid unto them, why doe yee ſuch things, for I heare of your evill dealings with all the people; nay my Sonnes; for it is no good report that I heare, yee make the Lords people to tranſgreſſe.* Thus he put a morall ſtopp in their way, ſhewing the hainouſneſſe of their ſinne, and dhorting them from it; but Eli being a man in Power and Authoritie, might have gone another way to worke with them, hee might have puniſhed them for their ſinne. And becauſe hee did not, here was *Elies* ſinne; and this is ſuggeſted as *Jobs* ſinne, Hee was a man in Power, yet he winked at thoſe violent ones, and let them carry all in the Earth, when as hee might have mended the matter, by checking their inſolencies, & doing the poor right. This is charged on *Thiutira* in reference to the neglect of uſing their Church-power, ( *Revel. 2. 20.* ) *Notwithſtanding I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezabell, that Calls her ſelfe a Prophetesſs, to teach, and to ſeduce my Servants to commit fornication, &c.* That Angel ſufferd her; how did he ſuffer her? hee did not uſe that Power that Chriſt had Committed to the Church, to admoniſh, to reprove, to caſt out, he did not ſtopp that ſeducing Prophetesſe by a due Exerciſe of Spirituall Power, but ſufferd her to ſeduce uncontrol'd. The more Power wee have to prevent or remove eyther Spirituall or civill Evills, the greater is our ſinne when it is not done: if *Eliphaz* had not ſuppoſed *Job* a Magiſtrate, hee could not have layd this burden upon him, or have repreſented him in fault, becauſe the mighty man had the Earth, and the honourable man dwelt in it, oppreſſing the weake, and vexing thoſe of low degree.

*Eliphaz* goes yet one ſtep further in the proſecution of this charge, and Arraignes him for another Crime, and that a very great one; *The mighty man had the Earth, the honourable man dwells in it; But*

Vers. 9. *The widow thou haſt ſent empty away, and the armes of the fatherleſs have been broken.*

As if he had ſaid; Thou didſt fill the full with good things, but the hungry thou haſt ſent empty away; The honourable have been provided for, but they who were deſtitute of all friends,



friends, found no friendship at thy hands, unlesse the breaking of their owne armes.

*Thou hast sent widows away empty.*

שלח verbum  
dimittendi vio-  
lentiam quan-  
dam affert, ut sit  
idem quod eij-  
cere extrudere,  
expellere?

There is somewhat considerable in the nature of the word, which wee render *sent*; for it implyes a putting away with a kinde of violence; thou hast cast them out, or bid them be packing; thou hast put them off with rigour and distast. As if he had sayd, *Thou hast not onely let them goe from thy house unrelieved, but thou hast reviled them and thrust them away because they asked releife.* So we may expound it by that (Gen. 3. 23, 24.) *And the Lord God sent him (that is, Adam) forth, from the garden of Eden, to till the ground from whence he was taken.* What this sending forth was, is expresse in the next verse, *So hee drove out the man.* Such a sending away is here intended, thou hast sent widows away (as we speake) with a witness; thou hast chide or rated them out of thy presence. As it is said of Gallio (Acts 18. 16, 17.) *That he cared for none of those things, and hee drave them from the Judgement-seate.* Thus thou hast sent widows away.

Complutenses

Further, In the Chaldee Language; the word signifies to stripe, or to pluck off the very skinne. This is yet more tyrannical, Thou hast sent them away spoyled and stript, or as it followeth in the Text, *empty.* *Thou hast sent widows away &c.* It was not the mighty man, nor the great ones of the earth, that he is charged to deale thus unkindly or rather cruelly with, but the widow; that hightens the sinfullnes of his tyranny. This very word by which a widow is expressed in the Hebrew, as well as her condition, calls for helpe and pittie. It comes from a roote that signifies; either to binde, or to be silent; taking it, in the first signification, to binde, the widdow may be so called for two reasons. First, because the widow is (as it were) bound about with afflictions, and sorrowes, shee hath many troubles about her, as so many bonds, from which shee cannot free her selfe without running into many other troubles. Secondly, The widow is so called, by the rule of contrary speaking; bound, that is, not at all bound, but free or loosed from her husband. Thus the Apostle speaks (Rom. 7. 1, 2, 3. 1 Cor. 7. 39.) *her marriage knot is untyed by death; If her husband be dead,*

אלטפח a  
verbo אל  
quod est colliga-  
re, ergo ligata  
dicitur per con-  
trarium intelle-  
ctum quia jam  
soluta viro. Sig-  
nificat etiā ha-  
bere linguam  
colligatam, i.e.  
mutescere aut  
mutū esse, quod  
mortuo viro non

shee

shee is loosed from the law of her husband, shee is left to her selfe, and her owne dispose alone. Take the word in the second signification, to be silent; A widow is so called because shee seldom hath that natural, and never hath that civil liberty or freedome of speech, which her husband had, and therefore shee needs others to speake for her, or must speake her minde by others; her selfe being eyther unable, or disabled to speake in her owne case, or to speake for her selfe. This being the widows state, he hath the greater sinne who deales unkindly with her. What? Thrust away the widow, whose heart is bound about, yea and thrust thorough with many sorrowes; What? thrust away the widow, who is unable to mannage her owne cause, and defend her selfe in her right? yet this thou hast done. Thou hast sent widows away

Empty.

That is, without any helpe or comfort. The word is used to signifie the emptines of a vessell ( 2 King. 4. 4. ) It is used also concerning the Dreamer; who thinks that he hath eaten, but when he awakes his soule, ( that is, his stomacke ) is empty ( Isai. 29. 8. ) So we may expound the word *Racha* ( Mat. 5. 22. ) He that saith to his brother *Racha*; which some understand, not of a man that wants wit or honesty only, but wealth or plenty. And then to call a man *Racha*, is to upbraid him both with poverty and simplicity. As if it should ( in disgrace ) be sayd to him; Thou poore snake, thou silly fellow, what dost thou talke, thou who hast so little wit, thou that art not worth a groate? In the Story of *Jephthah* ( Judg. 11. 3. ) such a sort of men are spoken of as his ayders and assistants; Then *Jephthah* fled from his brethren, and there were gathered together vaine men to *Jephthah*, and went out with him. Some translate, poore men were gathered together, and went out with him. Vaine men, are usually idle fellowes, and vagabonds; and we may conceive his company or followers to have consisted of poore men rather then of vaine men. And in that sense the word is used ( Neb. 5. 13. ) Even thus be he shaken out and emptied; That is, impoverish'd and reduced to nothing. And thus also the low estate of *Jesus Christ* is expressed ( Phil. 2. ) Hee emptied himselfe, namely, of his divine glory and splendour; that is, he shew'd not his Majesty whilst hee was in the flesh, but covered and vailed it, and was in appearance

*valeat loqui & linigare, quamvis contra equum & jura rapinam bonorum suorum patiatur. Rab: Mord.*

*A radice רָחַץ quod est effundere vel evacuare.*

*Erat ergo contumeliosum verbum discere fratris Racha i. e. Vocare pauperculum & bonis omnibus exhaustum.*

*Heb: Vacui. non ut putat Vatablus, Otiosi sed, ut alij inopes & bonis exhausti.*

pearance as a poore empty man, having voluntarily made himselfe of no reputation, though he were Lord over all. Such was the emptines, in which these widows were sent away by Job, as *Eliphaz* accuseth him. And this act may have a threefold interpretation. First, they were sent away empty; that is, not filled or releived by thy charity; thou didst not open, eyther thy heart or thy hand to supply their necessities, or to make them up in what they wanted, and humbly desired.

Secondly, *Thou hast sent widows away empty*; That is, thou hast given them no reliefe by thy Justice; some widows beg meerly for our Almes, others bring their case and cause to the Magistrate or man in Authority, for helpe against their oppressing adversaries. In the 18<sup>th</sup> of *Luke*, the importunate widow, saith to the Judge, *Releive mee against my Adversary*; I beg not your charity, but your Justice; The widow is sent away empty, when her suite is not heard. Wee may understand *Eliphaz* eyther way, that when the widow sued for her right, shee found no Justice; and when shee came for an almes, shee found no charity.

Thirdly, Wee may interpret it yet higher; *Thou hast sent widows away empty*; That is, widows came to thee full or in a good condition, but thou hast emptyed them by oppression, and taken away what they had. Covetous Magistrates care not how or of whom they get it, so they can get it; They empty the widows purse, yea widows houses to fill their owne. Christ reproveth the Pharisees for this (*Mat. 23. 14.*) *Woe unto you Scribes and Pharisees, for yee devoure widows houses*; yee eat them out of house and home, eyther by living upon them, or by taking away their livings. Wee may understand *Eliphaz* in this sense also; *Thou hast sent widows away empty*; that is, widows came to thee for protection, and thou didst promise it, but then to make thy owne market upon them and serve thy selfe, thou hast oppressed them, they came to thee to doe them right, and thou hast undone them by unrighteousnesse. It is ill enough to deny widows charity, it is worse to deny them Justice, but it is worst of all to undoe them by unjustice; yet those two Horse-leaches, pride and covetousnesse will not forbear to draw from the widow. Some rich men undertake the widows cause, onely to enrich themselves by the spoyles of the

*Tradunt se ad  
tuendum majo-  
ribus, dedinas  
se divitum fa-  
ciunt. Illud gra-  
ve est, quod hac  
lege tueri pau-  
peres videntur  
ut spoliant; hac  
lege defendunt  
miseros ut mi-  
seriores faciant  
defendendo.  
Salvian. Lib:  
5<sup>to</sup> de pro-  
vid.*



the widow; and for this reason they promise helpe to those who are in misery, that they may make them more miserable, in stead of helping them, *Thou hast sent widows away empty.* Thus *Job* was supposed to have dealt with widows.

See next how *Eliphaz* chargeth him for his dealings with the fatherlesse.

*And the Armes of the fatherlesse have been broken.*

These two desolate names are often found alone, but oftener as one in Scripture; the widow who is disjoyn'd from her husband, and the fatherlesse, who are bereaved of their parents, are commonly joyned together. And these two names are taken in Scripture, eyther strictly, or more largely; strictly to signifie onely such persons as have eyther lost their husbands or parents; Largely, and so the widow and fatherlesse, signifie any that are in distresse, or need our charity: Because the widow and the fatherlesse stand often in need of charity, therefore these names in Scripture, signifie any that need our charity. While the Prophet saith ( *Hos. 14. 3.* ) *With thee the fatherless findeth mercy*; Wee are not to straighten his sense onely to Orphans, but to any that are in distresse; hee that is a father may be called fatherlesse, and the childe that hath a father may be called fatherlesse, when extremely needing the helpe eyther of God or man. And so the word *widow* must be understood ( *Rev. 18. 7.* ) where *Babylon* boasteth, *I sit as a Queene, and am no widow*; that is, I am neither friendlesse nor helplesse; or as the next words seeme to expound it; *I shall see no sorrow*; which is usually the widows portion. Thus in the Text by the *widow* and the *fatherlesse*, wee must understand not onely those who are formally so, but all in affliction, who are equivalently so.

*The armes of the fatherlesse have been broken.*

In the former part of the verse, he saith; *Thou hast sent the widow away empty*; charging the sinne personally upon *Job*; here he onely sayth; *The armes of the fatherlesse have been broken*; As if he did not place the fault directly upon him; yet some translate it so; *Thou hast broken the armes of the fatherlesse*; making it *Jobs* act; However our rendring layes fault enough upon

Duo ista nomina in quantum, despectui humano in tantum misericordia divina exposita. Tertull. l. 1. ad uxer. c. 8. Per viduam & pupillum omne genus miserorum hominum significatur. Pined.

upon him, and leaves him in particular without excuse, while it speaks onely in generall; *The armes of the fatherlesse have been broken.* For it is as if he had said; thou hast permitted their armes to be broken; And if he should object; what if the armes of the fatherlesse have been broken? what is that to mee? Yes; you being in place and power, and having strength in your owne hands to preserve the fatherlesse, if the armes of the fatherlesse have been broken, the sinne must lye at your doore: *Every man is guiltie of all the evill, which he hath power and a call to hinder, and doth not hinder.*

*The armes of the fatherlesse.*

Armes may be taken either properly, or figuratively; The arme properly is a noble and most usefull Limbe of the body, we are not to understand it so here, as if he had broken the naturall armes of their bodyes; A mans arme is broken when his power is broken, though his skin be not so much as toucht. So then,

*Per brachia robur divina, facultates quæ Orphano pro brachijs & manibus esse possunt, intelliguntur.*

By the armes of the fatherlesse, wee are to understand whatsoever is the strength, or makes for the defence of the fatherlesse. *The arme* (as was toucht in the former verse) is put for strength, because the arme hath much strength and activity in it for the defence and use of the whole body. The estate, the friends, the kindred, all the meanes, helps, and ayds which are subservient to the good and protection of the fatherlesse, are by a figure called the *Armes of the fatherlesse*; These armes, saith *Eliphaz*,

*Have been broken.*

**כִּנְּרָ** confringere contundere.

1 Non subveniendo.

2 Detinendo substantiam ipsam a parentibus reliquam.

The word notes an utter breaking, a breaking to pieces; To break, as a thing is broken in a Morter with a pestle. This breaking may be also considered two wayes; either as done by a positive act, or by a negative act; that is, by withholding that helpe which might preserve them from breaking. The armes of the fatherlesse are broken by denying them protection as well as by exercising oppression upon them. Thus wee see what a bill of inditement is here drawne up against *Job*, how he is charged with crimes, which are not onely against the light of Scripture, but even against the very light of nature,

ture, even with thoſe crimes which his hand was farre from, and his heart further from, with thoſe crimes which he did not onely forbear to praſe, but which his ſoule did abhorre.

Hence obſerve;

*That the moſt innocent perſons, are often charged with the fouleſt and ſinfulleſt crimes.*

Job was ſo cleare in his owne conſcience from this accuſation, that he not onely profeſſeth openly that he never did, but imprecates a like vengeance upon himſelfe if ever he had done it ( Chap. 31. 21. ) *If I have liſt up my hands againſt the fatherleſſe, when I ſaw my helpe in the gate, (that is, when by reaſon of my great power and authority in the place of judgement I could eaſily enough have done it, no man daring to oppoſe or hinder mee, but all rather being ready to countenance and aſſiſt me in it, if (I ſay) when I had theſe advantages over the fatherleſſe, I did ever breake their armes) then let mine arme fall from my ſhoulder blade, and mine arme be broken from the bone; As if he had ſaid, if I have done this thing, let a divine and viſible retaliation poynt me out for the man, let all the world ſee and reade my ſinne in my puniſhment, and my iniuſtice againſt man in the moſt diſcernable judgements of God upon my ſelfe. Thus free and innocent was Job, and yet thus accuſed. And indeed if to accuſe were enough, there is no man in the world could be innocent or free. Who is there of ſo unſpotted a converſation, that may not be ſpotted with accuſation? who while his conſcience is pure, may not have much dirt caſt in his face?*

Secondly, *Eliphaz accuſes Job of all this, not becauſe he knew it to be ſo, but becauſe he thought it was ſo. Whence note ( which hath formerly been toucht at )*

*That to charge any man upon ſurmize with things that wee cannot prove, is a high breach not onely of charity but of juſtice.*

The Lord reproves Jobs three friends in the laſt Chapter of this Booke, becauſe they had not ſpoken of him the thing that was right; and as they had not ſpoken the thing that was right of God, ſo not of Job. They pitch upon no reaſon why they



condemned him so much, but onely because he indured so much. They concluded him a man of sinne, because he was a man of sorrow. The Apostle gives us the true genius of charity ( 1 Cor. 13. 3, 4. ) *Charity beleeveth all things*; not that charity is so credulous as to take up every thing for truth which is scattered by any common and ungrounded report; that's no commendation in any man, much lesse is it the commendation of a godly man; therefore when the Apostle saith, *Charity beleeveth all things*, the meaning is, Charity interprets every thing in the best sence which it will beare; and makes the sayrest construction which every mans case and condition will admit. And againe at the 5<sup>th</sup> verse; *Charity thinkes no evill*; that is, it thinkes no evill of others; As a godly man will not maintaine evill thoughts, or suffer them to lodge within him, in reference to any sinne which himselfe is tempted to commit. So a charitable man, will not maintaine or lodge evill thoughts of others, in reference to any sinne which he can onely suppose that they have committed. Againe, as charity *thinkes no evill*; that is, it doth not plot evill against others; so thinkes no evill, by a rash surmising it of others. Thus, *charity beleeveth all's well, and thinkes no evill*. How uncharitable then are they, yea, how unjust who beleieve all's ill, where they know of none, and thinke the worst of them in whom they never saw any thing, but what was good? It is not enough for a man to say he doth not judge his brother maliciously, he ought not to judge him ignorantly. Though to speake or judge ill of another, because wee wish him ill, be the greater sinne, yet barely to speake or judge ill of another, by whom we know no ill, is very sinfull: And then 'tis most sinfull; when wee doe it not onely as not knowing any evill they have done, but because we know, heare, or see the evils which they suffer. 'Tis dangerous as well as improper to make the hardest and harshest dealings of God with any man, the ground of our hard and harsh thoughts of him.

Thirdly, Consider who they were whom Job is supposed to have oppressed; they were not the great ones, not the mighty men of the earth, but the fatherlesse, and the widow.

Whence note;

*That the poore are usually the subject of oppression.*

The

The greater fish in the sea of this world devoure and live upon the lesser; The strong should support the weake, and they who are upper-most should uphold those who are under them. But because the weake and the underlings may most easily be oppressed, therefore they are most usually oppressed. As Covetousnesse is cruell, so 'tis cowardly, and dares not meddle with its match. God in reference to Spiritualls, *fillethe the hungry with good things, and the rich he sendeth empty away*, (Luk. 1. 53.) Ungodly men, in reference to temporals, would send the rich away empty, if they could, but they are so farre from filling the hungry with good things, that they take away all the good things they can from the hungry, they care not if they starve the hungry, if they make the poore poorer, and take all from them who have but little.

Fourthly, Job having been a Magistrate, and so (by his place) a Minister of Justice, is strongly pressed with the doing of injustice.

Whence note;

First, *That they who have power, may easily, though not alwayes justly, be suspected for the abuse of it.*

To have a power in our hands whereby we may doe good, is a temptation to doe evill. 'Tis hard to keepe power within its bounds, and to rule that, by which others are ruled. The Prophet (Isa. 1. 10.) calls the rulers of Sion, *rulers of Sodome*, because they ruled like them, or rather worse then they, eating up the people, under their charge, rather then feeding them, and vexing those whom they undertooke to governe, and to be a Shield unto against the vexations of others.

Secondly, Note;

*That as oppression is a sinne in any man, so it is most sinfull in those who have power in their hands to relieve the oppressed.*

Such a[n]d not onely contrary to a common rule, but contrary to their speciall duty; by how much we have the more obligation not to doe a thing, by so much we sin the more if we doe it.

Thirdly, Note;

*That as it is very sinfull in Magistrates to wrong any man, so it is most sinfull to wrong them, or to deny them right, who have most need of it, the widow, and the fatherlesse.*

Magi-

Magistrates are called Gods; And God who hath honoured them by putting his name upon them, expects that they should honour him, by imitating or acting like unto him. What a Magistrate doth he should doe like God, he should doe it so that every one may be convinced that God is in him and with him of a truth. As God takes care of the widow, and of the fatherlesse, so should he. God is knowne by this Title; *A father of the fatherlesse, and a Judge of the widow, is God in his holy habitation* (Psal. 68. 5.) That is, in Heaven; for that's the habitation of his holines, and of his glory, there he dwells, *Judging for the widow, and the fatherlesse*; And as that is the speciall businesse (as it were) of God in Heaven, so they who are Gods on earth, ought to make it their speciall businesse to judge for the widow and the fatherlesse. Hence wee finde the widow and the fatherlesse commended by name to the care of the Magistrate; The fatherlesse have no naturall parents living, or none neere of kinne remaining to maintaine and defend them, therefore the Magistrate, who is (*pater patriæ*) the common father of his Country, should be their Foster-Father. They who want power are the charge, & should be the speciall care of those in power. Thus they are commanded (Psa. 82. 3, 4.) *Defend the poore & fatherless, doe justice to the afflicted & needy, deliver the poore and needy: rid them out of the hand of the wicked.* Here's their worke; and the neglect of this worke (how busie so ever Magistrates are about other worke) is often complained of aloud in Scripture, as a crying sinne, as a sinne that ruines Nations, and drawes downe publicke Judgements upon a people. (Isaiah 1. 17.) *Cease to doe evil, learne to doe well, seeke Judgement, relieve the oppressed, Judge the fatherlesse, plead for the widow*: And at the 23 verse; *They judge not the fatherlesse, neither doth the Cause of the widow come unto them.* Again (Jer. 5. 28.) *They judge not the Cause of the fatherlesse.* It is a sin not to judge any mans Cause, not to judge the Cause of the richest, of the greatest; yet it is more sinfull not to judge the Cause of the widow and the fatherlesse. And when he saith; *They judge not the Cause, &c.* the meaning is, they judge not the Cause of the fatherlesse impartially and righteously. And indeed, he that doth not judge righteously, doth not judge at all; and when the Prophet saith, *They judge not the Cause of the fatherlesse,*



therlesse, it is as if he had said; *Among all the Causes that I see unjudged, this is the Cause, that God takes most notice of, and is most displeased with the neglect of it, even when the Cause of the fatherlesse is not pleaded, or judged.* All are forward enough to plead the Cause of the rich; but when the Client is poore, and appears (in forma pauperis) his cause seldom finds any but a poore and formal pleading. We read (Acts 6. 1.) That there was a great murmuring of the Grecians against the Hebrews; because their widows were neglected in the daily Administration. Church-Officers (in their capacity) as well as State-Officers (in theirs) ought to have a carefull eye upon widows that are in want. And the Apostle James (Cha. 1. 27.) summes up (as it were) all Religion into this one duty; *Pure religion and undefiled before God, and the Father is this, to visit the fatherlesse and the widow;* Not as if this were indeed all religion, or the all of religion: but as when the Spirit in Scripture, hath to doe with prophane persons, or meere moral honest men, who place all religion in civill righteousness and workes of charity, then he calls them to first Table duties, or to the sincere worship of God; so when the Spirit is speaking to those who place all their religion in worship, or in first Table duties, neglecting the duties of charity and righteousness, then we finde all religion placed in second Table workes, in giving every man his due, in compassion to the poore, in helping the helpless, in feeding the hungry, in cloathing the naked, in comforting the sorrowfull, and by name the fatherlesse and the widow. *This is pure religion to visit the fatherlesse and the widow;* That is, this is the practicall part, or the true practice of religion, without which all religion is vaine; Therefore when the Apostle had sayd (v 21.) *Receive with meeknes the engrafted word:* Lest any man should stay there, and think he had done enough when he had been a hearer, he adds, *Be doers of the word;* That is, looke to the practicall part of religion, be diligent in the duties of love to men, as well as in those of the worship of God.

Take these two inferences from the whole verse.

**First,** Seeing God taketh so much care of the widow and the fatherlesse, *Let the widow, let the fatherlesse trust in God.* They who receive peculiar promises from God, should put forth suitable acts of faith towards God. Faith cannot worke with-  
out

out a word, and where it hath a word it ought to worke. We have both put together in the present case (*Jer. 49. 11.*) *Leave thy fatherlesse children I will preserve them alive, and let the widows trust in mee:* As if God had sayd, if none will take care of them, I will, I will take care of them, I will be a father of the fatherlesse, a husband to the widow, leave that care to me. Therefore let the widow and fatherlesse trust in God; A word from God is a better & a bigger portion, then all the wealth of this world.

Secondly, Seeing the Lord is so jealous over them, and so ready to take their part against all their adversaries, this should provoke them to be full of zeale for God; God stands up for their protection, therefore they should stand up for God their protector and patron. How carefull should they be to please him, who is so watchfull to preserve them? Speciall promises call for speciall obedience, as well as for speciall faith; The more God engageth himselfe to doe for us, the more should we engage our selves (in his strength) to doe for him; *Note have more reason to be rich in faith and love to God, then the poore and fatherlesse.*

Thus farre wee have examined the Inditement, or Charge which *Eliphaz* brought against *Job*; now see, what he inferres upon it, here is thy sinne, and there's thy punishment.

J O B, C H A P. 22. Vers. 10, 11.

*Therefore snares are round about thee, and sudden feare troubleth thee;  
Or darknesse, that thou canst not see, and abundance of waters cover thee.*

**T**Hese two verses have variety of expressions, but the intendment of all is one and the same, *Snares and feares, and darknesse, and abundance of waters*, signifie all manner of evils; All these are upon thee, because thou hast sent widows away empty, and hast suffered the Armes of the fatherlesse to be broken; because thou hast done these things, therefore

*Snares are round about thee.*

Some render the Originall Text to another sence, not as bearing an effect of the former words, not as if hee had been punished with these evils for those sinnes, but as if these evils had caused him to sinne; and so the words are expounded, as a kinde of scorne; as if Elipbaz had sayd, *When thou didst those things, no doubt snares, or feares, or darknes, or waters came upon thee, thou wast forc't by suffering these evils, to doe all this evill, wast thou not? was it not because thou wast prest with snares and feares and darknes and waters, that thou didst oppresse the widow and the fatherlesse?* All which Questions are reducible to these plaine Negations. *Thou wast not pressed with any of these perplexities upon thy selfe, to oppresse the poore; there was no snare, no nor any feare neere thee, darknesse did not hinder thy sight, nor did the waters of affliction cover thee; Thou hast not been thrust upon sinne by these temptations, nor constrained by the moral violence of any incumbent necessity, but hast done it freely: to sin even in this manner and at this bight, hath not been thy refuge, but thy choyce; Thou hast not acted these iniquities by any instigation eyther from persons or providences, but upon thine owne election.* This is a fayre sence and a mighty reproofe; seeing (as was lately noted) every evill we doe is by so much the worse, by how much wee have had the lesse provocation, or sollicitation to doe it.

N

But

כִּן לֹו non  
significat illati-  
onem aut conve-  
nientiam conse-  
quentis ad ante-  
cedens sed con-  
venientiam ap-  
pitudinemque  
antecedentis ad  
consequens.  
Coc:



But I rather take the words as wee render them to expresse the sad effects and fruits of his sinne; As if Eliphaz had said; *Because thou hast taken a Pledge of thy brother for nought, &c. because thou hast sent widows away empty, and the armes of the fatherlesse have been broken, therefore snares are round about thee, &c.* The words may have a threefold Allusion.

*Hostile aliquid  
& obsidionale  
significat.*

First, To the besieging of a City, snares are round about thee, thou art now hemde in on every side with troubles; as Christ threatens *Jerusalem*; *Thine enemies shall cast a trench about thee, &c.* A trench is but a great snare to catch men, as men catch birds and vermine in snares. Or

Secondly, The Allusion may be to Imprisonment, thou art compassed with strong walles, and shut in with gates, thou art shackel'd with iron snares.

Thirdly, The words may allude to hunting and fowling, in such disports nets and snares are set to take the intended game. Snares are often spoken of in Scripture, to intimate or set forth the afflictions and sorrowes that entrap and hold the sons of men. So that to say, *Snares are round about thee*, is no more but thus, troubles are round about thee; and these snares are sometimes set by the hand of man, sometimes by the immediate hand of God. Good things are often made a snare to the undoing of evill men, and evill things are often made a snare to the troubling, though not to the undoing of good men. But I shall not prosecute this allusion, having spoken of it at the 18<sup>th</sup> Chap: v. 6, 7, 8. where *Job* complaines that God had taken him in his snare; as also in the 19<sup>th</sup> Chapter at the 5<sup>th</sup> verse.

*And sudden feare troubleth thee.*

Wee may understand this feare; first, for the passion of feare, or for feare within: Secondly, for the occasion of feare, which is feare without. *Sudden feare troubleth thee*, that is, the appearance or apprehension of some terrible thing causeth thee to feare. Feare is often put in Scripture for the thing feared, for the object of feare, or for that which causeth feare. Thus also hope is put for the thing hoped for, and vision for the thing seene, or the object of the vision.

*Passio pro ob-  
jecto & mate-  
ria sunt in omni  
idiomate fami-  
liore. Sanct.*

Thirdly, Some expound feare in the Text, for that speci-  
all

all feare which riſeth from guilt, or for terror of conſcience. *Sudden feare troubleth thee*; That is, thy conſcience flies in thy face and affrights thee; thy feare flows not from any outward troubles that threaten thee, or from wants that afflict thee, but from thoſe wickedneſſes which have been committed by thee; thy conſcience vexeth and tormenteth thee, not onely with feare, but with ſudden feare; feare ruſheth upon thee unexpectedly, violently, like an armed man. *Sudden feare troubleth thee.* Taking feare in all or any one of theſe interpretations.

Note.

*Sudden feare ſurprizeth ſecureſt finners.*

When they ſhall ſay peace and quietneſſe, then ſorrow and anguiſh come upon them as paine upon a woman in travell, and they ſhall not eſcape. The Prophet in viſion (*Zech. 5. 1.*) *Saw a flying roll*; That flying roll was the Curſe; And it was called a flying roll, to note the ſpeedy and ſudden coming of thoſe judgements that were written in it; They came not onely upon the ſpurre, but upon the wing. They came flying; Flying is a ſwift motion, and that motion is applyd to judgement, when once God giveth it a Commiſſion to come. Hence alſo (*Deut. 32. 41.*) the ſword is called a lightning ſword, or a ſword that hath lightning in it; *If I* (ſayth the Lord) *whet my glittering (or lightning) ſword.* The ſword of the Lord is as Lightning; it hath burning and ſwiftneſſe in it; divine vengeance cometh as Lightning. It is called alſo the overflowing ſcourge (*Iſa. 28. 15.*) 'Tis a ſcourge becauſe the laſhes of it cauſe much ſmart and paine, and 'tis an overflowing ſcourge, to note the ſuddenneſſe of it; The ſcourge comes in like a mighty flood.

Againe, This ſuddenneſſe of feare, or of things feared, may have reference unto the ſecurity of wicked men, who though they have often heard of dangers, and judgements have been threatened upon them, yet they alwayes come ſuddenly upon them, becauſe they never prepare for them. To ſuch as are unprepared, evils are alwayes ſudden, how often ſoever they have been warned of them. As to him that is prepared, death is never ſudden, though he dye (as we vulgarly phraſe it) a ſudden

den death. So he that is unprepared for death, dyeth suddenly, though he dye that which wee commonly call a lingring death. Thus death and judgement shall come suddenly upon all ungodly men. *It shall be* (sayth Christ, *Matth. 24 37.*) *as in the dayes of Noab, they were eating and drinking, they were marrying, and giving in marriage, till the day that Noab entred into the Arke, and knew not till the flood came, and tooke them all away.* But did they not know of the flood, till the flood came; assuredly they did, for Noab foretold them of and preached the coming of the flood, a hundred and twenty yeares before it came. (*Gen. 6. 3.*) *My spirit shall not alwayes strive (I will not alwayes be contending) yet his dayes shall be an hundred and twenty yeares;* That is, he shall have an hundred and twenty yeares warning, all that time the old world had warning of the flood, and Noab preached upon that Text all that time; yet the flood came upon them (saith the Text) and *they knew it not*; that is, they regarded not what Noab said; they tooke no thought neyther to prevent the flood, nor to prepare for it. The Author to the Hebrews tels us, that Noab by faith being warned of God of things not seen as yet, moved with feare, prepared an Ark to the saving of his house, by which he condemned the world (that is, the then world, of unbeleefe and hardnes of heart) and became beyre of the righteousness which is by faith (*Heb. 11. 7.*) Hee had a holy feare in him, and a faith also; a faith that the thing should be done, and a feare of God who threatned to doe that thing. Thus by faith being moved with feare, he prepared an Arke for the safety of himselfe and of his household. Why did not the rest also make preparation? they did not beleefe, nor did they feare. Christ rebuked his Disciples in the storme at Sea (*Matth. 8.*) with, *why are ye fearefull, O ye of little faith*; The old world might have been rebuked, with, *why are ye fearelesse, even because ye are of little, or rather of no faith at all.* Unlesse dangers threatned be beleevd, they are never feared, and unlesse they be both beleevd and feared, they are never avoyded. Whensoever the Lord of such servants shall come, he cometh in a day, when they looke not for him, and in an houre, that they are not aware of (*Matth. 24. 50.*) that is, he cometh suddenly. What can come more suddenly upon any man, then that which he looked not for, nor was at all aware of. Thus he shall come to cut them asunder,



der, and to appoint them their portion with hypocrites; There shall be weeping and gnashing of teeth. Sudden feare troubleth thee;

Vers. 11. Or darkness, that thou canst not see, and abundance of waters cover thee.

Some render this verse by way of interrogation; Shalt thou not see darkness? and shall not the abundance of waters cover thee? shalt thou onely not see darkness, and passe unpunished for such monstrous wickednesses? As if he had sayd; thou seemest to wonder, that darkness is upon thee, thou makest strange of it, that floods or abundance of waters cover thee. But hast thou not deserved and called forth these Judgements, by many sinfull provocations?

*Aut autem solus  
tenebras non vi-  
deres. Et tanta  
scelera impune  
ferres?*

Others render this Text, not as a Question, but as a direct Assertion; Thou thoughtest, that thou shouldest, or thou hadst a conceit, that thou shouldest never see darkness, nor any trouble coming upon thee, thy heart was lift up in hope of Impunity; thou didst perswade thy selfe, that God had as high an opinion of thee, as thou hadst of thy selfe, or thou hast flattered thy selfe in thy sinfull way, and thou thoughtest that God would have flattered thee also.

But I shall rather (as we) connect it with the former verse, carrying on the same intention;

*Or darkness, that thou canst not see.*

Darkness may be taken, eyther properly, or improperly; darkness properly taken is that of the ayre by the withdrawing of the Sunne; This is not here intended. Darkness improperly taken is that of our state; and it is twofold. First, Internall, which is indeed ignorance, or the darknes of the minde; As if he had sayd, Darkness veyles the eye of thy understanding, that thou canst not see, eyther the hand of God upon thee for thy sinnes, or those thy sinnes which have caused God to lay his heavy hand upon thee. Thy understanding is darkned, that thou canst not see; This intellectuall or internall darkness is twofold.

First; Naturall or inbred; every man hath naturally so much darkness in him, that as he cannot see the truths that are in the word of God, so he cannot see the intendment of the works of God.

Secondly,

*Stupidus esplan-  
na nisi tua scele-  
ra barum tua-  
rum calamitatu-  
rum a me in-  
undantium &  
obruentium cau-  
sam esse vides.  
Merc:*

Secondly, Judiciary, or inflicted (*Isa. 6. 9.*) Goe and tell this people, heare ye indeed, but understand not: and see ye indeed, but perceive not. Make the heart of this people fat, and make their eares heavy, and shut their eyes. What were these eyes and eares that were to be made heavy and shut? Surely, they are to be understood, not of Organicall, but of intellectuall eares and eyes. But who was to shut these eyes? A holy Prophet. And how was hee to shut them? By prophesying or speaking to them in the Name of the Lord. The proper worke of the Word is to open the eyes, and enlighten the minde. But when a people have long shut their owne eyes against, or onely dallyed with (that transcendent mercy) the light, then God (which is the severest judgement) shuts their eyes, and darkens them with light. Of this Judiciary darkness, some interpret the present Text, as if *Eliphaz* had sayd; there is a worse plague upon thee, then all those spoken of, even blindness and confusion of minde, so that thou canst neyther see what brought thee into them, nor how to finde thy way out, but art as a man under water, or in the darke, amuzed in these thy afflictions, not knowing what to doe, or which way to turne thy selfe.

Secondly, Darkness taken improperly is Externall, so a state of sorrow and affliction, is a state of darkness. As before snares, so here darkness, notes any troublesome condition, or the trouble of any mans condition. And when to darkness, this is added, *Darkness, that thou canst not see*, it may import the greatest degree of darkness, even darkness in perfection, or as the Scripture speaks; *thick darkness, yea, outer darkness*. There is a darknes in which wee may see, a darknes which hath some kinde of light in it, but when darknes is so thicke that we cannot see, that is, that we cannot see any thing in it, (as we commonly say of extreame darkness, 'tis so darke, that a man cannot see his hand) then 'tis perfect darkness. Light is not (properly) scene, but 'tis the medium or meanes by which wee see; much lesse is darknes scene, it being properly that which intercepts and hinders sight; yet 'tis rare to meete with darknes which hath not some mixture or tinctures of light, or with such darknes as in which nothing at all can be scene: yet such was this metaphorical darknes, with which he supposed *Job* was muffled up. I have more then once in other passages

passages of this Booke, met with and explained this terme, shewing how and why afflictions and troubles are expressed by it, and therefore I shall not now stay upon it. Onely here take notice, That the old Heathens had such conceptions of darknes; And therefore being in a prosperous state they had recourse to the *Sunne*, to *Jupiter*, *Minerva*, *Mercury*, their Idol-Deities, as the dispensers of light and comfort; but being under sufferings and sorrows, they made their applications to the *Earth*, to *Neptune*, and others, whom they vainely beleaved, were Rulers of the Night and Lords of darknes, as if these could command and chase away all evils from them. Scripture Language is full of such Descriptions about men in sorrow. *Darknes, that thou canst not see;*

*And abundance of waters cover thee.*

\* The word rendred *abundance*, signifies a company or troope of waters, which meete and march together, even as horses prepared for battell, and ready to give the charge. So the word is translated ( 2 Kings 9. 17. ) *A Watchman from the Tower sayd, I see a company.* And that was *Jebu* with his troopes, who came marching furiously with the revenge of God in his hand upon the house of *Abab*. And so Ezek. 26. 10. By reason of the abundance of their horses, their dust shall cover thee; thy walls shall shake at the noyse of the Horsemen, and of the Wheeles, and of the Chariots. Reade the same use of the word ( Isa. 60. 6. ) *The multitude* ( some read the inundation ) of *Camels* shall cover thee; They shall come in such abundance, that they shall come like a floud, and shall be as the gathering of many waters. Troopes of Horses and Camels rush together as many waters; And waters rush and throng together, even as many horses. Thus, here abundance, or an Army of waters come in upon thee and cover thee. Waters in Scripture frequently signifie afflictions, ( Isa. 43. 2. ) *When thou passest thorow the waters* ( that is, thorow great afflictions ) *I will be with thee.* ( Psal. 18. 16. ) *Hee drew me out of many waters;* That is, out of many afflictions. ( Psal. 66. 12. ) *Wee went through fire and water,* but thou broughtest us forth into a wealthy place. Fire and water, note all sorts of afflictions, hot and cold, moyst and dry. And some conceive that water in a metaphoricall sence is so often used in Scripture to signifie affliction; because water in a proper sence did

*Gemiles idem sentire gustabant dum, non eosdem in prosperis, quos in adversis adibant deos. In prosperis quidem solē, Jovem opulentū Minervam, Mercurium, Apollinem, hos omnes quasi lucis & secundarum rerum laygitores: at in adversis tellurem, Neptunum & alios malorum depulsores, nocte multum potentes, quasi tenebrarum ipsi domini essent.*

Bold.

\* *Ubi* quamvis multitudinē aut inundationē significat cum celeritate quadam & strepitu.



did once afflict the whole world. As the generall Judgement upon the world at the last day shall be by fire, so the first generall Judgement upon the world, was by water; it was a flood of waters, by which the Lord destroyed the old world. Likewise Pharaob and his Host of *Ægyptians* (which was the second most Eminent Judgement, that ever was in the world) were overwhelmed by the waters of the red Sea. Thus Moses sang (*Exo. 15. 4, 5.*) *Pharaobs Chariot & his host hath he cast into the Sea, his chosen Captaines also are drowned in the red Sea; The depths have covered them, they sanke into the bottome as a stone.* And againe, (*v. 10.*) *The Sea covered them, they sanke as Lead in the mighty waters.* Water being the Element and the Instrument, which God hath so often used in his angry dispensations towards sinfull men, it may emphatically expresse any dispensation of his anger. Yet if we consider the very nature of the thing it selfe, it carrieth significancy enough to be the Embleme of saddest and soarest affliction.

First, There is in water a swallowing power; as water is easily swallowed, so it swallows all up. Man cannot subsist in it when it is most peaceable, and he can hardly escape out of it when 'tis enraged. Sorrow and affliction are swallowers also; unlesse mercy appeare and moderate them, they drowne and overthrow all. The Apostle useth that expression when he adviseth the *Corinthians* (*2 Ep: 2. 7.*) *To forgive and comfort the incestuous person, whom, according to his advice, they had formerly Excommunicated or cast out from fellowship in the Church; Lest (saith he) such a one should be swallowed up with over-much sorrow.* Sorrow of any sort, even sorrow for sinne may possibly have an excesse, or an over-muchnes in it; and when ever it hath so (beyond the end for which it serves, for sorrow is not of any worth in it selfe, but as it serves to a spirituall end, When (I say) sorrow hath such an excesse, then) not only the comforts, but the gifts and usefullnes of the person sorrowing, are in danger to be swallowed up by it.

Secondly, Water doth not onely swallow up, but enter in; while it covereth the body, it fills the bowells. Thus affliction like water, fills within as well as covers without. David complaines that his afflictions did so (*Psal. 69. 1.*) *Save me O God, for the waters are come in unto my soule.* Not onely have these

these waters sweld over mee, but they are soakt into mee. Inward or soule-afflictions, as well as outward, and bodyly afflictions, are set forth by waters. ( *Psal. 109. 18.* ) *As he cloathed himselfe with cursing, like as with his garment, so let it come into his bowells ( or within him ) like water, and like oyle into his bones.* Liquids penetrate, so doe afflictions.

Thirdly, As the water is not mans proper Element, hee lives and breaths in the ayre, not in the water; So affliction is not our proper Element, though it be due to our sinne, yet it is not proper to our nature. Man was not made to live in affliction, as the fish was made to live in the water; and therefore as it is said; *The Lord doth not willingly afflict nor grieve the Children of men,* ( *Lam. 3. 33.* ) 'Tis (as it were) besides the nature of God, when he afflicts the children of men. So it is sayd ( *Heb. 12. 11.* ) *No chastning for the present seemeth to be joyous, but grievous.* Man is out of his Element when he is under chastnings. Hee was made at first to live in the light of Gods countenance, in the smiles and embraces of divine love. As man is out of his way when he sins, so he is off from his end when he suffers; He was not designed for the overwhelming choaking waters of sorrow and judgement, but for the sweete refreshing ayre of joy and mercy. It often proves a mercy in the event to be covered with these waters; To be covered with them, that we may be washed by them is a mercy, but onely to be covered with them, especially (as *Eliphaz* here saith *Job* was) to be deeply covered with them, is a deepe and soare affliction.

*Abundance of waters cover thee.*

Hence note;

*That as God hath treasures of mercy, and abounds in goodness, so hee hath treasures of affliction, and abundance of wrath.*

As God hath abundance of waters sealed up in the Clouds, as in a treasury, and hee can unlocke his treasury and let them out whensoever he pleaseth, eyther to refresh or overflow the Earth; so hee hath abundance of afflictions, and hee can let them forth, as out of a treasury, when he pleaseth. And as wee read ( *Ezek. 47.* ) that the waters of the Sanctuary, those holy waters were of several degrees; first, to the Ankles, secondly, to the knees, then to the Loines, and then a river that could

not be passed over, abundance of waters. Thus also the bitter waters, the waters of affliction are of severall degrees: some waters of afflictions are but Ankle-deepe, they onely make us a little wet-shod, there are other waters up to the knees; and others to the Loynes, and others wee may rightly call abundance of waters, a Sea of waters; *I am come into deepe waters* (saith David, *Psal.* 69. 2.) or *into depth of waters*, where the floods overflow mee; And having sayd (*Psal.* 42. 6.) *O my God, my soule is cast downe within mee*; He adds in the next words (*v.* 7.) *Deepe calleth unto deepe at the noyse of thy water-spouts: All thy waves and thy billowes are gone over me.* Where, by deepe to deepe, by water-spouts, by waves and billowes, he elegantly sets forth his distresse, in allusion to a Ship at Sea in a vehement storme and streffe of weather; when the same wave upon whose back the vessel rides out of one deep, plungeth it downe into another; Thus the afflicted are tossed and overwhelmed in a Sea of trouble, till they are at their wits end, if not at their faiths end.

Take two or three Deductions from all these words layd together. Wee see, by how many metaphors, the sorrows of this life are set forth, even by *snarcs*, and *feares*, and *darknes*, and *waters*.

Hence note;

First, *That as God hath abundance of afflictions in his power, so hee hath variety of wayes and meanes to afflict the sonnes of men; eyther for the punishment of their sinne, or for the tryall of their graces.*

If one will not doe it another shall; if the snare will not, feare shall, if feare will not, darknes shall; and if darknes will not, the waters shall, and if waters of one high will not doe it, hee will have waters deepe enough to doe it; abundance of waters shall doe it; hee hath variety of wayes to deale both with sinners and with Saints

Secondly, Consider the inference which *Eliphaz* makes, *Therefore snarcs &c. are upon thee*; That is, because thou hast done wickedly in not relieving and in oppressing the poore, therefore snarcs have entangled thee. This (though false in *Jobs* particular case, yet) is a truth in General. And it teacheth



eth us, That, *There is an unavoydable sequell between sinne and sorrow.* Looke upon sinne in its owne nature, and so the sequell is unavoydable, sinne is bigge with sorrow; as affliction burdens the sinner, so sinne is burdend with affliction. Sinne hath all sorts of affliction in its bowells; and wee may say of all the evils that afflict us, *they are our finnes.* Sinne is formally the transgression of the Law, and sinne is virtually the punishment of transgressors. Many (I grant) are afflicted for tryall of their graces (as hath been shewed before) but grace had never been thus tryed if man had not sinned. Sinne is the remote cause of all afflictions, and it is the next or immediate procuring cause of most afflictions. Would any man avoyde the snare, let him feare to sinne; would he avoyd feare, let him feare to doe evill; would he keepe out of darknes, and not be covered with abundance of waters, let him take heed hee drinke not iniquity like water, let him have no fellowship with the unfruitfull workes of darknes. God tells the sinner plainly what portion he is to expect; *Say woe to the wicked, it shall be ill with him; for the reward of his hands shall be given him, (Isa. 3. 11.)* Wee may as well hope to avoyd burning when we run into the fire, or dirtying when we run into the mire, as to escape smarting when we run into sinne.

Yet more distinctly, wee may consider all those evils comprehended under those words in the Text, *Snares, darknes, &c.* eyther in reference to wicked men, or to the Saints. Snares and darknes upon the wicked, are the issues of divine wrath. While these sad dispensations are sent out and meete with Saints, they are the issues of divine love. For though a godly man may provoke God to anger, and finde by many evidences that God (as to his actings) is angry with him, yet as to his person he alwayes loves him. And therefore (as a wicked mans Table is made his snare, so) he is assured that his snare shall be made to him a Table, that his darknes shall worke light, his evils good to him. He is also assured that the Lord will deliver him out of these snares, and cut the coards of the wicked. (*Psal. 129. 4.*) That hee will deliver him from feare, from darknes, and bring him up out of the abundance of waters which cover him, as David speaks (*Psal. 32. 6.*) *For this (that is, because thou art so gracious) shall every one that is godly pray*

unto thee in a time when thou mayſt be found ( The Hebrew is, in a finding time, which according to our tranſlation, notes the ſeaſon when God may be found, as the Prophet ſpeaks ( *Iſa.* 55. 6.) Yet it may be well expounded for the time when trouble finde, that is, takes hold of the godly man. And ſo the word is uſed ( *Pſal.* 116. 3. ) *The paines of bell gat hold of me* ( we put in the Margin ) *found me.* In which ſence the word is uſed alſo, *Pſal.* 21. 8. *Thine hand ſhall finde out,* ( that is, take hold of, and apprehend ) *all thine enemies, thy right hand ſhall finde out thoſe that hate thee.* Now in this finding time, eyther when God may be found, or when trouble finde a godly man, he ( ſetting himſelfe to pray ) hath this promiſe, ſurely in the floods of great waters, they ( that is, the floods of great waters, by which are meant, great dangers ) ſhall not come nigh him, ( that is, the Godly man ) to hurt or drowne him. Sometimes prayer keeps the flood off, and alwayes prayer delivers the Godly man out of the flood. Wicked men have no minde to come nigh God with their hearts ( and ſo ſome enterpret the latter part of this verſe in the *Pſalme* ) nor will God admit them nigh unto himſelfe, in the floods of great waters. And the floods of great waters ſhall not ( which is the ſcope of our reading ) come nigh the Godly man for his hurt, when he drawes nigh to God in prayer with his heart.

Thus wee have ſcene the finnes of *Job* drawne out into a Charge, and the Judgement of *Eliphaz* upon it, what the event, the ſequell, or Iſſue of thoſe finnes, was *ſnares and feares, and waters and darkneſs.*

There is yet one thing further, that I ſhall here take notice of from the conſtant courſe of *Jobs* friends in dealing with him. Wee ſee that ſtill they charge him with ſinne, and ſtill inſiſt upon it, that all his afflictions & miſeries were the fruits of his ſinne. *Job* ( as hath appeared in opening ſeverall paſſages of this Booke ) hath as often diſproved their inference, and denied that his ſufferings were cauſed by his ſinne, at leaſt not by any ſuch way of finning, as they charged him with. Labouring alſo much to enforme them that God hath many other reaſons why he afflicts his people, and that God might take libertie to afflict him, though he were no ſuch kinde of creature as they rendred him; yet notwithstanding all hee could

could say, eyther to purge himfelfe or better conforme them, they persevered in the same opinion, both concerning his person, and the cause of his afflictions.

Whence Note ;

*It is hard to convince those who are under a mistake, whether about persons, or doctrines.*

Error is as binding upon the conscience, and as strongly embraced by the affections, as truth is ; For it binds and is embraced, not in the name of an error, but in the name of truth. And men are therefore wedded to, and in love with their owne conceptions, because ( how monstrous and hard-favoured soever in themselves, yet ) nothing is more beautiful in their eye then they. No man ( sayth the Apostle ) ever *bated his owne flesh, but loved and cherished it.* The flesh of our minds ( such are all false principles and positions ) is more loved and cherished by us, then the flesh of our bodies. Besides, when men have once taken up an opinion, they thinke it a dishonour to lay it downe againe. 'Tis rare to finde a man that will yeeld up his Judgement, though it be a misguided one, or acknowledge that he is in an error, though he begins to take some knowledge, or at least some suspicion of it. A light intimation or onely the Appearance of a probability will amount to a prooffe against eyther persons or doctrines which we like not ; but the clearest demonstrations will hardly raise a Jealousie against what we like. Let Job say what he will in his owne case, he cannot be beleevd by his friends, and his friends will say againe what once they had sayd, though it had been more then once before fully answered. The present age hath given us sad experiences of this thing. For, as many have been unstable and tossed to and fro with every winde of ( false ) doctrine, so others have been stubborn and unmoved from their errors, though the strongest winds of truth have breathed, yea blowne hard upon them. And those prejudices which have ( with so much severity ) been taken up by brethren against brethren ; how doe they remaine, in many minds, as mountaines, unmoved to this very day ?

I know



I know not which is worse, unsettlednes in the truth, and an easines to let it goe, or tenaciousnesse in an error, and a hardnes to let it goe. Nor doe I well know which is worse, a readines to take up hard thoughts of our brethren, or an un-readines to lay them downe. Were the lawes of love to man, and zeale for God observed, these extreames would alwayes be avoyded. Pure zeale for God would fixe us in the truth, and make us more easie to be brought off from our most applauded errors. True love to man, would cause us to examine every ground of suspicion against a brother twice, before we doe indeed suspect him once; And it would cause us to rejoyce in any appearance of his innocence, whereby we might discharge our owne Spirits of all suspicions concerning him. Our love (as the Apostle prayes, *Phil. 1. 9.*) ought to abound in knowledge and in all Judgement. That is, wee ought to love Judiciously as well as affectionately or sincerely. So that, true love will not over-look the faults of another, nor will it approve against light. Yet true love is ready to entertaine any light offered, that grounds of suspicion may be removed, and we restored to a right understanding of our brethren.

## JOB, C H A P. 22. Vers. 12, 13, 14.

*Is not God in the height of heaven? and beholds the height of the Starres how high they are.*

*And thou sayest, How doth God know? can he judge through the dark cloud?*

*Thick clouds are a covering to him, that he seeth not, and he walketh in the circuit of heaven.*

**I**N the former part of this Chapter, wee have found *Eliphaz* charging *Job* with those hainous crimes, injustice and uncharitableness towards man; in these three verses he proceeds to charge him with a higher crime, even irreligiousness and impiety against God; as if (at least) *Job* doubted, if not denied the providence of God about what is done here below, or affirmed that he neither rewarded the righteous according to their good, nor punisheth the wicked according to the evil which they have done. That's the scope of this context, in which wee may observe.

First, A twofold truth held forth.

Secondly, A wrong suggestion of two errors, as arising from those truths.

Thirdly, An indeavour to prove and make good, what he had wrongfully suggested.

The two truths are contained in the 12<sup>th</sup> verse; first, *God is in the height of heaven*; secondly, *The Stars are very high*; these are cleare truths; from these *Eliphaz* makes a wrong suggestion, as if *Job* upon those grounds of Gods being in the height of heaven, &c. had pleased himselfe with this conceit, that God could not (at such a distance) take notice of what passeth among, or is acted by men in this inferior world.

(Ver. 13.) *And thou sayest, how doth God know? can he judge through the dark cloud?* As if he had sayd, God being in the height of heaven, cannot know, much lesse judge concerning the state of things here below; Why what should hinder? Hee tells us what in the 14<sup>th</sup> verse, where (which was the third thing) he endeavours to prove his suggestion; *Thick clouds are a cover-*

a covering to him that he seeth not, that's the first prooffe: and then we have a second, in the latter end of that verse, God hath other things to doe then to minde what is done here, he hath higher bulineses and employments then to look upon us who are creeping upon mole-hills, and engaged about a heape of earth; for, *he walketh in the circuit of heaven*; that is, there lieth his great worke, he hath enough in a nobler Spheare to imploy himselfe in; and therefore surely, thou thinkest, that God takes no care at all, or not such speciall care about the affayres and wayes of men. This is the summe and scope of these three verses. They are a new charge of impiety upon Job, as shutting up or restraining the providence of God to the things of heaven alone; and we see how *Eliphaz* frames arguments and proofes of the point for Job, which (as will appeare afterwards) never came into his heart.

Now though *Eliphaz* misapplied all this to Job, yet herein he fully characters & clearly paints out the spirit of carnal men, for such secure themselves in their evill wayes upon this presumption, that God takes no notice of them, or that he hath something else to do then to trouble himselfe with what they are doing.

Ver. 12. *Is not God in the height of heaven?*

*Nonne deus sublimior est caelo?*  
Pagnis:  
*Nonne deus caelum altum tenet?* Tygur:  
*Nonne deus in sublimitate caelorum?* Mont:  
*Deus sublimior caelorum.*  
Hebr:

There are divers readings of these words; first, thus; *Is not God higher then the heavens?* A second thus; *Doth not God possesse the high heaven?* The Originall may strictly be renderd; *God the height of heaven*; that is, *God is above all heavens*: we render well; *God is in the height or sublimitie of heaven.*

This Question; *Is not God in the height of heaven?* is taken three wayes.

First, Some read it as an Exhortation given by *Eliphaz* to Job, to draw off the motion of his thoughts, & most of all the settled bent of his heart from those inferior things, his losses & troubles, his sorrows, paines, and sickneses; he would divert his minde from these worldly sorrows, and raise it up to heavenly enjoyments, *Is not God in heaven?* As if he had sayd, *Why standest thou poring upon things below? Why dwellest thou so much upon thy dunghill, and thy present poverty, God is in the height of heaven, consider him there.* This is both a safe and a very spirituall



tuall way to ease our minds of all the troubles and sorrowes which we meete with in this world; could we but ascend in Spirit to the height where God is, could we by an eye of faith looke to him, live upon him, and in him, all burdens would be light, and pressures easie to us.

Secondly, This question may be taken as a plaine assertion or affirmation, and it is of the same value & signification with this, *God is in the height of heaven, there he is, and from thence he bebolds all the children of men, their wayes and workes.*

Thirdly, *Is not God in the height of heaven?* May be understood not as the question of *Eliphaz*, and so his affirmation, but as the question of *Job*, and so his supposition. As if *Eliphaz* apprehended *Job* thus speaking in his heart; *Is not God (sayest thou) in the height of heaven?* or, dost not thou, O *Job*, say thus; *God is in the height of heaven*; I grant that he is there, but I deny that he is there in thy sence, or according to thy opinion. He is not concluded, or shut up there, he is not so in the height of heaven, but that he mindeth what is done upon the earth, yea in the very depths of hell. As if he had sayd; *Thy thoughts and conceptions of God are too strait and narrow; Thou speakest much below God, while thou sayest he is in the height of heaven. While thou confinest God to heaven, thou makest him like thy selfe on earth.*

*Annon deus est (inquis) in altitudine cœli?*  
Jun.

From these words in the two former Expositions,  
Observe;

*That the height of heaven, or heaven above, is the place of Gods speciall residence.*

*Heaven is my throne* (sayth the Lord, *Isa. 66. 1.*) the throne is the seate of a Prince, there he declares his power, and his state; his glory shines from his throne. A Prince looks like a common man when he is abroad in the world, but when upon his throne, then the rayes of Majesty break forth, and he appeares as he is. Thus the holy Prophet begs a gracious look of the Lord from heaven (*Isa. 63. 15.*) *Looke downe from heaven, the habitation of thy holinesse, and of thy glory.* Heaven is called the habitation of Gods holinesse, and of his glory, because his holinesse and glory shine forth more in heaven, then upon the earth; little of the holinesse of God is discovered to us here, though so much of it breaks forth here as causeth the

heart of carnal men to quarrell with it continually. Nor are any able with these eyes, or rather with these hearts to beare the glory of God, or endure his holines. When but some extraordinary glimpses of these appeared to *Eſayah*, he cryed out, *Wo is me, I am undone (or cut off) because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seene the King, the Lord of Hosts, (Iſa. 6. 5.)* As God is of purer eyes then to behold iniquity, so man is of impurer eyes then to behold the glory and holiness of God in cleare manifestations of it, and therefore heaven is the seate, the habitation of his holinesse, and of his glory. Hence we may take two further inferences.

*Sursum corda.*

First, That our hearts, and our eyes should be lifted upwards; the whole currunt of Scripture speaks of God as above in heaven. And that's the reason why the Apostle (*Col. 3. 1.*) exhorts, *Sett your affections on things above, and not on things here below;* And as on things above, so most of all upon God who is above. The old word was, *Lift up your hearts;* and David sayth in prayer, (*Psal. 25. 1.*) *I lift up my soule to thee.* And againe, (*Psal. 123. 1.*) *Unto thee lift I up mine eyes, O thou that dwellest in the heavens.* Yea our Lord Jesus Christ himselfe when he prayed (*Job. 17. 1.*) *Lift up his eyes to heaven, and said, Father the houre is come, glorifie thy Sonne; &c.* The eye lift up to heaven is a signe of the heart lift up to heaven; and that corporeall visible action, serves to fix our most spirituall affections upon the invisible God. 'Tis indeed an easie thing to lift the eyes up to heaven, but it is very hard, yea impossible, without a divine assistance to lift up the heart to heaven; the heart of a prophane worldling mudds so much in the earth, that he seldome lifts up so much as his eyes to heaven; and how much or how often soever a hypocrite lifts up his eyes to heaven, yet still his heart mudds in the earth. The eye lookes upward naturally, but if ever the heart looke upward, 'tis a worke of Grace.

Secondly, Then serve the Lord with reverence and holy feare, in in all your addressees to him, and appearings before him. Wee reverence those who are on high on earth, and shall wee not reverence him who is higher then the highest? him who is in the hight of heaven? While Christ bids us say, *Our Father which art*  
in

in heaven, he teacheth us, as to pray with confidence, because God is our father, so to pray with reverence, because he is a father in heaven, ( *Matth. 6. 9.* ) The Preacher ( *Eccl. 5. 2.* ) makes this an argument why wee should be taken up in high thoughts of God, why we should speak in a reverentiall manner both of him, and to him; *Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God.* He puts ( as it were ) a double bridle upon man in his drawing neere to God; first, upon his mouth, *Let not thy mouth be rash*; and secondly, upon his heart ( for the heart will talke at random as well as the mouth, yea the heart will talke more at random then the mouth can; and there is praying with the heart alone as well as with the heart and mouth together, therefore sayth he ) *Let not thy heart be hasty to utter any thing before God*; Why? for God is in heaven, and thou art upon the earth, therefore let thy words be few. Here are indeed two arguments to enforce this compoſure of spirit; first, the highnes and Greatnes of God; secondly, the lownes and vilenes of man. Consider God is above, and thou art below, not onely in regard of place, but of state and dignitie, of power and majesty. The being of God in heaven, notes not onely a power of ſoveraignty to command us, but a power of ability both to punish and to provide for us, to punish our rashnes, and to supply all our wants wherewith we acquaint him, and humbly mention before him; therefore *Be not rash with thy mouth, and let not thy heart be hasty*, &c. The same Solomon in the same booke, allegorically describing the declined decrepid condition of man, saith of the old man, that he is afraid of that which is high ( *Eccl. 12. 5.* ) Young men will be clambering and ascending, but old men are afraid of that which is high, they dare not goe up a high steepe place, least their strength or breath should fayle, or least their braine should turne, and they through giddines tumble downe. Old men love to keepe upon levell or even ground, and are afraid of that which is high. Surely both young and old, have reason to be afraid of him that is high, to have reverentiall thoughts of God, who is in the highs of heaven, higher then the heavens. The distance of man from God, as God is in heaven and man on earth, is great, and the dissimilitude of man to God, as God is holy and man corrupt, is farre



greater; cyther of these Considerations single is enough, but both these layd together, is abundantly enough to keepe the heart in an humble selfe-abasing frame before the Lord.

2<sup>ly</sup>, Taking these words, *Is not God in the hight of heaven?* As the supposed speech of Job, thou sayest God is in the hight of heaven; that is, confined to heaven, so, that he looks no further, but thou art deceived, God is not lockt up in heaven, he looks to all things here on earth. As the earth is the Lords, and the fullnes of it, as to right & propriety, so the earth is the Lords with all the fullnes of it, as to care and providence. Though there be a disti<sup>n</sup>ctnes in the manner or manifestation of his being in heaven and on earth; yet he is as truly and as much on earth as he is in heaven.

Hence note;

*God is omnipresent, or every where.*

Though we are to adore and worship God as in heaven, yet we must not shutt up God in heaven; as he is in heaven, so he is upon the earth also, he is with us, yea he is in us, he is in all places, not circumscribed by any, nor limited to any place. God is present in all places, and fills all places with his presence, onely he doth not declare his presence alike in all places. The Lord appeares where and as he pleaseth, but he cannot be otherwise or elsewhere then he is, and that is every where. While the Psalmist quieried, *Whether shall I goe from thy presence?* He was so farre from imagining that any such place could be found, that in the very next words he concludeth God to be every where, by an enumeration of all places, (Psalm. 139. 7, 8.) *If I ascend up to heaven, thou art there; if I make my bed in Hel, behold thou art there.* (Hel standeth in utmost opposition to heaven, as heaven in Scripture-language is the highest, so hell is the lowest place; now sayth David, *If I make my bed in hell, thou art there*) *If I take the wings of the morning, and dwell in the utmost parts of the sea, even there shall thy hand leade me, and thy right hand shall hold me;* That is, there I shall finde thee efficaciously present with me. The Lord having said (Isa. 66. 1.) *Heaven is my throne*, presently addes, *and the earth is my footstool*; So the earth is called, because its scituation in nature is below the heavens, his throne is there, his footstool is here.

here. ( Jer. 23. 23, 24. ) *Am I a God at hand, saith the Lord, and not as farre off? Can any hide himselfe in secret places, that I shall not see him, saith the Lord? doe not I fill heaven and earth, saith the Lord?* All these expostulating questions, are resolved into this one position. God is every where; And though some reade the first, not as a Question, but as an Assertion, Thus; *I am a God at hand, and not a God as farre off*, yet the sence is the same; God therein affirming, that he is ever neere us, and never as farre off from us wheresoever we are. Though God be in those places which are furthest off from us, as well as in those that are neere at hand, yet God himselfe is never as farre off from us, but alwayes at hand. When *Solomon* had set up the Temple, ( 1 King. 8. 27. ) He was sure of the presence of God in it; and therefore did not speake doubtingly, but admiringly, when he asked, *But, will God indeed dwell on earth?* (that is, will God manifest himselfe gloriously on the earth?) *behold the heaven, and heaven of heavens cannot containe thee, how much lesse this house that I have builded?* *Solomon* knew that heaven could not containe, that is, limit God, much lesse could the house which he had builded. Yet the Lord made the Temple another heaven to himselfe, it was as his second heaven, there the Lord had a kinde of glorious residence, beyond what he had in any other part of the world; Now the Assemblies and Congregations of the Saints are in a speciall manner the dwelling place of God, and his second heaven; He dwells so much in the Churches that he seemes not to dwell at all in any part of the world beside ( 2 Cor. 6. 16, 17. ) *I will dwell in them, and walke in them. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the uncleane thing, and I will receive you.* God who is in all the world, dwells onely in and with his people. They who separate from whatsoever is unholy, have him neerest them who is altogether Holy. To conclude this poynt, we may make use of that distinction of the Schooles to cleare the difference how a corporall substance, and a spirituall, as as also how a spirituall created and uncreated substance, may be sayd to be in a place. All bodyes are in place *circumscriptionally*, spirituall substances created, Angels and soules of men are in place *definitively*: Wee cannot draw a line about an Angel, as about the body of a man, yet the Angel is so in this place,

place, as not in another : but God who is a spirit, and uncreated, is in place *repletively*, that is, he filleth all places where he is, but is not limited by any place where he is ; He is ( as some have not unfitly spoken ) a *Spheare whose center is every where, and whose circumference is no where*. This is a mystery which indeed we are not able to comprehend by reason, but we must take it downe by faith. The Lord is in the height of heaven, yet so there, as he is not shut up there.

But if any shall yet querie, *How is the Lord every where ?* how is he in heaven, and in earth ? is it so as the Sunne may be said to be every where ? the Sunne is seated in heaven, yet is by way of communication on earth, the Sunne by light, heate, or influence is all the world over, in some degree or other, yet the Sunne moves onely in his Orbe. Or is God so every where as a Sovereaign Prince, who though in person he reside here or there, yet in power and Authority he is every where within his own Dominion ? I answer, No ; These allusions are farre below this truth. God is every where, not onely as the Sunne by light, heate, and influence, not onely as a Prince, by his power and Authority, but ( as we speake ) in person, and in his Essence. Further, the Lords presence in all places is not as that of the aire, which is more every where then the Sunne ; the aire is every where filling all places, and so encompassing all bodies, as if it made them all but one Great body ; yet that part of the aire that is in one place is not in another, for the aire is divisible. But we must not take up any such apprehensions of God, for as he is every where, so he is wholly every where ; God cannot be divided or parted as the ayre is & may. *The Divine Essence* ( as one of the Ancients hath expressed this astonishing myserie ) *is whole within all things, and whole without all things, no where included, no where excluded, containing all things, contained of nothing, yet not at all mingled with the nature of these things, nor defiled with their pollutions*. That which the Philosopher speaks of the soule of man, ( *That it is all in the whole body, and whole in every part of the body* ) comes neere this mystery. Some quarrell at that expression about the soule, yet there is a truth in it. The soule is indivisible, much more God, wheresoever he is, he is all and altogether ; he is every where, and every where all. So he is in the height of heaven, and so he is on earth below.

*Divina essentia est tota intra omnia & tota extra omnia, nusquam inclusa aut exclusa omnia continens, a nullo contenta, nec propterea immixta rebus aut rerum sordibus inquinata.*  
August. Epist. 55. ad Dard:

But



But if God be every where, why doth Christ teach us to pray, *Our father which art in heaven*, ( *Mat. 6. 13.* ) And when the Heathen made that scoffing demand, *Where is now their God?* Why did David Answer, *Our God is in heaven*, ( *Psal. 115. 2, 3.* ) To these and all other Texts of like import, wee may answer; heaven is not there spoken of as bounding the presence of God, but as guiding the faith and hope of man. *In the morning* ( saith David, *Psal. 5. 3.* ) *will I direct my prayer unto thee, and will looke up.* When the eye hath no sight of any helpe on earth, then faith may have the clearest visions of it in heaven. And while God appeares so little in any Gracious dispensation for his people on earth, that the enemy begins to scoffe, *Where is now your God?* Then his people have recourse by faith to heaven, where the Lord not onely is, but is glorious in his appearings. From whence as he seeth how it is with us, so he seemes to have a kinde of advantage to relieve us.

But as some Scriptures seeme to confine God to heaven, so other Scriptures seem to deny that he is every where on earth. Thus Moses sayd to the people of Israel ( *Numb. 14. 42.* ) *Goe not up for the Lord is not among you.* And againe ( *Dent. 7. 21.* ) *Thou shalt not be affrighted at them, for the Lord thy God is among you;* with some the Lord is, with others the Lord is not; and he is with the same persons at one time, not at another; How then can it be sayd, that the Lord is every where present? I answer, when Moses sayth ( and many other Texts which speake in the same forme ) that God was sometimes with his people, and sometimes not; we are not to understand it at all of a local presence, or absence, but of a favourable presence or absence. Thus God is with some persons, and not with others; thus he is sometime present with, sometime absent from the same person. It was this favourable presence for which Moses did so earnestly entreate the Lord ( *Exod. 33. 15.* ) *If thy presence goe not with us, carry us no further;* That is, unlesse thou please to be with us, to prosper our way, and protect us in it, let us stay where we are. This presence of God is a high favour indeed, and God is thus present but in few places (comparatively) of the whole earth.

Once more, those Scriptures may seeme to imply that God is so in heaven, that he is not also upon the earth, which speak  
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of his coming downe from heaven to earth, ( *Gen. 11. 5.* ) *And the Lord came downe to see the City and the Tower which the Children of men builded.* Whence some may inferre, if he came downe to see the City, then he was not there before, and if so, then he is not universally present in all places. Againe, ( *Gen. 18. 20, 21.* ) *And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sinne is very grievous, I will goe downe now, and see whether they have done altogether according to the cry of it which is come unto me, and if not, I will know.* This passage yeelds the same difficulty and objection; To both which we may adde that of David ( *Psal. 14. 2.* ) *The Lord looked downe from heaven upon the children of men, to see if there were any that did understand;* He doth not say, God was among the children of men here below, but being in heaven ( as a man standing upon a high place or Tower ) he looked downe.

I answer, These Texts speake of God after the manner of men, or they speake thus, not to teach us, how God knowes what is done on earth, but to confirme, and assure us that the Lord doth clearely and certainly know whatsoever is done by or among men on earth, even as clearely & certainly as a man knoweth any thing by his view upon the place. God knoweth all things presently, without searching, though never so secret, and all things certainly without enquiring, though never so doubtfull. God neyther ascends, nor descends; He doth not come downe by any motion, but he comes downe to our apprehension. He shewes us after our way, that he knoweth, because we cannot conceive his way of knowledge. If I would assure another man that I certainly know such a thing, I tell him, I came from the place, I saw it, or I beheld it with my own eyes; now that's all that is intended, when 'tis sayd, *The Lord came downe from heaven to behold, and see the Tower of Babel, and the condition of Sodom;* Or it is, to admonish all Magistrates and Judges, that they passe no sentence of punishment eyther upon places or persons, upon bare hearesay and reports, but that they first enforme themselves fully of the matter of fact, as *Job* professed his course was in all legal proceedings ( *Chap. 29. 16.* ) *The cause which I knew not I searched out.* Thus wee see notwithstanding all these apparances from Texts of Scripture to the contrary, That this  
Scrip-

Scripture-truth standeth firme, The Lord is so in the height of heaven, that he is every where also here upon the earth.

From which take these two Deductions.

First, *Seeing the Lord is every where present, we should be every where holy.*

For where soever he is, he is the holy Lord; That was the charge which God gave to *Abraham*; *Walke before me, and be upright*; As if he had sayd, Wheresoever thou walkest, walke as having me present with thee, and be upright in my presence. I (saith *David*, a type of *Christ*, *Psal. 16. 8.*) have set the Lord alwayes before me, he is at my right hand, I shall not be moved. He that by faith eyes God continually as his protector in trouble, shall not be moved with any evill that he suffers, and he that eyes God by faith as his patterne in holinesse, shall not be moved from doing that which is good. This thought, *The Lord is at our right hand*, keepes us from turning eyther to the right hand or to the left. It is said of *Enoch*, that he walked with God, (*Gen. 5. 22.*) and though the Historie of his life be very short, yet 'tis sayd of him a second time (*ver. 24.*) That he walked with God. He walked so much with God, that he walked as God, he did not walke (which kinde of walking the Apostle reproves, *1 Cor. 3. 3.*) as men. He walked so little, like the world, that his stay was little in the world. He was not (saith the Text) for God tooke him. He tooke him from the world to himselfe, or (as the Author to the *Hebrewes* reports it) he was translated, that he should not see death, for he received this testimony that he pleased God.

Secondly, It followeth; if God be every where present,

That the godly are never out of the reach of God to helpe them, and that the wicked are never out of the reach of God to punish them.

(*Isa. 43. 2.*) When thou passest through the waters I will be with thee, and when thou walkest through the fire, thou shalt not be burnt. The presence of God is the protection of Saints in the evill which they suffer; and they who doe evill cannot be hid from his punishing presence. There is no running from God. It is said of *Jonah* (*Chap. 1. 3.*) That he fled from the presence of God.

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Whether



Whether fled he? The Text saith he fled to Sea, but did not God finde him there? He fled from the commanding presence of God, but he fell into the angry presence of God. We have a large description in the 9th of *Amos*, how carnall men hope to shift out of the hand of God. I (sayth the Lord) will slay the last of them with the sword, though they dig to hell, thence shall my hand take them. We read what wise counsell the servants of the King of Benbadad gave him after he had been defeated by the King of Israel (1 King. 20. 23, 24, 25.) Their Gods are Gods of the hills, therefore they were stronger then we, but let us fight against them in the plaine, and surely we shall be stronger then they. Make thee an Army like the Army that thou hast lost, horse for horse, and Chariot for Chariot, and we will fight against them in the plaine, and surely we shall be stronger then they, and he hearkened to their voice and did so. Why did they desire to fight them upon the plaine? they thought God was a God of the hills and not of the valleys, but (ver. 28.) A man of God sayd to the King of Israel, thus saith the Lord, because the Assyrians have said, the Lord is God of the hills and not of the valleys, therefore will I deliver this great multitude into thy hand. As if he had said, however you deserve not in the least, that I should owne you, or assist your cause, yet that I may confute the blasphemous and derogatory principles of these Syrians, I will give you a second victory against them, even in the valleys, where they suppose they have you at an advantage, and shall deale with you beyond the extent of my power and Territory. Though God had no cause to respect the honour of the Israelites, yet he could not forget the honour of his owne name, which was obscured by those superstitious Syrians. The most received Doctrine & Divinity of the Heathens confined their Gods to certaine places, some to this City, & some to that, some to the hills, & some to the plaine, some to the Sea, others to the Land. 'Tis sayd that the same night in wch Alexander the Great (of whose Conquests Daniel Prophesied) was borne, that the Temple of Diana at Ephesus was burnt to the ground. And the Heathens gave this as the reason of it, because Diana was absent from hir Temple, being gone to assist at the birth of Alexander; implying that their Goddess was so in one place as she could not attend what was done elsewhere. Such were the grosse conceits which they had  
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of their Gods, and they imagined the God of *Israel* to be such a one as their owne. The veriest Idolater in the world presumes his God as good as any is. But *Jehova* the living God hath taught us to say, *Who is a God like unto thee?* and our experiences have sealed to it, that there is none like the God of *Jesurun*, who rideth on the heavens for thy helpe, and in his excellency on the skyes ( *Dent. 33. 26.* ) And wee have learned to comfort our selves in all places and streights, in this assurance that he is the God of the hills as well as of the valleys, of the Sea, as well as the dry Land, and that he is as truly present in the lowest depths as in the highest heavens. Is not God in the height of heaven?

*And behold the height of the Starres how high they are.*

The Hebrew is, *Behold the head of the Starres*; The head of a man is the highest part of him, and the head of any thing is the top of it. *Behold the head or height of the Starres how high they are*; Starres are high, but God is higher; many creatures are high, but God is high above all creatures. The creature is strong, but God is stronger, the creature is wise, but God is wiser, the creature is glorious, but God is infinitely more glorious; The glory, wisdom, strength, and highest height of the creature, is but a glimpse of what God is. *The Starres are high.* I shall not enter into an Astronomicall Discourse about the Starres, or the height of Starres. I shall not meddle with a *Jacobs staffe*, to take the elevation of the Starres, no need of such Discourse here, all that is intended by *Eliphaz*, is a prooffe that God is infinitely exalted in his highnes and majesty above the Starres.

*Behold the height of the Starres how high they are.*

This word *behold* in Scripture is often applied to things of wonder; To say, *behold*, is not a calling for the bare act of the eye to see the height of the Starres, but it calls for a worke of the minde, duly to consider of, and to wonder at their height. Some creatures, especially the heavenly, are not onely usefull, but wonderfull; and 'tis as hard to understand them, as it is comfortable to enjoy them. The Hebrew word for *Heaven* cometh from a roote which signifies to amaze and astonish; And indeed there are naturall wonders and mysteries enow in the heavens to astonish any considering man. And the true rea-

son why we are no more astonisht at them, or doe no more admire them, is because we doe so little consider them. We often see or looke upon the Starrer, but we seldome behold them. And therefore David saith (Psal. 8. 3.) *When I consider the heavens, the worke of thy fingers, the Moone and the Starres which thou hast ordained; what is man that thou art mindfull of him?* As the beholding and consideration of our owne workes will make us ashamed, because they appeare so bad, so the consideration and beholding of the works of God will make us astonisht, because they appeare both so good and great. Behold (saith the Apostle, 1 Job. 3. 1.) what manner of Love the father hath bestowed upon us, that we should be called the Sons of God; even this transcendent Love of God in our Adoption is passed by as a small matter by those who will not take the paines (or rather the pleasure) and leysure to behold and consider the manner of it. No mervaille if the power of God in making the highest Starres be passed by as a low thing, by those who doe not behold, that is, diligently consider them.

*Behold the height of the Starres how high they are.*

Wee are called to consider this.

Hence note;

*That it is our duty to contemplate the excellency of the creature.*

God hath not onely given us the booke of the Scripture, but of the creature, and we must attend to the reading of this as well as of that, even to the reading of every leafe and line of it. There are foure great leaves of this booke. First, the heavens; secondly, the earth; thirdly, the Sea; fourthly, the aire. These are the foure great leaves of this booke of the creature; in every one of which we should labour to be expert Scholars, and spel out the name and minde of God in them. For though (as I said before) beholding notes wondering, yet wee must not behold them to wonder at them, like children; but we must behold them to learne somewhat from them, or to be instructed by them as men.

*Behold the Starres.*

First, In their number; As God said to Abraham (Gen. 15. 5.)



5. ) *Looke now towards Heaven, and tell the Starres if thou be able to number them; and he ſaid unto him, ſo ſhall thy ſeed be.* 'Tis matter of wonder that God ſhould make ſo many of thoſe eminent Lights, that he ſhould ſet up ſo many flaming torches in heaven for man to ſee his way, and worke by on earth. That God who hath ſpread this Canopie over our heads, ſhould alſo embroyder it with ſuch a multitude of Golden ſpangles, which render it as much our delight, as it is our duty, to behold them.

Secondly, Behold the Starres in their order, they move by rule, they keepe their ranks, none of them goe out of their place, or forſake their ſtation. They who are ſkilled in the motion of the Starres, know where to have them a hundred yeare hence. In the 5<sup>th</sup> of *Judges*, it is ſaid, *The Starres in their courſes fought againſt Siffera.*

Thirdly, We ſhould conſider the Starres in their magnitude, what vaſt bodyes they are; Some of them are bigger then the whole body of the earth (as *Philofophy* teacheth us) though, to appearance not bigger then the blaſe of a Candle, nor broader then the palme of a hand.

Fourthly, Conſider alſo the difference of the Starres in their greatneſſe, and magnitude, they are all great, but not all of a greatneſſe, not all of one ſize. *Aſtronomers* divide the Starres into ſixe magnitudes. We ſhould likewiſe obſerve, and wonder at their light, which is their glory: the light of the Starres is the glory of the Starres, and ſo the more light any Starre hath, the more glory it hath. Thus *one Starre differeth from another Starre in glory* (1 Cor. 15. 41.) But I ſhall not ſtay upon theſe things, having inſiſted ſomewhat largely upon them at the 9<sup>th</sup> Chapter, v. 9. Whether I referre the Reader. Onely note here that as the Starres of heaven are of ſeveral degrees; God hath not levell'd them, eyther in light or magnitude: ſo he hath diverſly diſtributed the light of parts, and gifts, of underſtanding, and knowledge, of eſtate and power, to and among the children of men here on earth. 'Tis good for all, that all are not alike; The univerſe could not be eyther ſo beautiful, or ſo orderly, if every particular had the ſame beauty, or were of the ſame order. And he that cannot be content to have leſſe, and to be leſſer then another, is altogether unfit,  
not

not onely to be as great, or to have as much as another, but to be or have any thing at all. Nor is any man more fit to be more then he is, then he that can rejoyce while another is more then he.

Secondly, Note;

*The creature leads us to God.*

That's the tendency and scope of all that is here asserted. *Eliphaz* calls not *Job* to the meditation, or contemplation of the Starres to leave him there. Some study the heavens much, but their lives are earthly; they study the Starres, yet there is nothing but dirt in their hearts, and the reason is, because they study the Starres, for the Starres sake, and not for Gods sake, and make the Starres their end, not their way, or as Starres, to lead them to God. This is the reason why many Astronomers and Philosophers, who busie their heads and minds much in speculation about the nature of the heavenly bodyes, know not at all what it is to have their conversations in heaven, or to minde the things that are above. Wee should so behold the glory of the Starres, as from thence to inferre, that God is much more glorious, yea, that, these things which were made glorious, have no glory in comparison of that Glory which made them. *Plato* taught his Scollers to say; *The earth is beautifull, the heavens are more beautifull, but God who made the earth, and the heavens, is more beautifull then both.* The visible creature shewes the invisible God (*Psal. 19. 1, 2.*) *The heavens declare the glory of God, and the firmament sheweth his handy worke.* But O how glorious is the invisible God, who hath made such visible creatures? and what a work-Master is he who hath set up such a work? (*Rom. 1. 20.*) *The invisible things of him from the creation of the world, are clearely seene, being understood by the things that are made, even his eternall power and godhead.* The things that are made, carry us to the maker of them, and they tell us, that none but he who hath an eternall power and godhead, could possibly make them. The Heathen thought the Sunne, Moone, and Starres, to be Gods, therefore certainly there is very much of God, much of the glory and power of God to be seene in them. And *Job* saith (which doth plainly shew that in nature it is so, Chap. 31. 26.)

If

If I beheld the Sunne when it shined, or the Moone walking in brightness, and my heart hath been secretly inticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the Judge, for I should have denied the God that is above. That is, if I have been inticed to worship the Sunne, or Moone, as ravished with their beauty ( for 'tis so farre from being a sin, that 'tis a duty to behold the Sunne when it shineth, and the Moone walking in brightness, but so to behold them as to adore them, or doe obedience to them, ( which was the custome of the Heathen, expressed it seemes among them by kissing their hand, as we doe at this day in token of respect and reverence to men above us ) this is an iniquity even that grosse iniquity of Idolatry, or worshipping the creature in stead of or more then the Creator, who is blessed for evermore. Now ( I say ) inasmuch as these creatures have so much of God in them, that many Heathens have mistaken them for God, how will it condemne us of dulness and stupidity, if we be not led to God in the knowledge and beholding of them? For as to make these creatures Gods, so not to see God in these creatures, is to deny the God that is above.

Thirdly, While we behold the Starres of heaven, it should exceedingly both humble us and make us thankful, for whose use, comfort, and accommodation in this life, God set up those Glorious Lights. God did not make them for his owne use, he had no need of them, he was from everlasting without any of these creatures. The Starres are nothing to him; The Sunne is nothing to him; yea in that state of glory where we shall injoy God for ever, we shall have light without Sunne; so that these lights were made for our use, and for ours onely while we are walking in the darke vale of this present world. Now, while we behold the height of the Starres how high they are, and consider for whom as well as by whom they were made; even for us, for poore us, who are but dust and ashes: This should at once lay us low in humblenes ( looking upon them as an honour to great for us ) and rayse us up in thankfulness, because the benefit and comfort of them is so great to us. Thus David speakes in that excellent prophecy of Christ ( *Psalm 8.3.* ) *When I consider thy heavens the worke of thy fingers, the Moone, and the Starres, which thou hast ordained, what is man that thou art mindful*



not onely to be as great, or to have as much as another, but to be or have any thing at all. Nor is any man more fit to be more then he is, then he that can rejoyce while another is more then he.

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If

If I beheld the Sunne when it shined, or the Moone walking in brightness, and my heart hath been secretly inticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the Judge, for I should have denyed the God that is above. That is, if I have been inticed to worship the Sunne, or Moone, as raviſht with their beauty ( for 'tis so farre from being a sin, that 'tis a duty to behold the Sunne when it shineth, and the Moone walking in brightness, but so to behold them as to adore them, or doe obeysance to them, ( which was the custome of the Heathen, expresseſſed it seemes among them by kissing their hand, as we doe at this day in token of respect and reverence to men above us ) this is an iniquity even that grosse iniquity of Idolatry, or worshipping the creature in stead of or more then the Creator, who is blessed for evermore. Now ( I say ) inasmuch as these creatures have so much of God in them, that many Heathens have mistaken them for God, how will it condemne us of dulness and stupidity, if we be not led to God in the knowledge and beholding of them? For as to make these creatures Gods, so not to see God in these creatures, is to deny the God that is above.

Thirdly, While we behold the Starres of heaven, it should exceedingly both humble us and make us thankful, for whose use, comfort, and accommodation in this life, God set up those Glorious Lights. God did not make them for his owne use, he had no need of them, he was from everlasting without any of these creatures. The Starres are nothing to him; The Sunne is nothing to him; yea in that state of glory where we shall injoy God for ever, we shall have light without Sunne; so that these lights were made for our use, and for ours onely while we are walking in the darke vale of this present world. Now, while we behold the height of the Starres how high they are, and consider for whom as well as by whom they were made; even for us, for poore us, who are but dust and ashes: This should at once lay us low in humblenes ( looking upon them as an honour to great for us ) and rayse us up in thankfullnes, because the benefit and comfort of them is so great to us. Thus David speakes in that excellent prophecy of Christ ( Psal. 8. 3. ) *When I consider thy heavens the worke of thy fingers, the Moone, and the Starres, which thou hast ordained, what is man that thou art mindful*

full of him, and the sonne of man that thou visting him? As if he had said, thou hast made all these creatures for man; see what a heaven, what starres God hath framed, and set up for man. Lord, what is man that thou art mindfull of him? Thus behold the height of the starres, how high they are; as to lead thee unto God, and to admire his highnes; so to be humbled at thy own baseness, and to be thankfull for his benefits.

Eliphaz having laid downe these two Propositions, *God is on high, and the Starres are high*, proceeds to make an inference from both, which he formeth up (by way of supposition) from *Jobs* owne mouth.

Vers. 13. *And thou sayest, how doth God know?*

As if Eliphaz had said, thou art so farre from making that right improvement which thou oughtest of these truths, that the Lord is in the height of heaven, and that he hath made those high and glorious lights in heaven, that indeed thou doest quite pervert his meaning in making them; *Thou sayest, how doth God know?* In stead of honouring God who formed these lights, thou art darkning his honour, and ecclipsing the light of his omniscience. For whereas thou shouldest have sayd, seeing God is on high, and hath made the Starres, which are so high, surely nothing can be hid from his knowledge, Thou sayest, *How doth God know?* And there is a twofold saying of this; first, a saying with the tongue; secondly, with the heart; The vaine heart of man hath many sayings, and this among the rest, *How doth God know?* (Psal. 14. 1.) *The foolke hath said in his heart, there is no God.* And he that saith in his heart, *How doth God know?* speaks as foolishly as that foolke doth, who saith, *There is no God.* To deny that or doubt whether God knoweth all things, is not onely to doubt but to deny that God is at all; He is not God who knoweth not all things.

*And thou sayest, how doth God know?* The conjunctive particle *And*, is here put as a causal, *And thou sayest*; that is, therefore thou sayest, *how doth God know?* So the sence is more cleare, *Is not God in the height of heaven, &c. He is. And what then? The use thou makest of it is this; Thou sayest, how doth God know?* so the particle

Dicitur 1. verbis  
prolatis 2. men-  
tis cogitatione  
et falsa persua-  
sione.



particle is used ( Gen. 49. 16. ) He saw that rest was good, and he gave his shoulders to the burthen, &c. that is, therefore he gave his shoulders to the burthen.

*Thou sayest, How doth God know?*

Wee may answer; First, Negatively, Not by sense, as wee; eyes and eares are ascribed to God improperly in Scripture; nor doth God know by discourse, drawing one thing from another; but in the Affirmative, he knowes intuitively, he knowes every thing nakedly in it selfe.

Againe, Some read, *What doth God know?* how farre doth his eye extend? what are the objects of his knowledge? To this we may answer, God knoweth all things; even the hearts of all the children of men; There are no secrets to God. But whether wee expound it of the manner or matter of divine knowledge, the sense is the same, eyther an affirmation that God did not know all things, or at least a doubt whether he did or no. *Thou sayest, How doth God know?* But where, and when did Job say this? Job might challenge Eliphaz; bring your proofes and witnesses against me; why doe you impute such thoughts to me, and frame such imaginations in my breast? certainly Job never spake this, and as surely Job never thought this; yet Eliphaz puts it directly upon him. What was his ground? onely as the former crimes of uncharitableness and injustice, his breaking the armes of the fatherlesse, &c. were fastned upon him, because of the feares, snares, and darkness, in which he was; as if he must needs have done those evill, because he endured so much evill. Jobs sufferings were great, and therefore according to the Logicke of Eliphaz, his sinnes must needs be very great. So here, he hath onely this to prove his supposition, that Job said, *How doth God know?* because Job had sayd, that God doth sometime prosper wicked men, and afflicts the righteous. As if he who sayth, that God suffers wicked men to prosper in this life, must needs also say, that God regards not the things of this life; so that Eliphaz seemes to speake thus; *We have heard thee saying, that the wicked prosper, and that the godly are afflicted;* what need we any further witness, that thy opinion is, *God neither takes notice nor care of the things here below.* Out of thine owne mouth we condemne

R

thee

*Existimabit  
hac consequi ex  
Jobi dictis, quasi  
necesse sit enim  
qui dicat impro-  
bos prospere a-  
gere, existimare  
etiam deum res  
humanae non-  
curare. Merl.*

thee as Guilty of this blasphemy, That, *Thou sayest, How doth God know?*

Hence observe;

First, *That good men are sometimes charged with saying and doing the worst and vilest things.*

Thus ( 1 King. 21. 13. ) Naboth was accused of blaspheming God and the King. Christ himselfe was taxed with blasphemy more then once, ( Matth. 9. 3. ) And behold certaine of the Scribes said within themselves, *this man blasphems.* There they did not openly averre it, but they said it within themselves. At other times they spake it openly, ( Job. 10. 33. ) *The Jewes answered and sayd, for a good deed we stone thee not, but for blasphemy, because thou being a man makest thy selfe God.* And againe ( Matth. 26. 65. ) *He haib spoken blasphemy, ye have heard his blasphemy.* To speak or doe well and heare ill was the portion of Christ, and may be the portion of the holiest of those who are Christs.

Secondly, Note;

*That when men are heated in dispute, they are apt to make false inferences from the tenets and sayings of their opposers.*

Eliphaz sayth, *Job denied providence*, whereas *Job adored it*; that he denyed Gods knowledge of the good and evil done in the world, because he maintained, that good men receive evill, and evill men good in the world. When we deny transubstantiation, or that the bread is changed into the very substance of the body of Christ; Papists inferre, that we deny, that Christ spake truely, when at his Last Supper he said, *This is my body*; and they will hence force it upon us, that we say, *God is not omnipotent*, because we affirme that it is inconsistent with the nature of a true humane body ( such as Christ hath now in heaven, though glorified and spirituall ) to be in many places at once. For as some deny the omnipresence of the divine nature, so Papists affirme the omni-presence of the humane nature, And ( say they ) while we deny this, we deny the omnipotency of God. Others charge us that we make God the author of sinne, and that, according to our tenet, all the impiety and wickednesse that is in the world, lyeth at his doore; because we affirme, *That God hath passed an Eternal absolute*

and

and unchangeable decree concerning all the sonnes of men. When all other arguments sayle, how usuall is it to make the divineſt truths guilty of the moſt uncomely and ugly conſequences that are imaginable.

Further, Thou ſayeſt, *How doth God know?* Take it eyther of the inward or of the outward ſaying, eyther of the tongue or of the heart, ſaying ſo; Eliphaz would prove from it, that certainly Job was a wicked man. And his inference had been true, if he could have proved it true, that Job had ſayd ſo.

Hence obſerve;

*That to have evill thoughts, or to ſpeake evill of God, is the character of a wicked man.*

He that is good, muſt needs both thinke, and ſpeake good of God. David doth often aggravate the wickedneſſe of his enemies, from the language of their hearts and tongues, (Pſal. 10. 11.) *He hath ſaid in his heart, God hath forgotten, he hides his face, he will never ſee.* And againe (Pſal. 144. 7, 8, 11.) *Send thy hand from above, rid me and deliver me out of great waters, from the hands of ſtrange children, whoſe mouth ſpeaketh vanity, and their right hand, is a right hand of falſhood.* If the mouth ſpeaketh vanity, the hand is full of falſhood; we may even feele deceite in their hands, whoſe mouthes ſpeake any kinde of vanity, but eſpecially this, which is the vainest vanity of all, *How doth God know?* or ſurely God doth not know. Such the Pſalmiſt rebukes (Pſal. 94. 4, 5, 7.) *How long ſhall they utter and ſpeake hard things? What things were thoſe? The next words ſhew us; They breake in peeces thy people, &c. yet they ſay, the Lord ſhall not ſee, &c. underſtand ye brutiſh, among the people, be that formed the eye, ſhall he not ſee? There is no greater argument of brutiſhneſſe and ignorance, then to queſtion the knowledge of God; or to ſay, How doth God know?*

*And (which is the ſame in other words) can he judge through the dark cloud?*

As if Job had further argued thus; I am ſafe enough from the knowledge of God, for as he is high above me, ſo there are dark clouds between him and me; *Can he judge through the dark cloud?* My opinion is he cannot. For knowledge goeth be-



*Si non novit ergo nec judicare potest, ad rectum enim judicium requiritur cognitio causæ.*

*Et quasi per caliginum judicior. Vulg.*

fore judgement; He that knoweth not certainly, can never judge rightly. Justice is pictured blind, in reference to persons, but not in reference to things or causes; Justice must take no notice of this or that man, whether he be great or little, high or low, a neere friend or a stranger; Justice is blinde as to all these considerations, and knoweth no man; but Justice must know every mans case and cause; unlesse man know that, how can he judge? and if God know not that, how can he judge? He must have light to see what is done, before he passe Sentence upon what is done; therefore, *Can he judge through the darke cloud?* Surely he cannot. Thus the Atheist concludeth indeed; and thus *Eliphaz* represents *Job* concluding in his owne heart; there is not onely a great distance between God and me, not onely is he in the height of heaven, and I below on earth, but there are many gloomy clouds between him and me; As he is high above me, so there are such impediments in the way that he cannot see me. The Vulgar reads, *He judgeth as through darknes.* Now the best of Saints see God through a Glasse darkly, or in a riddle (1 Cor. 13. 12.) And secure sinners thinke that God seeth them onely through a cloud darkly, or (as *Eliphaz* speaketh) *through a dark cloud*; he knoweth not clearly, but dimly. To judge through a cloud, is to judge of things confusedly, not distinctly, by guesse or conjecturally, not exactly or face to face. This is all the sight which an evill heart alloweth God (if he allow him any) concerning his wayes and actions. They who doe things which cannot abide the light, are willing to beleve that all they doe is in the darke. Theirs are works of moral darknes, and therefore they please themselves with thinking that their works are hid eyther in natural or artificiall darknes. It is sayd of the Lord in Scripture (Psal. 97. 2.) *Clouds and darknes are round about him, while judgement and righteousness are the habitation of his throne*; but these imagine that God cannot proceed in judgement and righteousness, because clouds and darknes are round about him. It is sayd (1 King. 8. 10, 11, 12.) *The cloud filled the house of the Lord, so that the Priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of the Lord. Then spake Solomon, the Lord said that he will dwell in the thick darknes.* Reade Exod. 20. 21. Deut. 5. 22.

*Psal.*

*Psal. 18. 11. God is light (saith the Apostle, John 1 Ep: 1.) and he dwelleth in light which no man can approach unto (1 Tim. 6. 16.)* How then can he be said to dwell in thick darknes? I answer; those Scriptures which say that God dwells in darknes, that clouds and darknesse are round about him, teach us, that God and his wayes are much hid from us; we are not able to look up to him, or see clearely what he doth, much lesse can we see what his counsells are. The clouds and darknesse which are about him, doe not hinder his sight of us, but our sight of him. Our darknes is no darknes to him, but his darknes, yea his light is darknes to us. Againe, God is sayd to dwel in a cloud, to reprove our boldnes and curiosity, who are too apt to pry into what is not to be knowne, and to neglect our duty in what we know, or to neglect the knowledge of our duty. God hath some reserves in counsells; some of his providences are wrapt up in clouds. Hee will be trusted and honored in what he is not seene or knowne. Not to know these things is indeed our nescience, but not our ignorance, and not to seeke after the knowledg of these things, is our duty not our sloath. Thus God who dwels in light, dwels also in a cloud; for he dwells in light that no man can (no nor ought to) approach unto. Wee may come neere his light by faith, but wee cannot come neere his light by knowledge. There is such an infinite, such an overcoming light in God, that it is a darknes to us; the most Eagle-like eyes of a humane understanding are not onely dazzel'd, but quite blinded with his brightness. Now as no man can judge through this light of God, so some men are ready to say (and thus *Eliphaz* brings in *Job* saying) that God cannot judge through dark clouds, through clouds and darknes. Nor doth *Eliphaz* bring in *Job* saying thus only by way of doubt or question, but by way of averrement and resolution in the next verse.

Vers. 14. *Thick clouds are a covering to him, that he seeth it not.*

This verse is but an explication of the 13<sup>th</sup>, *Can he see through the dark cloud?* There he puts the question, here he gives a peremptory answer, he cannot certainly; for, *Thick clouds are a covering to him, that he cannot see.* The Hebrew for *thick clouds*

☐ עבִי nubes  
diffa sunt a  
densitate a ra-  
dice עבה  
densum esse.  
q. d. sicut nos  
latet deus, ita  
deum latent no-  
stra, cœlestia,  
illi tantum pa-  
tent.

Hoc verbo vi-  
detur connotari  
studium inqui-  
rendi Pisc:

clouds is but one word, which in the roote, signifies *Thicknes*, or, *to be thicke*. Some clouds have a kinde of thinnes in them, and are as it were transparent. Others are more grosse and opacous, quite hindering and intercepting our sight of all that is beyond them, with these (saith *Eliphaz*) thou O *Job*, vainely conceitest, that the sight of God also is intercepted, so that, as we cannot see God, so God cannot see us; A vayle of thick clouds seclude his sight. Nor is this the onely reason why thou art overcome with this ignorant perswasion. Thou hast a second, which though possibly thou wouldst conceale, yet will not I, and this is it Thou also sayest,

*He walketh in the circuit of heaven.*] As if thou hadst sayd, suppose God can see through the thick cloud; and so my former reason should fayle, yet I know well enough that the Great God of heaven hath other matters to meddle with, other affaires to busie himselfe about, then to trouble himselfe with me. *He walketh in the circuit of heaven*; we are not to take *walking* as a meere motion, but as *walking* notes imployment, he *walkes in the circuit of heaven*, that is, he is wholly taken up there. When the Lord asked of Satan, *Whence comest thou?* he answered, *From going to and fro in the earth, and from walking up and downe in it.* Now what doth Satan when he walks up and downe the world, doth he walke like an idle vagrant that hath nothing to doe? doth he walke with his hands in his pockets, as having no businesse? doth he walke meerly to take the aire, or to take his pleasure, to see, and be seene? no, when Satan walks about the world, *his walking is working*, he goeth about to tempt, to try, to lay snares and baits, to catch and captivate the soules of men. So here when it is sayd, *God walketh in the circuit of heaven*, the meaning is, his businesse, yea even his whole busines lyes there; He hath enough to doe in heaven, and therefore hath no leysure to attend what is done on earth. That's the scope and tendency of these words which *Eliphaz* fastens upon *Job*; *He walketh in the circuit of heaven*. We are sure enough of him. The words carry the same sence, with that speech of the whorish woman ( *Pro. 7. 18, 19, 20.* ) *Come (saith shee) let us take our fill of love till the morning, let us solace our selves with loves.* But the young man might possibly object, your husband will come home, and that will spoyle all.



all. No, (saith she) never feare it, he is farre enough out of the way; *The good man is not at home, he is gone a long journey; He hath taken a bag of money with him, and will come home at the day appointed; That is, he will not come home till the day appointed, he hath great busines abroad, and he hath carried money enough with him to beare his charges till he hath don his busines. He is riding and running in a farre Country and minds not home, nor hath he the least suspicion of what we doe at home. Thus when the sinner is about to depart farre from his duty, he puts or conceives God farre from him. He walketh in the Circuit of heaven. From the Generall scope of Eliphaz in the 13<sup>th</sup> and 14<sup>th</sup> verses, Observe;*

*First, Carnal men frame conceptions of God like themselves.*

Thus the hypocrite is described ( *Psal. 50. 21.* ) *Thou thoughtest that I was altogether such a one as thy selfe.* Not that he thought God was a man, but that God had such thoughts of good and evill, as man hath. As if what is right in mans eyes, were so in the eyes of God also; or as if what did not displease man, were pleasing, or not much displeasing unto God. When the Lord sayth ( *Esay 55. 8.* ) *My thoughts are not your thoughts, nor your wayes my wayes;* he doth plainly intimate, that they did begin to frame thoughts of God like their owne: but saith God, *as the heavens are higher then the earth, so are my thoughts then your thoughts, and my wayes then your wayes;* That is, as my thoughts have a vastnes in them to all things beyond yours, so especially in this thing, the performance of my promise for the pardon of sinne. O how unlike is God to man in this? God is not more unlike man in his absolute freedome from the least inclination to commit any the least sin, then he is in the admirable freenes of his inclination to pardon any even the greatest sinne. Men are commonly not onely unmercifull to those who wrong them, but revengefull, and when once offended are hardly drawne to a reconciliation, and seldome so fully reconciled, but that somewhat of offence stayeth behinde. But the thoughts of God are not so. He is slow to wrath, and ready to forgive. He quickly pardons the offence, and receives the offender into favour; no more retaining the memory of his offence (as to his hurt) then if he had  
never

never offended. Thus the Lord would assure sinners, that his thoughts in pardoning sinne are not as theirs. And it is but need he should doe so ; For when sinners begin to be awakened, they frame such thoughts of God, as to pardon of sin, as they have in themselves : when they looke upon their finnes as too bigg to be pardoned by man, they conclude presently the Lord cannot or will not pardon them. And as many under temptation, frame thoughts of God like their owne about the pardon of sinne ; so it is the constant course of wicked men ( which is indeed the worst of their finnes ) to frame thoughts of God like unto themselves, while they commit and continue in sinne. Man should not dare to Imagine any thing of God in reference eyther to his justice or mercy, eyther about the punishing or pardoning of sinne, but what he hath declared of himselfe, all that wee Imagine beside that, is the making of another God. There are many false gods made with mens hands, but the hearts of men make many more. The heart of man makes thousands of false or strange gods. Every undue, every wrong Imagination of God, is the forming up of a strange, of a new god. When we ascribe to God such a kinde of power, such a kinde of knowledge, such a kinde of holines, such a kinde of justice, such a kinde of mercy, as is common to the creature, in all this wee frame up a new god to our selves. And thus those Gentiles of whom the Apostle speaks ( *Rom. 1. 21. & 25.* ) *Became vaine in their Imaginations, and their foolish heart was darkened* ; in what was their foolish heart darkened ? in false notions of God ; therefore they are said ( *ver. 29.* ) *to change the glory of the Incorruptible God into an Image made like to Corruptible man, and to birds, foure-footed beasts, and creeping things.* Now as there is the changing of the glory of the Incorruptible God into the Image of a Corruptible man, that is, into the Externall Image of a Corruptible man, ( for some set up false gods in the likenes of men ; ) So there is a Changing of the glory of the Incorruptible God, into the Internall Image of a Corruptible man, that is, into such thoughts and Conceptions as are ordinarily in men. Let such consider, that, if to make a worship of our owne for the true God, be indeed to set up a false god ; ( all they worship false gods who set up a strange worship for the true God, now, I say,

say, if they who do but set up a new worship for the true God make a strange God ) what then doe they who in their hearts set up a new God, that is, who frame Conceptions of God which himsele never gave ground for in his word? Such was the Conceit which Eliphaz had of Job, when he presumes him saying, *How doth God know? Can he judge through the dark cloud?*

Secondly, From the particular misapprehension of God, imposed by Eliphaz upon Job; *And thou sayest, How doth God know? &c.* Observe.

*Sinfull men fancie to themselves that God eyther doth not or cannot take notice of them in their sinfull wayes.*

Thus they reason; *Can he see thorow the dark Cloud? and conclude, Thick Clouds are a Covering to him that he seeth not, and he walketh in the Circuit of heaven? What Eliphaz layes to Jobs charge falsely; is often charged by the Holy Ghost upon wicked men truly. (Psal. 10. 11.) Hee hath said in his heart God hath forgotten, he hides his face, he will never see it. Who this He is, whose heart speakes this language, appeares clearly in the former part of the Psalme, where he is more then once called The wicked (ver. 2, 3.) and where more then one of his wickednesses are described, (ver. 7, 8, 9, 10.) His mouth is full of cursing and deceit, and fraud, under his tongue is mischief and vanity, he sitteth in the lurking places of the villages: in the secret places doth he murder the innocent &c. After all this, he sayth in his heart God hath forgotten, that is, he hath forgotten the poore whom I have under my power, therefore I may safely oppresse them. He hideth his face, he will never see it; that is, God will never take any knowledge, either of my doings or of their sufferings. We have a sample of the same impiety (Psal. 73. 11.) And they say how doth God know? and is there knowledge in the most high? behold, these are the ungodly in the world, &c. And againe (Psal. 94. 6 ver.) They slay the widow, and stranger, and murder the fatherlesse (here are their workes of darknesse) yet they say, the Lord shall not see, neither shall the God of Jacob regard. Not onely did they presume that the Lord did not see, but that he should not; The Lord shall not see! As if they could stop or blinde the eyes of God as easily as they had blinded their owne Consciences. Take one Instance further (Ezek. 8. 12.) Then said he*



unto mee Sonne of man, Seest thou what they doe? hast thou seene what the Ancients of the house of Israell doe in the darke, Every man in the Chambers of his Imagery, for they say the Lord seeth us not, he hath forsaken the Earth. Much like the language here, He walketh in the Circuit of heaven; hee hath other busines to doe then to minde us. As God is sometimes sayd to forsake the Earth in wrath, to punish the sin of Man, so wicked men say he alwayes forsakes the Earth in neglect both of their sin and punishment. And as Idolaters who have a minde to other gods, are willing to beleve that God hath forsaken the earth, as to the protection of them; Wee (say they) are in danger, God takes no care of us, therefore blame us not if we betake our selves to other Gods for protection; *If he had not forsaken us, we had not forsaken him*: So all sorts of resolved transgressors, who have a minde to any sinfull way, are willing to beleve that God hath forsaken the earth, as to any observation of them. Wee may doe what we list, for God doth not minde or regard what we are doing. If we thought he did indeed see us, we durst not thus sinne against him. But seeing he doth not trouble himselfe with any care about us, why should we trouble our selves with any feare about him? Now, this *Presumption that God doth not see us in what we are doing, opens a doore to the doing of all Evill*. Security from danger is the great encouragement unto sin. Though wicked men would not be lesse sinfull, yet they would not sin so much, or be so full of sin, did they not vainely flatter themselves out of the sight of God. Every Man would faine beleve that God doth not see him when he is doing that which he would not have seene or be seene in doing it. And how do men please themselves in this false hope that God doth not see them, when they doe that which is displeasing unto God!

From the Intendment of *Eliphaz* to Convince *Job*, that the Clouds are no Covering to God, and that the Circuit of heaven doth not Confine him.

Observe;

Thirdly, *God is omniscient, hee knowes all things.*

Thou sayest thus; *How doth God know?* I tell thee God doth know; And thou hast an argument upon thy backe, if thou hast  
none

none in thy heart to prove it, thy sense or feeling may teach thee, if thy reason or understanding doe not, and by thy suffering thou mayest see that God seeth what thou hast been doing. This great truth, *That God is omniscient; or knowes all,* may easily be knowne, and ought to be beleevd by all. When the Lord had made the world in six dayes (*Gen. 1. 31.*) He saw all that he had made; All was in view at once, hee had a Prospect of the whole Creation in his eye. And as all his own Creatures, so all our Creatures are seene by God; hee seeth all that himselfe hath made, and hee seeth all that wee have made, or are making day by day. (*Gen. 6. 5.*) God saw that the wickednes of man was great in the earth, and that every thought of the Imagination of the thoughts of his heart was onely evill continually, or every day. The Lord saw, that is, the Lord knew fully (infinitely more fully then we know those things which wee see) every Imagination or figment of the thoughts of mans heart. The figment of our thoughts, is what the minde fashioneth or maketh up within it selfe by thinking: corrupt nature keeps a constant mint of evill imaginations in the head, as it hath a sinke of filthy affections in the heart. The minde of man hath a formative faculty in it. And the same word which the Holy Ghost useth to signifie the worke of God in making man, (*Gen. 2. 7.*) *The Lord God formed man out of the dust of the earth, or dust out of the earth* (the same word, I say) is used in the Noun (*Gen. 6. 5.*) to signifie, the imagination of man, because that is alwayes shaping moulding or forming one sort of thoughts or other, & naturally, none but ugly evill thoughts. These are the creatures which man (as fallen) is the maker of; and he maketh (as I may say) infinite creatures, he is forming them continually in his imagination, that's the shop wherein there's a dayly Creation (such as it is) of monstrous wickednesses, till God by his new Creation changeth the frame and nature of it. Now (I say) as God seeth his owne creatures; so he seeth all our Creatures, though wee make them in the shop of our darkest imaginations. And much more doth hee see all the Creatures which wee make without, that is, all our bodily and externall actions. (*Jere. 17. 10.*) *I the Lord search the heart, I try the reynes;* if he search our hearts, then surely he searcheth all our wayes, if he seeth our thinkings, then surely

*Deus scientiarum, phurale, perfectam scientiam & rerum omnium cognoscibilium cognitionem indicat.*

he seeth our walkings. Therefore 'tis sayd ( 1 Sam. 2. 3. ) *The Lord is a God of knowledge*; the Hebrew is, *The Lord is a God of knowledges*; that is, all things fall under his knowledge; he is perfect in all knowledges, there is nothing knowable, but the Lord knowes it; and by him actions are weighed: now the weighing of actions is more then the seeing of actions; many see that which they cannot weigh. *Hee weigheth actions*, that is, he takes not onely the action it selfe, but every circumstance of it into Consideration; he takes his Ballances, and tryes fully, how much each ingredient weighs, and what it comes to. Hee weighs whole States, Kingdomes, and Nations. So it was sayd to the Babylonian Monarch Belteshazzar ( Dan. 5. 26. 27. ) *Mene, God hath numbred thy Kingdome, and finished it; Tekel, Thou art weighed in the balances, and art found wanting.* Thy counsels, thy policies, thy undertakings, the whole compasse, all the contrivances of thy Government are weighed and found too light. And as God weigheth the actions of Princes, so of private persons. ( Prov. 5. 21. ) *The wayes of a man* ( that is, of every man, even of the meanest man ) *are before the Lord, and he pondereth all his pathes*; he puts them into a Ballance, and doth not onely see them, but ponder or weigh them. David sayth of some wicked men that they weigh the violence of their hands in the earth ( Psal. 58. 2. ) though they doe violence, yet they doe it not violently, but with a kinde of skill and deliberation. They doe wrong and oppresse with a shew of Justice, whereof weights are the common Embleme. Now as some men doe evill, not hastily, rashly, or all at once, but give it out by weight, and with a seeming gravity and zeale for justice. So the Lord doth never looke over the wayes of men rashly or hastily, but weighs them out even to a graine, yea to the dust of the balance he pondereth all their paths. That is, he knowes them throughout. Therefore David ( Psal. 139. ) having spoken much to this poynt of the Exactnes of Gods knowledge, concludes at the 6<sup>th</sup> verse; *Such knowledge is too wonderfull for mee, it is high I cannot attaine unto it.* Some expound this Text, not of the knowledge of God concerning us, but of our knowledge concerning God. *Thy knowledge or the knowledge of thee is too wonderfull for mee, I cannot attaine unto it.* Others thus; *This thy knowledge* ( namely that which he had before



before described ) *is more wonderfull ( or more exact ) then that I should be able to deceive it.* We may impose upon and deceive the most knowing man, but wee cannot impose upon or deceive God. I conceive our reading to be most suitable both to the Text and context. *Such knowledge, that is, Such knowledge as thou hast of mee, of the least and greatest things, even of all things that I or any man doth, is too wonderfull for mee.* For though we may know some actions of men, yet wee cannot know them all, and wee can hardly weigh any of them to the utmost. And in this acknowledgement wee may take notice of the Psalmist modesty, who though he had the immediate assistance of a Propheticall Spirit, yet confessed, that he was not only not able to know God, but not to know himselfe, his thoughts, words, and wayes, as God knew them. Such knowledge of my selfe as thou O Lord hast of me, *is too wonderfull for me, I cannot attaine unto it.*

Some perhaps may querie upon this, if the Lord knoweth all the wayes of men, and pondereth all their actions, is not this a trouble to God? is not this a disturbance of his peace, and a distraction to him?

I answer (as I said before) this is to frame a God like our selves, for to him that is omniscient, it is all one to know all, and to know but one thing: it is no more distraction, no more trouble to God to know all that we doe speak, or thinke, then to know any thing. If two or three speake to a man together, he is not able to take in their sence, the variety of their discourse makes such a hurry and trouble in his spirits, that he looseth all that is spoken. But the application of thousands or of Millions at the same time in speaking to the eare of God, is no more trouble, then if but one did speake; an infinite eare heares all, and an infinite eye sees all, without any the least distraction; the infinite knowledge of God takes in all the actions of all men, as easily as the single action of any one man.

Againe, Others may say, Surely the Lord will not take such exact knowledge of all the actions of men, especially of mean men, or surely not of the meane actions of meanest men; possibly of some persons in great place, & of some great things done by those persons hee may take notice, but to stoop to  
small

*Non vacat exi-  
guis rebus &c.*

small things, if it be not a trouble, yet it cannot but be a dishonour to, and too great a Condescension for the great God. The Heathens sayd their *Jupiter* had no leysure to deale in small matters; And may not we Christians say, It is not honorable enough for our God, to have to doe with small matters.

I answer; This also is to frame a God like our selves; as it doth not weary God to behold, to try and ponder all the wayes of all men (which was the feare concerning *Moses* that hee should be tyred out with the various cases and affaires of that great People; and was therefore advised by *Jethro* to make more Judges, that so the weightier matters onely might be brought before and Judged by him) So it is no dishonour at all to God, no, it is his honour that he takes cognisance of the smallest matters as well as of the greatest, of the lowest as well as of the highest concernments of the children of men. (*Psal. 113. 5, 6.*) *Who is like unto the Lord our God, who dwelleth on high? who humbleth himselfe to behold the things which are in Heaven, and in the Earth.* Who is like to God in this? this is the honour of the high God that he will humble himselfe to behold the lowest things, the things which are in the Earth, as well as things in Heaven, and the lesser, the least things in earth, as well as the greater or the greatest. *Though the Lord be high, yet he humbleth himselfe unto the lowly* (*Psal. 138. 6.*) and as to lowly persons, so to the lowest things. Indeed the Lord doth humble himselfe to behold the things which are in Heaven, it is a Condescension in him to take notice of any creature; yet he doth not onely humble himselfe to behold things in Heaven, but things in the Earth, and in this who is like unto the Lord our God? this is his glory, and for this he is to be glorified, yea to be cryed up with this admiring Elogium, *Who is like unto the Lord our God?* None among the sons of men are like him in this, yea there is no God like unto the Lord our God in this. Wee have cause to say (considering our vilenes) *What is man that thou shouldst take notice of him?* 'Tis too Great an honour for man, but it is no dishonour to God to take notice of the meanest man. The greatnes of God appears as in the making, so in the governing and disposing of the smallest things. The power of God is seene in making a fly  
or

of a worme, as well as in making an Elephant or the vast Leviathan; So also is his wisdom and providence seene in the observing and ordering of those businesses and motions of the creature, which compared to others are but as a fly to an Elephant, or but as a worme to *Leviathan*. There is nothing doth more detract from the greatness of God, then the denyall or dis-beliefe of his cognisance of and care about little things. And as it shewes the exactest perfection of holynes attainable by man in this life, when he taketh an account of and reproves himselfe for the least sins, whether they be omissions of that good which he is commanded to doe, or commissions of that evill which he is forbidden to doe. So it is an undeniable argument of the exactly and absolutely perfect holynes, justice, goodness and faithfulness of God, that he taketh an account of, and will certainly reward or punish every man for the least good or evill which he hath done. This is the glory of him who walketh in the circuit of heaven, that he sees all to the center of the earth. *Eliphaz* having thus detected and reproved (as he thought) those thoughts and assertions of *Job* which detracted so much from God, as if he did not marke the wayes of men; proceeds to put the question to him, whether himselfe had well marked the wayes of wicked men.

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## JOB, CHAP. 22. Vers. 15, 16.

*Hast thou marked the old way which wicked men have troden?*

*Which were cut downe out of time, whose foundation was overflowne with a flood?*

שפ

*Observare dei  
actiones impri-  
mis ipsius judi-  
cia, magna pars  
scientia est.*

*Senitam seculo-  
rum vel seculi;  
aeternam aut  
aeternitatis, nam  
ea omnia deno-  
tat vox קלל  
Rab: Kimchi.*

**T**He word translated to *marke*, notes a diligent observation; So it is used (Chap. 10. 14.) *If I sin then thou markest me, (that is, thou takest exact or strict notice of mee) and thou wilt not acquitt mee from mine Iniquity. (Psal. 37. 37.) marke the perfect man, and behold the upright, that is, take speciall knowledge of him, for the end of that man is peace. (Psal. 107. 43.) who so in wise will observe, or marke, these things, hee shall understand the loving kindnes of the Lord.* So here, *Hast thou marked? hast thou with diligence and seriousness of spirit observed, the old way which wicked men have troden.* The Hebrew is, *The way of age, the way of ages, or as some read, the Eternall way, the way of Eternity.* David prayeth (Psal. 139. 23, 24.) *Lead me in the way everlasting; that is, Lead me in the way of holines and righteousness, which leads to eternity.* Which yet one of the Rabbins expounds, as a periphrasis of death; for death is called, *the way of all the earth (1 King. 2. 2.) the way of all flesh (Josh. 23. 14.)* As if David had sayd, Lord, if upon search thou findest that I walke in any way of wickednes, that is, of willfull sinning, then destroy me, lead me to my grave, yea cast mee with the wicked to hell, or to everlasting condemnation. Master Broughton thus; *Hast thou marked the way of the old world?*

But what was this way of the old world, about which Eliphaz questions Job, whether he had taken notice of it yea or no? The way of the old world may be taken two wayes.

First, For the way of their sinnes.

Secondly, For the way of their punishment.

First, *Hast thou marked the old way of their sinne? and the old way of their sinne may be Considered under a twofold notion.*

First,

First, As it was the way of their opinion. Secondly, as it was the way of their practice: Some restraine it here to the way of their opinion, and Interpret *Eliphaz* as chiefly intending that; *Hast thou observed the old way*; that is, the old Erroneous opinions which were in the first ages of the world? In those times there were not a few like thy selfe, who eyther flatly denyed or belyed the providence of God, who sayd (as thou doest) *How darst God know?* Surely he hath forsaken the earth, and intermeddles not with what is done here below. Thus a learned Interpreter expounds the Text, with reference to their ungodly opinion; *They (saith he) who lived in the time of the flood denyed Providence*; Hast thou (*O Job*) marked their opinion and Consider'd it? And that this wicked Error did prevaile in those times, may be Collected from what is reported by *Berosus* of the Giants (of whom wee read in the 6th of *Genesis* ver. 4th, *There were Giants in the earth in those dayes*) Among other of their abominations, this (saith he) was one, or this was a Chiefe one, the roote, or source of them all, they blasphemed God, and contemned Religion, they thought there was no Supream Power, none to whom man was accountable for any of his actions. *Hast thou marked this old way of Error?*

In pursuance of which Interpretation, the words which we render, *Hast thou marked*, may be Expounded thus; *Hast thou taken up the old way?* art thou a follower of that Sect, of that Tribe who have gone in that wicked way? doest thou also maintaine their blasphemy, that God takes no notice of man? This notion holds faire with what he had said before.

Secondly, As it may be referred to those abominable Atheisticall opinions which raigned in those times, so to the wicked Practices, to the old Customes and sinfull Courses which were followed in those times; for where a wicked opinion is lodged in the heart, what kinde of wickednes is there that they may not breake forth in the life? And so here the *old way* is the way of sinne, the corrupt Course and practices of that debauched generation, especially the way of pride and ambition, which appeared much in the titles given them, *Mighty men, men of name*, or as we render, *Men of renowne*. They were men of honour and name wih men, but we read not of

*Ad eos opinio  
hac referenda  
est, qui vixerunt  
tempore diluvij  
censebantq; vol-  
lendam provi-  
dentiam.*

*Varab:  
Gigantes reli-  
gionis contemp-  
tores Berosus.*

*Custodiendi  
verbum pro se-  
qui exponitur.  
Merci:*

any honour they did to or received from God. It is the highest disgrace, to be memorable for aſtings againſt grace, or for ungracious aſtings.

*Nam obſeruas  
perpetuum, or-  
dinem, quem in  
puniendis tali-  
bus impijs ſe-  
ruit deus, poſt  
maios homines.*

*Merc:*

*Puat hunc eſſe  
perpetuum ordi-  
nem domini ut  
impios hic puni-  
at, ſed fallitur.*

*Merc:*

Againe, The old way may be taken for the way of puniſhment, or for that courſe of divine Juſtice which was Executed upon wicked men in thoſe elder times. There is a way of Judgement which God takes, as there is a way of Sinne which man takes. Sinfull ways lead into troubleſome ways, & end in death. Haſt thou conſidered the way of juſtice which the Lord went in towards thoſe old Sinners? powring out his wrath, and emptying the vialls of his Indignation upon them, till hee had conſumed and ſwept them off as rubbiſh from the face of the earth. *Haſt thou marked the old way*, which eyther the luſts of wicked men have led them into, or which the juſtice of the Lord hath brought them into. *Haſt thou obſerved the old way?*

*Which wicked men have trodden?*

The Hebrew is, *Men of Iniquity*; Which phraſe plainly imports, that he doth not ſpeake of the ordinary race, or ranke of finners, but of the Extreameſt finners, men ſo full of iniquity, that they deſerved this blacke Title, *men of Iniquity*. Antichriſt is called not onely a *man of ſin*, or the *man of ſin*, but (which implyeth a finner of a higher forme, then both the former) *That man of ſin* (2 Theſ. 2. 3.) He being indeed not onely among the chiefeſt finners, but the chiefe of finners. The phraſe in the Text is a degree lower then that, yet it notes a very great degree. And therefore when the Prophet would aſſure the greateſt finners repenting and returning to God, of the readines of God to pardon, he expreſſeth them in this ſtile (Iſa. 55. 7.) *Let the wicked forſake his way, and the unrighteous man*, or (as the Original Text hath it) *the man of iniquity, his thoughts and ſc.* As a *man of Bloods* notes a very bloody man, a man given up to that particular ſin of cruelty. So a *man of iniquity*, is one given up to ſin in Generall. Haſt thou marked the old way which wicked men, men of iniquity, have

*Trodden.*

This word, *trodden*, referred both to a ſinfull and a ſuffering way, notes the frequency of their going or being in thoſe wayes.



wayes. And as it is referred to their sinfull way alone, it notes first their boldnesse in sinning; secondly, their resolvednesse to sin: A trodden way, is such a way as a man hath often gone, and in which he is not afraid to goe. *Hast thou marked the old way.*

Hence note. First,

*The way of Sin and Error is an old way.*

The Devill sinned from the beginning, and men have sinned from their beginning, not onely have there been sinnings, but great sinnings from the begining; the old way is the way of sin, though the oldest way be not. There was holines before there was sinne, and truth before there was Error; So that the way of sinne is the old way, but not the oldest way. God, all whose wayes are holy, was from everlasting. The Angels who have been holy as long as they have been, were from the beginning. And the first beginning of man in his conversation, was, no doubt, like his constitution, holy. He quickly went out of the way, but surely his first step was not out of the way, he went right before he went wrong, and stood before he fell. Againe, if you take the way for the way of punishment.

Note.

*That God in all ages hath punished sinners in their sinfull wayes.*

God hath every where and every when left the tract and print of his anger and displeasure upon sinners; though some particular sinners, have gone unpunished in some age, yet there was never any age wherein sinne was not punished in some. The Lord gives a morall stopp to sinne perpetually, that is, by his Lawes he declares against it, his word is expresse against all ungodlynes, both the word of his Command, and the word of his threatning. Now as the Lord doth alwayes put this morall stopp in the way of sinne, so, he often puts a Judiciary stopp, or a stop by way of Judgement. And as in the 3<sup>d</sup> of *Genesis*, he set a flaming sword in the way of the tree of life, so he continually sets a flaming word, that is, a threatning to keepe the way of the tree of death, that is, of sinne. Thus he alwayes meetes sinfull men in the way of their lusts (as the Angel met *Balaam* when he went to curse the *Israel* of God)

God) with a drawne sword to stopp them in their way; the Lord hath set many drawne swords in the way of every sinne; and he hath left the prints of his wrath upon the backs of many sinners, that wee should take heed of sinning. The Lord hath left many sad examples upon record against sinne, nor hath he at any time favoured it, or done any thing which might indeed encourage sinners; for though sometimes wicked men have prosper'd, yet, should wee looke into all times, wee cannot finde that wicked men were ever blessed; Judgement hath overtaken them sooner or later. And if it hath at any time come too late to overtake them in this world, yet it will come soone enough to overtake theirs in this, or themselves in the world which is to come. No man is blessed, at any time, who comes at last to be miserable.

Thirdly, In that he saith; *Hast thou marked the old way?*

Note.

*It is our duty to observe and marke, as the way of sinfull men, so the way in which God punisheth their sinne.*

All the wayes of God are to be marked; as wee are to observe what the Lord speaks, so what he doth; his works as well as his word, are remarkeable. *Who so is wise* (saith the Psalmist, Psal. 107. 43.) *and will observe these things, even they shall understand the loving kindnes of the Lord.* I may say also, that they shall understand the judgements of the Lord. And againe, the Prophet confirms it (Hos. 14. 9.) *Who is wise and he shall understand these things. prudent and he shall know them; for the wayes of the Lord are right, and the Just shall walke in them, but the transgressors shall fall therein.* The wicked fall in the way of his commandements, and therefore surely they shall fall in the way of his judgements. And as the Lord hath given us Examples of this, so he hath given this as the use of those Examples that wee should marke and observe them. The Apostle (1 Cor. 10.) shewes that all the dealings of God with that his ancient People the Jewes, are written and recorded as our Examples (ver. 5, 6, 7.) *With many of them God was not well pleased, but they were overthrowne in the wilderness. Now these things were our Examples, to the Intent that wee should not lust after evill things as they lusted, neither be Idolaters, as some of them were, nor fornicators,*

1073, nor tempt Christ, nor murmur, &c. He shuts up all with the same doctrine ( ver. 11. ) Now all these things happened unto them for Ensamples, and are written for our admonition, upon whom the Ends of the Earth are come, therefore let him that standeth take heed lest hee fall. The Apostle Peter also ( 2 Pet. 2. ) brings in; first, the Instance of the Angells that fell; secondly, of the old world; thirdly, of Sodome and Gomorrah, Whom God condemned with an overthrow, making them an ensample unto those that after should live ungodly. The Scripture speaks of two sorts of Ensamples. First, for imitation; secondly, for caution; The lapsed Angels, the old world, these Cities Sodom and Gomorrah, are all left as Ensamples for caution, that all after ages marking the old way of their sinne and punishment, might feare to sinne and suffer as they have done.

Fourthly, From the manner of this Expression ( which wicked men have troden ) taking the way conjunctively for the way both of sinne and punishment, this troddennes of it notes the frequent passage which many have made through it; They have not gone it once onely but often. Hence observe.

*As wicked men offend often, so the Lord hath punished often, as they have made pathes in sinne, so God hath made pathes in judgement.*

It is easie to follow sinners ( as it were ) by the print and tract of those evils which have overtaken them. But I passe it here, because Eliphaz proceeds more directly to describe the punishment of wicked men in the next words.

*Vers. 16. Which were cut downe out of time, and whose foundation was overflowne with a flood.*

At this verse the Original hath a very conspicuous note of distinction. The Jewes are very exact in observing the letters and the verses of every booke in the Bible, and between these two verses is the middle of the booke: there being exactly the same number of verses behinde as we have had before in this whole book of Job (taking the 16<sup>th</sup> verse Inclusively) So that now wee are halfe the booke over according to the number of verses. The whole containing 1070. The former

חצי הספר



former part hath had 535. and as many remaine for the latter part. This I touch onely by the way.

*Which were cut downe.*

וּמִן פְּלִרְיָא  
reddunt succifi  
sunt; sed ver-  
bum hoc nunquā  
occurrit in ea  
significatione in  
sacris literis sed  
tantū apud doc-  
tores Hebraorū  
idq; per meta-  
thesin literarum  
a verbo וּמִן  
cum enim tan-  
tum occurrit in  
libro Job, ibi  
vertitur rugare  
aut corrugare  
aut rugas con-  
trahere.

וְלֹא לִי  
tempore, vel non  
tempus. i. e. an-  
tequam exple-  
rent vita annos,  
secundam com-  
munem naturae  
legem.

The words carry an alusion to the felling of trees; as if hee had sayd; These men were like great Oakes and tall Cedars, but the Lord cut them downe. The word is Conceived more properly signifying to wrinkle, or to make furrowes in the face; for this word is used but once more in all the Bible, & it is in the 16<sup>th</sup> Chapter of this Book, ver. 8<sup>th</sup>, and there wee translate, *wrinkles*; *Thou hast filled mee with wrinkles, which is a witnes against me.* So some render it here; *Who were wrinckled out of time.* Now what are wrinkles? they are the markes of old age, and they shew that weaknes is coming upon us, or that wee are in our declining Condition; so that it is a very Elegant Expression to say, *They were wrinckled out of time*; that is, *they were old afore they were old*, before they were old according to the nature of man, they were made old by the Judgements of God; They lookt as if they were worne, spent, and eaten out by time, whereas indeed they were spent, eaten, and worne out with the wrath and indignation of God which fell upon them. Thus *they were wrinckled out of time, or before their time.*

*They were cut downe, and no time*, as some render: But it may be sayd as Solomon did (Eccl. 3. 1.) *There is a time for every thing*; how then could they be cut downe in no time? There may be a twofold interpretation given of this Hebralsme.

First this, to shew that they dyed a violent not a naturall death, that eyther God by his immediate Judgements did cut them off, or that he gave them up to the Justice of man, who cut them off before their time. Man hath a set time, an ordinary time of dying (the dayes of man are threescore yeares and ten, this is the ordinary time of dying) they that dye before, are in Scripture sence, *Cut downe out of time, or not in time*, that is, not in that time at which men usually dye according to the course and custome of nature.

Secondly, when 'tis sayd, *They were cut downe without time*, the meaning is, they were cut downe very suddenly, as if it were done without any time at all; God was so farre from lingring or taking up long time to destroy these men, that he

cut

cut them downe ( as it were ) without any time at all , even in a moment, in an Instant, as speedily as a man can thinke it, farre more speedily then any man can do it. He did it without delay. As usually the grace of God, so often the wrath of God makes no demurres.

נִטְּלָהּ *sine*  
*tempore, veru*  
*poteſt, ſine*  
*mora.*

Obſerve from the manner of Expreſſion, *Cut downe.*

That, *God brings ruining Judgements on the ſtoutest of ſinners.*

Hee doth not onely pull off ſome of their fruit, and leaves, or lopp off their branches, but he cuts them downe, yea hee ſtubs them up by the roots, till there is nothing left, they are cut downe *root and branch.* Thus the Lord threatned the houſe of Jeroboam ( 1 King. 14. 10. ) *Behold I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam, him that piſſeth againſt the wall ( that is, every man of his houſe ) and him that is ſhut up and left in Iſrael ( that is, him that is moſt eſteemed, as things ſhut up are, and him that is leaſt eſteemed, as things left abroad are ; or thoſe who are ſecured or have ſecured themſelves in ſtrongest holds, as men ſhut up are, as well as thoſe who are left naked and expoſed to the eaſieſt dangers, as men left at large are ) and will take away the remnant of the houſe of Jeroboam ( that is, all who have eſcaped or ſurvived the former troubles ) as a man taketh away dounge till it be all gone ; that is, till his houſe be utterly exterminated : for dounge being a filthy and noyſome thing, men never leave taking it away, from places where it is an annoyance, till they have taken it all away. That which is offenſive in the whole nature of it, is offenſive in the leaſt degree of it.*

Againe, When 'tis ſayd, *Hee cuts them downe without time, or before their time,* we may obſerve.

*Wicked men are often ripe for Judgement, before they are ripe in yeares.*

It is ſaid in the 15<sup>th</sup> of *Genesis*, *The Iniquity of the Amorites is not yet full, their ſin is not come to a full ſtature ; for as there is a fullnes of ſtature in holynes unto which Saints at laſt arrive in Chriſt, ſo there is a fullnes of ſtature in wickednes to which the Lord ſuffers ſinners to arrive ; and as when Saints have attained their full ſtature in holynes, they are received into*

*Cum poiuiſſent*  
*diuine perſiſte-*  
*re. Tygur.*  
*Capri ſunt im-*  
*maturi. Sep.*

into glory; so when wicked men have attained a full stature in wickednes, they are cut off and turned downe to destruction. Though the Lord suffer long, yet he will not alwayes suffer. And as some are but young men, yet old Saints, and have had much Experience of God, and of the wayes of grace, though but little of the world (that distinction which the Apostle gives of Saints into little children, young men, and fathers (1 Job. 2. 13, 14.) is not to be understood in reference to naturall yeares, but to standing in grace, or to a growth and progress in holynes) so some wicked men, are but of few yeares, or but young in reference to their naturall age, who yet are old in sinne, aged in wickednes they are fathers in abomination, while but children in time, and so are cut downe before time: *Wicked men are never cut downe till they are ripe in sinne, but they are often cut downe before they are ripe in nature.*

Thirdly, *Which were cut downe out of time; namely, in little time, or without delay.*

Hence Note;

*That, God can quickly make an End of wicked men.*

Hee needs not take any long time to doe it; hee tooke but very little time to make the world, it was made in six dayes, which in reference to the greatness of the worke is no time: when a great thing is done in a little time, wee may say it was done without any time at all. Now if the Lord could frame a world without time, surely he can cut downe the world, or the inhabitants of it in a little time? *Ruining worke, is easier then building worke.* He that built (in this sence) without time, can pull downe without time; wee need not trouble our selves with such thoughts as these, when wee see wicked men, Enemies of God and his people in their height and strength, O what a length of time will it require? O how many yeares must be spent in cutting downe these strong Oakes, those tall Cedars? the Lord can cut them downe in a moment. Our late experinces have shewed us wicked men cut downe without time; before they thought they could be shaken, yea toucht, they have been cut downe; when they concluded they could not be reached, they have been ruined. The

Jesuites



Jesuites and other Matchavillian politicians have a received Maxime of State among them; *Take time and you may doe any thing.* If you are disappointed in a project this yeare, waite a few yeares longer (say they) and you shall eyther finde or make a way to accomplish it. But the Lord can doe any thing he hath a minde to at any time, or without taking time. The Apostle prophecyng of the Antichrist saith (2 Thes. 2. 6, 7.) *Now ye know what withholdeth, that he may be revealed in his time; for the mystery of iniquity doth already worke, onely he who now letteth will let, till he be taken out of the way.* The power and splendour of the Romane Empire stood in Antichrists way, and he could not cut it downe without time; He was hacking and hewing, heaving and thrusting many yeares, yea some ages before he could remove that blocke out of his way, and so make way for his owne Greatnes. The wisest of men must have time to bring about their ends. Onely God, the onely wise God, can cut downe and remove whatsoever stands in his way (though it stand like a great mountaine) without time or without taking time, if once his time be come in which he would have it removed. The wicked of those elder times were cut downe suddenly, without time. *Eliphaz* confirms it further in the next words.

*Whose foundation was overflowne with a flood.*

In this latter clause *Eliphaz* seemes more clearly to hint at some particular wicked men, or to shew who those wicked men were that hee Intends as the object of his observation, namely, those, *whose foundation was overflowne with a flood.* It is usuall in Scripture, by some one word to alude to great actions and changes past. Take two or three Instances for Illustration of this; (Psal. 55. 15.) *David* Imprecates vengeance upon his enemies in this Language; *Let them goe downe quick into bell.* Which expression carrieth a plaine allusion unto that dreadfull judgement. (Numb. 16. 31, 32.) *It came to passe as bee (that is, Moses) had made an End of speaking all these words, the ground clave asunder that was under them; and the earth opened her mouth and swallowed them up and their houses, and all the men which appertained unto Corah, and all their goods. They and all that appertained to them went downe alive into the pit, &c.* This historicall

Narration the Psalmist hints at in his imprecation, as is plaine by that word *quick* or *alive*; *Let them goe downe quick* (or *alive*) *into bell*; that is, let such wrath seaze upon them, as seazed upon *Corab, Datban* and *Abiram*, on whom the earth closed and they perished from among the Congregation. Againe, when the Apostle makes promise to Saints in the behalfe of Christ what assistance they might expect from him in time of temptation, and what issue from it, he thus assures them; *The God of peace shall tread Satan under your feete shortly*, (Rom. 16. 20.) Which plainly beares upon that first grand Promise, that (*Christ*) the *seede of the Woman* should breake the *Serpents head* (Gen. 3. 15.) for it is by vertue of that act of Jesus Christ bruising the head of Satan, that Satan is troden under our feet. As Christ bruised him under his owne feete, so hee will bruise, or tread him under our feet; the seede of the woman in person, as well as in their representative, shall breake the Serpents head. Lastly, those words (Rom. 9. 16.) hold a cleare correspondence with that Story (Gen. 27.) concerning *Jacob* and *Esau*, So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Hee had sayd before that *God loved Jacob* and *bated Esau*; and concludes upon it, *So then, it is not of him that willeth, &c.* Wee may take notice in that famous peice of the divine History, that much meanes was used that *Jacob* might obtaine the Blessing; *Rebecca* her heart was set upon it; shee did what shee could to procure the Blessing for her younger Sonne, her will was wholly in it; and *Jacob*, hee ran for it too; for as soone as Ever his mother had given him counsell, he ran presently to the flock and brought in a Kid to make the savoury meat for *Isaac*; Now, the Apostle *Paul* to advance the freenes of grace, doth not only instance in those two persons, but useth a phrase of speech which savours so much of that passage, that though he had not named the men, yet every man who knew the Scriptures must needs understand both of whom and of what he meant it; *It is not of him that willeth, &c.* that is, it was neyther *Rebeckas* will to have it so, nor *Jacobs* hast (which appeared in his running to the flock) to have it so, that gave him the Blessing, but it was of God that shewed mercy. And as it was then, so it is now, though a man be as willing as *Rebecca*, or though he make as much speed as *Jacob* for his blessing, yet

yet all comes freely by the grace of God. Thus the frequent usage of Scripture shewes us how much the Spirit of God delights to lead our thoughts (by the light of some one word) a great way back into the consideration of what hath been done and written of old for our instruction. The words of the text now under discussion, (*Whose foundation was overflowne with a flood*) are surely an allusion to some particular persons or action in the dayes of old, and they may be applyed three wayes.

First, To the drowning of the whole world in the time of Noah by a flood, when the Lord opened the windowes of heaven, and overwhelmed both man and beast in those mighty waters; which universal judgement is (by way of eminence) called, *The Deluge*, or, *The Flood*, unto this very day.

Secondly, They may have respect to the overthrow of *Sodome* and *Gomorrab*, which Cities, though they were destroyed by fire, yet it was with a flood of fire. The Text saith expressly (*Gen. 19. 24.*) *Then the Lord rayned upon Sodome and upon Gomorrab brimstone and fire from the Lord out of heaven, and he overthrew the Cities & all the plaine, &c.* They were overflowne with a flood of fire.

Thirdly, The allusion may be carried to the destruction of *Pharaoh* and the *Egyptians* in the red Sea; They also were overflowne with a flood. The waters of the red Sea which stood up as a wall for *Iraell* to passe thorow, at the Command of God returning upon the *Egyptians*, swallowed them up, them and their Chariots and their horses. The enemy sayd (thus *Moses* describes that fatal overthrow (*Exod. 15. 9, 10.*) *I will pursue, I will overtake, I will divide the spoyle: my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them.* Thus the enemy raged & foamed with revenge, like a tempestuous Sea, and had opened all the sluices of his will to overflow them. And when the enemy had thus breathed out his wrath in a foure times repeated, *I will*; Then the Lord did blow with his wind, the Sea covered them, They sank as lead in the mighty waters. So then the words may relate to any of those three signall Judgements, to the drowning of the old world with a flood of water; to the destruction of *Sodome* and *Gomorrab* with a flood of fire, or to the overthrow of *Pharaoh* and his *Egyptian* host in the red Sea.

*Hunc locum a v. 15. ad v. 20. omnino respicere ad dimerisionem Pharaones & Egyptiorum non levibus suadeor conjecturis.*  
Pined:



But more particularly, for the explication of these words;  
*whose foundation was overflowne with a flood.*

*Whose foundation.*

*Ea omnia qua  
 illis velur fun-  
 damenti loco e-  
 rant, in quibus  
 spem & presi-  
 dium ponebant,  
 &c. Merc:*

This word *foundation* taken in a proper sence, referres to a materiall building. And the foundation of any building is the stability and strength of it; by *foundation*, in a metaphorical sence, wee are to understand all those things by which the state of persons or things is upheld; and here whatsoever wicked men support & beare up themselves by, as a building is borne up by the foundation, is to be understood as their foundation. So their power, their riches, their councill, their wisdom, their friends and confederates; whatsoever, I say, is the support of their worldly State, that's their foundation. And thus it is here said, *their foundation was overflowne*

*With a flood.*

In two of the former instances, to which the allusion was made, their foundation was overflowne by a flood properly taken. If wee take it more generally for all wicked men, who at any time have been overthrowne, wee may say, that they have all been overflowne by a flood metaphorically. For so

First, The displeasure of God, by what meanes or instrument soever put forth is called a flood; whether it be by sword, or by famine, or by pestilence, it is a flood. (*Esa. 8. 7.*) Wee read warre Compared to a flood; Now therefore behold the Lord bringeth up upon them the waters of the river, strong and many (what were these waters?) Even the King of Assyria, and all his glory; the King of Assyria with his Armyes, in which he gloried, or which he counted his glory, were the waters of the river, strong and many) and hee shall come up over all his channells, and goe over all his bands (that is, the former Limits of his Dominion) And he shall passe thorow Judah, hee shall overflow and goe over. There The Sword is Compared to a flood, or to a mighty river, which beares downe all before it. The same Prophet speakes againe in the same Language (*Esa. 59. 19.*) When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; as if it had been said, The enemy shall come rushing in like a mighty torrent, but the Spirit of God, like a more mighty

ty winde, shall blow and rush upon him, causing him to recoile and give back, or ( as our Margent hath it ) put him to flight. Againē ( Ezek. 13. ) The Prophet forshewes the approaching calamity upon those who had seduced the Jewes into a vaine security ; which is there called , *the building of a wall with untempered mortar*. A wall he calls that prophecy , because it promised safety, and defence; but he calls it also a wall built with untempered mortar, because that false prophecy was a weake prophecy, and should shortly fall. The manner how, he gives us in the notion of the Text ( vers. 13. ) *Wherefore thus saith the Lord God , I will even rent it with a stormy winde in my fury, and there shall be as an overflowing shower in mine anger, &c.* that is, wrath shall be upon it ( the Babylonian Army was the special judgement in which that wrath was expressed ) and that *shall be as an overflowing shower*. Great and continuall showers will try the strongest buildings, and quickly overthrow the weake. A wall of untempered mortar is no match for a storme. As our Saviour also assures us in the close of his Sermon on the Mount, ( Matth. 7. 27. ) where all those evils , troubles , afflictions, sorrowes, and persecutions, whether sent upon such as are really godly, or onely in name and outward profession, are called *raine, floods, winds*. So saith the Text, *The raine descended, and the floods came , and the winds blew and beat upon the bouse and it fell, and great was the fall of it*. While it stood, it stood to no purpose but for a shew, but when it fell, it fell to purpose, *The fall thereof was great*. Thus it is more then evident from Scripture phrase, that raine and floods signifie all sorts of afflicting evils, and therefore we need not restraine the word *flood* in the Text to a Deluge of Elementary water, or of water in a proper sence, but wee may Enlarge it to any kinde of afflicting Evill or trouble whatsoever that falls upon man. And the Scripture is ( I conceive ) so frequent in the use of this metaphor of a flood, and of waters, where great calamities are set forth, for these two reasons.

First, To note the swiftnes and suddennes of the judgements of God. Floods come often very suddenly , and rise not onely beyond expectation, but before there is any the least expectation of them. Noahs flood was long foretold before it came, but when the time came, wherein it should come, it came

at

at once. Though God give long warning of his judgements, yet most men are surpriz'd with them, they come like a flood.

Secondly, To note the Irresistableness of the Judgements of God; who or what can stand before mighty waters? Great floods doe not onely wash and overflow all, but ruine and overthrow all, there's no resisting. Such are the Judgements of God, they are a flood both for their suddain rising and breaking in upon sinners, and likewise for their Irresistible violence in breaking and ruining them.

Further, It is not to be passed by, That *Eliphaz* doth not onely say, They were overflowne, but, *Their foundation was overflowne with a flood.* He calls it the overflowing of their foundation, to note, that they were totally or utterly ruined & overthrowne: for when the foundation is destroyed, all is destroyed; destruction to the foundation is the worst of destructions. The cruel enemies of the *Jewes* cryed, *Rase it, rase it even to the foundation thereof* (Ps. 137. 7.) but to rase the foundation it selfe is more cruel then rasing to the foundation. When the Lord threatned a full and final destruction of those foolish Prophets who had seene vaine visions for his people, he sayd (Ezek. 13. 14.) *I will breake downe the wall that ye have daubed with untempered mortar, and bring it downe to the ground, so that the foundations thereof shall be discovered, &c.* That is, I will destroy it as farre as destruction it selfe can goe. There shall not only not a stone be left upon a stone of this building above ground, but even the under-ground stones shall not be left. The very foundation shall be opened and discovered. That which lyeth at the bottome, or the bottome it selfe of those flattering prophecies, all the wiles & secret ways of them shalbe revealed. *David* complaines of those irreparable breaches made upon the civill state in this stile (Psal. 11. 3.) *If the foundations be destroyed, what can the righteous doe?* The civill foundation of a Nation or people, is their Lawes, and Constitutions, the order and power that is among them, that's the foundation of a People, and when once this foundation is destroyed, *what can the righteous doe?* what can the best, the wisest in the world doe in such a case? what can any man doe, if there be not a foundation of Government left among men? There is no helpe nor answer in such a case, but that which followes in the 4<sup>th</sup> verse of the same Psalm; *The*

*The*



*The Lord is in his holy Temple, the Lords throane is in heaven, his eyes behold, his eyelids try the children of men. As if he had sayd; in the midst of these confusions, when as it is sayd (Psal. 82. 5.) All the foundations of the earth are out of course; yet God keeps his course still; he is where he was and as he was, without variableness or shadow of turning. Wee read in the vision of the lower Monarchyes ( Dan. 2. 34. ) That The stone Cut out without hands smote the Image upon his feete that were of Iron and Clay, and brake them to peeces: The stone did not strike the Image upon the head, or upon the breast, the golden head, the silver breast, &c. but upon the feete that were of Iron and Clay. Now the feete are to a naturall body, as the foundation is to an Artificiall body; A mans feete are the foundation of his body; if the feete be smitten and broken to peeces, the body must needs fall. And therefore as soone as ever it was sayd, That the Stone brake the feete to peices, The ruine of the whole Image is described in the immediately following words of the vision ( ver. 35. ) Then was the Iron, the Clay, the brasi, the silver, and the gold broken to peices together, and became like the chaffe of the Summer threshing floore, and the winde carried them away, that no place was found for them. The breaking of the feete, was the breaking up of the foundation, and so the breaking downe of all. Whose foundation was overflowne with a flood.*

Hence note;

*First, Wicked men thinke themselves very sure, they have foundations, they lay foundations.*

The people of God are sometimes over-conceited about the strength and stability of their worldly foundations. Holy David sayd, *In his prosperity, I shall never be moved, Lord by thy favour thou hast made my mountaine to stand strong,* ( Psal. 30. 6, 7. ) And if a godly man may, by the strength of temptation, thus over-reckon the strength of an Earthly state, what may they doe whose state, yea whose minds are altogether earthly? How often doe they judge themselves wise and politique enough to lay for themselves an everlasting foundation in things which cannot last? and that they are so surely bottom'd in the favour of men, that they *shall never be removed.* Babylon thinks her selfe settled at this day upon such everlasting mountaines, upon

upon such perpetuall hills of power and policy, that certainly her foundation shall never be overflowne. Thus shee spake her heart out, while shee sayd in her heart (Rev. 18. 7.) *I sit a Queene, and am no widdow, and shall see no sorrow.* Babylon is bottom'd & foundation'd up<sup>o</sup> so many hills, that is, upon so many Interests & advantages of strength, as render her (to her selfe) impregnable and unremoveable. And as this vaine confidence beares up the Spirit of that Man of sin, so of very many sinfull men, who presume they are upon a sure foundation, when indeed none but the godly mans foundation is sure. (Prov. 10. 25.) *As the whirlewinde passeth, so is the wicked no more, but the righteous is an everlasting foundation.* The wicked man supposeth himselfe founded as on a Rock of ages an everlasting strength, such as the righteous man hath in God, or such as God is to a righteous man. (Esay 26. 3.) *Yet as the whirlewinde bee passeth away, but the righteous is an everlasting foundation.* Wee finde not the Copulative word, *is*, expressed in the Hebrew, there 'tis onely, *but the righteous an Everlasting foundation*; So that I should rather read it thus; *But the righteous have an everlasting foundation*: wicked men seeme to have, but the righteous man indeed *hath an Everlasting foundation*. There is no earthly foundation everlasting; for all earthly things passe away, and are so farre from lasting for ever, that they last but (as it were) for a little, for a moment. What then is this everlasting foundation? It is a foundation layd in heavenly things; The foundation which is layd in things above shall abide; The things which are not scene, and they onely, are eternal (2 Cor. 4. 18.) but the strongest foundation layd in things below, endures but for a season; *The things which are scene, are temporal*, as the Apostle speakes in the same place. Such foundations are soone overflowne with a flood. As will appeare yet further in the next observation; Which take thus;

*The flood and storme of Gods anger will overflow all the foundations, the strongest foundations of wicked men.*

Their riches, their power, their wisdome, their Counsels, whatsoever they have imagined, layd and made for a foundation to themselves, cyther of honour or safety, shall be overflowne and swept quite away; yea all their refuges layd together

ther will prove but a refuge of lyes, ( *Isa. 28. 17.* ) Judgement also will I ( sayth the Lord ) lay to the line, and righteousness to the plummet, and the bayle shall sweepe away the refuge of lyes, and the waters shall overflow the biding place. That is, those places wherein they thought to hide & secure themselves against the overflowing scourge. A wicked man is in greatest danger when he thinkes himselfe in greatest safety, and then most ready to fall when he sayth in his owne heart, or boasteth it out to others, that he is upon a sure foundation; For whatsoever opinion he hath of it; yet the truth is, his foundation is but sand; and ( which makes his case more miserable ) though he be told so, and others have found it so, yet he will not beleeve it. While ( as the Prophet speakes, *Isa. 44. 20.* ) He feedeth of ashes, a deceived heart hath turned him aside, that he cannot deliver his soule, nor say is there not a lye, or ( as the former Scripture hath it ) a refuge of lyes in my right hand. Only the righteous is, or hath ( as Solomon speakes ) an everlasting foundation. A righteous man hath two foundations which shall never be shaken, much lesse overthrowne; who so are settled on those foundations may be as confident as confidence it selfe.

The first of these two foundations is Gods Eternall Decree, his Decree of Election, that's an unmoveable foundation, and that is the foundation upon which beleevers build their hopes. The Apostle ( *2 Tim. 2. 19, 20.* ) is proving that even in the house of God, that is, among the outward professors of the name of God, there are of all sorts, vessells of gold and silver, vessells also of wood and of Earth; Some to honour, and some to dishonour; and when he had said of *Himeneus* and *Philetus*, that they had erred concerning the truth, saying that the resurrection is past already, and so had overthrowne the faith of some, vers. 18. Hee presently adds, What though it be thus, what though some men have fallen from their foundation, yet the foundation of God standeth sure, having this Scale, The Lord knoweth who are his, vers. 19. Where we have first the foundation of God, namely, his decree of Election; Secondly, the Scale or assurance of it, as to him, even his owne certain knowledge of the Elect, The Lord knoweth who are his. So that while hypocrites or meere verbal-formal professors back-slide and Apostatize from the faith, yet the Elect are safe and stand fast in the purpose of

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God;



God; and while many discover themselves to be vessels of dishonour in the house of God, wood and Earth, of base and brittle materials; yet Saints, indeed, who are vessels of honour made of purest metal, of Gold and Silver, these shall abide for ever. He that is once a vessel of honour, shall alwayes be so; *For the foundation of God standeth sure, having this Seale, The Lord knoweth who are his.*

Secondly, As there is this more hidden foundation, upon which Saints are sure, and which no flood can overflow; so there is another sure foundation, and that is *Jesus Christ*, upon which Saints are built, and therefore the holy Prophet having discovered that refuge of lyes which he threatens should be swept away by the overflowing scourge, subjoynes by way of Opposition in the next verse (*Isa. 28. 16.*) *Therefore thus sayth the Lord God, Behold, I lay in Sion for a foundation a stone, a tryed stone, a precious corner stone, a sure foundation, and he that beleeveth shall not make haste.* Whom the Prophet means by this sure foundation, the Apostle tells us expressely and by name (*1 Cor. 3. 11.*) *Other foundation can no man lay then that which is laid, which is Jesus Christ;* and they that are built on him the living Rock (as all Beleevers are) have eternal life, and shall never perish. This Christ himselfe teacheth us (*Matth. 7. 24, 25.*) *Who so ever heareth these sayings of mine and doth them, I will liken him to a wise man that built his house upon a Rock.* And what's the Rock that these wise men build upon? This rock is *Jesus Christ*, hee is the rock of Ages; Hee fayles not, nor can they fall who are in him; as it followeth; *Then the raine descended, the floods came, the winds blew and beat upon the house, and it fell not, for it was founded on a rock.* Saints are lively stones, and they comming to Christ (by faith) who is a living stone, disallowed indeed of men, but chosen of God and precious, are built up a spirituall house (*1 Pet. 2. 4, 5.*) If this house should fall, Christ must fall too, for though Christ and this house are distinguished, yet they are not divided; Christ and this house are one; So then though the floods of angry men, & of enraged Devils beate upon it, yet they shall returne foaming out their owne shame, & when they have done their worst, they shall but wash this house, leaving it somewhat more cleane, but no whit unsetled. This is the glory and priviledge of Beleevers, that while the strongest foundation

ons of the Earth are overflowne with a flood, They have a twofold foundation, That of Election in the Love of God, and that of Redemption in the bloud of Christ, which cannot be overflowne by any the most violent and impetuous flood.

So then, ungodly men are miserable, when they appeare most happy, and at their best estate are altogether vanity; for eyther their estate hath no foundation, or but such a foundation as cannot stand, and that is as bad or rather worse then none at all; It is better to have no appearance of strength, then to have nothing but an appearance of it.

Further, may we not from the opposite state of Godly men (at least intimated in this, and toucht before) conclude, that they are happy when they appeare most miserable? and that at their worst estate, they are altogether above uncertainty? For as they have a foundation, so such a foundation as will stand all stormes and weathers; What can be added to their felicity, who are in an estate so good (in the nature of it) that they need not desire a change, and so sure (in the foundation of it) that they need not feare a change, much lesse an overflowing flood?

*Eliphaz* proceeds to describe the particular wickednes of those men, or how they did Expresse their wickednesse; *Whose foundation was thus overflowne; They say unto God depart from us, &c.*

## JOB, CHAP. 22. Verſ. 17, 18.

*Which ſaid unto God, Depart from us, and what can the Almighty doe for them?*

*Yet he filled their houſes with good things: but the counſell of the wicked is farre from me.*

**I**N the former context Eliphaz had charged Job with impiety againſt God, and called him to conſider the diſpenſations of God in former times towards impious men, here he ſhewes us what their impiety was, It was impiety hightned into blaſphemy; The ſeven abominations which were in their hearts, brake out at their lips, and were vomited out of their mouths in blacke choler, in choler as blacke as hell.

Verſ. 17. *Which ſaid unto God, depart from us, &c.*

Theſe words are filled with the very ſpirit of malice againſt God himſelfe; And we have the ſame breathed out in the ſame language in the former Chapter at the 14<sup>th</sup> verſe, there the reader may finde them explicated, and I ſhall add ſomewhat for a further explication here.

*Which ſaid to God, depart from us.*

To this hight of madnes doe ſome wicked men ariſe, their ſpirits being bigge with finne, they bring forth or belch out this monſter of words; *They ſay to God, depart from us.* They (as it were) ſend God a writ of Ejectment, they doe not pray or entreate God to depart from them, but with as much rudenes and incivillity as unholynes and prophanenes, *Say unto God, depart from us.* 'Tis a word of command, from man, but ſuch a one as breakes all the commandements of God. Moſes (Numb. 16. 26.) beſeeches the people, ſaying, *Depart I pray you from the tents of theſe wicked men, and touch nothing of theirs;* but here we have wicked men not praying God to depart, but bidding him, *they ſay depart from us.* David ſpeakes to the wicked (Pſal. 119. 115.) *Depart from me ye evill doers, for I will keepe the commandements of my God;* he bids them begone, He would not



not give them the least wellcome or entertainment. And so Jesus Christ is described speaking to the wicked in the day of Judgement, ( *Matth. 7. 23.* ) *Depart from me, away, get you out of my presence, I will not have to doe with you, I will doe nothing for you; Depart.* His is a word of command, indeed, which though they have no will to obey, yet they shall obey it whether they will or no. Thus in the present text wicked men presume to say to God himselſe, *depart from us, &c.*

Hence note.

First, *That wicked or meere carnall men, have some appearances and impresses of the presence of God upon their spirits.*

They could not say to God, *depart from us*, had they not some impressions and notions of God, of the will and Law of God, of the truth and power of God upon them. They who are alienated from the life of God through the ignorance that is in them, doe yet feele a presence of God with them ( *Act. 17. 27* ) *That they should seeke the Lord, if haply they might feele after him and finde him; though he be not farre from every one of us.* Take mankind in generall, good and bad, beleivers and infidels, there is a neerenesse of God unto them, unto them all: and that not onely a neerenesse of God in what the Apostle there speakes of, common preservation ( *vers. 28.* ) *In him we live, and move, and have our being*, or of naturall communications, of which the Apostle speakes there also, *From him we receive life, and breath, and all things* ( *vers. 25.* ) But further God is with them, by a twofold light; first, by a light of Direction; secondly, by a light of Conviction. All have a Light of direction, 1. by the Law written in their hearts. The Apostle is expresse for this ( *Rom. 2. 14.* ) *For when the Gentiles* ( he meanes it of Gentiles unconverted ) *which have not the Law, doe by nature the things contained in the Law, these having not the Law* ( that is formally published and preached to them ) *are a Law unto themselves: Which shew the worke of the Law written in their hearts, their conscience also bearing witnes, &c.* And as all have a light of direction from the Law written in their hearts, or in the booke of Conscience; so also 2. they have a light of direction from the Law of the creation, or from that which is written of God in the:

the Booke of the creature. The same Apostle makes this the ground of the righteousnes of God in that dreadfull *Revelation of his wrath against all ungodlynes and unrighteousnes of men* (be they who they will) *who hold the truth in unrighteousnes, because that which may be knowne of God is manifest in them (or to them)* for God hath shewed it to them. But how or where hath God shewed them this? The Apostle answers in the next verse (*Rom. 1. 20.*) *For the invisible things of him from the creation of the world are clearly seene, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.* So that, though all men have not a light of direction from God so powerfull as to change them and make them holy, yet they have a light so cleare and full as is enough to make them guilty. And when they refuse to follow this light of direction in doing what is right, then followes that other light of conviction, their consciences troubling them, or (as the Apostles phrase is, *Rom. 2. 15.*) their thoughts accusing them, because they have done that which is not right. This presence of God is common to all men, to the worst of men, and this is it which provokes them to say to God, *depart from us.* And this is arguēt enough to stop the mouth of the Atheist, who saith in his heart, *there is no God*; when as yet he cannot stop the mouth of his owne conscience from saying *there is a God*, while hee sayth (and this he alwayes sayth, eyther in plaine termes, or in that which is equivalent) *to God depart from me.* And from hence wee may observe;

Secondly;

*That the presence, and manifestations of God to wicked men, are a trouble to them.*

None are troubled with the neerenes of God to them, but they who are farre from him: all naturall men are farre from God in state and in heart, and God is neere all naturall men eyther in his word or in his works, eyther speaking his minde to their eares, or sending it in to their consciences. This light of God is not onely not pleasing but vexing. They who love darknes cannot abide the light of direction, much lesse the light of conviction; So that if ever God be neere in their mouth, neere in their eare, or neere in their conscience, yet as the Prophet

phet speaks ( *Jer. 12. 2.* ) *He is farre from their reines ; that is,* though they speake, heare or thinke of God, yet they delight not in him, they have no desirings, no breathings after him, yea the more he offers himselfe to them, the more weary are they of him. What *David* spake in a temptation, they speake from their disposition ( *Psal. 73. 3.* ) *I remembred God and was troubled.* It troubles them when they are put in minde of God, it troubles them when God comes into their minde. God is holy, and they are unholy, The holy God must needs be a burden to an unholy heart. The Prophet puts the Question ( *Amos 3. 3.* ) *Can two walke together except they be agreed ?* they cannot. That company is alwayes unpleasant to us, which is unsuitable to us ; They who are not at one, are best pleased when they are furthest asunder. *The wayes of God are grievous to wicked men, much more is God himselfe ;* They say what a wearisomnesse is it to serve the Lord, they say his yoke is heavy, and his burden insupportable, the very outside of heavenly and spirituall worke is burdensome to them, how then can they maintaine communion with God ( in truth of spirit ) *Who is a Spirit and will be worshipped in Spirit and in truth.*

Thirdly, Note ;

*Naturall men are blind and foolish, they know not wherein their owne happinesse doth consist, they forsake and throw away the mercies offered them, for lying vanities.*

They who are not taught of God are full of mistaken and false principles, among which, this is a principal one ; *They suppose they can doe well enough without God, whereas indeed there is nothing can doe us good without him who is the chiefe good.* Now, that the natural man beleeves he can doe well enough without God, is plaine from this abominable and hatefull motion which such make to God in the Text, *Depart from us.* No man would desire God to depart from him, if this perswasion did abide upon his heart, *That he could not subsist without him ; or that he depended upon God for his subsistence.* Therefore this is their opinion ( though possibly they are as farre from acknowledging it, as they are from the true knowledge and love of God ) *That they can doe well enough alone, that they can stand upon their own bottome without God, yea that they are selfe-sufficient, as God is ;* for  
who-



whosoever doth not see an emptinesse and insufficiency in himselfe, and so place his all in God, makes himselfe a God. This is the way of wicked men, and this their way is their folly, (as the Psalmist speakes, *Psal. 49. 13.*) *Though their posterity approve their sayings.* Who but they? they can maintaine their being, yea their well-being without God; they can live, and live happily whether he will or no. Surely if they thought they were beholding to him, eyther for being or well-being, eyther for life, or a happy life, they had never been heard saying to God, *depart from us.* And if this be a truth that they have sayd so, and say so still every day, wee need not stay to prove this a truth, that they shew their blindness and foolishnes in saying so. Is not he foolish who would have the Sunne depart from him, which enlightens him? or who would have the Sheild depart from him, which protects him? or who bids the fountaine be gone which gives him drinke; God is all this to all men in some degree or other, and he promisseth himselfe such in the highest and best degree to all such as walke uprightly, even to be their Sunne, their Sheild, their fountaine, their spring. Then, can folly it selfe utter more foolishnes then this, *To say to God, depart from us?* Further, how foolish are they to refuse that, as if it were a hurt to them, which Saints who have the true wisdom, have prayed for, and still doe pray for, as the greatest blessing and priviledge, The presence of God with them. How foolish are they who aske and desire that as a blessing, which God the onely wise God threatens as the soarest curse. (*Jer. 6. 8.*) *Be instructed O Jerusalem, lest my soule depart from thee, lest I make thee a Land desolate, not inhabited:* Utter desolation is the consequent, yea the effect of the Lords departure from a Land; and when he ceaseth in regard of his favourable presence to inhabit a Land, eyther none shall inhabit it, or none shall have a comfortable habitation in it. The Lord threatens this departure as the last and soarest, or as the summe of all his judgments, and wicked men desire this, as if to be without God were the chiefe or summe of their enjoyments. See another instance of this folly; among all the threatenings of God against sinfull men, this is one of the greatest, that he will take away his Gospel, and the light of his Word from them, yet this a wicked

wicked man desireth, let the Gospel goe, let the light of the word goe; He wisheth it gone, 'tis but a trouble to him, he is sicke of it, it is a death to him. The best of good things is refused, and the worst of evils chosen by those that are evil. As their understanding is so blinded and distempered, that they call evil good, and good evil, that they put darknes for light, and light for darknes, that they put bitter for sweete, and sweete for bitter ( *isa. 5. 20.* ) So their will and affections are so perverted, that they choose & embrace darknes for light, evil for good, and that which is most bitter, for that which is sweeter then the honey and the honey-combe.

Observe. Fourthly.

*Wicked men are not onely foolish, but wild and furious.*

See at what a rate they speake, even as if they had God at their command, *They say to God depart; As if God could not be where he pleased, as if God were at their limiting, and disposing.* Here's madnesse, like madnesse it selfe. As there is madnesse in the heart of man in the enjoyment of the creature ( *I said of laughter it is mad* (sayth Solomon) Some are so over-acted with joy, and laughter, in their creature-enjoyments, that whereas laughter is the proper passion of a rational creature, there is nothing more irrational then their laughter, 'Tis plaine down-right madnesse, Now (I say) as some carnal men are mad in their manner of enjoying the creature ) so they are more mad, in refusing the enjoyments of God the Creator. Who can tell how mad they are who desire God to depart from them? *They are mad to purpose who would put God from them, yet they more who thinke they can.*

Fifthly, Note.

*That the godly and the wicked have quite contrary both desires and feares.*

What are the desires and feares of a wicked man, he desires to have God depart, he is afraid of the presence of God: what are the desires of a godly man, he desires nothing more then the presence of God, he sayes as Moses ( *Exod. 33. 15.* ) *If thy presence goe not with mee, carry me no further, I desire to be no where, but where God manifests himselfe to be; let me see the*

day of my departure out of the world, rather then the day of Gods departure from me in the world; Let riches goe, let liberty goe, let friends and relations goe, ſo God ſtay with me. All company is ſolitarines to me, all fullneſſe is emptineſſe to me, and the moſt populous City worſe then a deſolate wilderneſſe to me, where I finde not the preſence of God with me. I feare nothing like this, The departure of God from me. I read indeed (Luke 5. 8.) that Peter once ſayd to Chriſt, *Depart from mee, for I am a ſinfull man* O Lord. But the reaſon was not becauſe he was weary of the preſence of Chriſt, but becauſe he thought himſelfe altogether unworthy of the preſence of Chriſt. And therefore at another time when many of Chriſts Diſciples went back & walked no more with him, and hereupon Chriſt ſayd to the twelve, *Will ye alſo goe away?* Then Simon Peter answered him, *Lord to whom ſhall we goe, thou haſt the words of Eternall Life* (Joh. 6. 68.) He who would not go from Chriſt, could not indeed deſire that Chriſt ſhould goe or depart from him. They who have taſted how gracious the Lord is, can never totally depart from God, nor can they at all beare it, that God ſhould depart from them. Thus the Church complaines (Jer. 14. 9.) *Why ſhoudeſt thou be as a ſtranger in the Land, and as a wayfayring man that turneth aſide to tarry for a night. Why ſhoudeſt thou be as a man aſtoniſhed, as a mighty man that cannot ſave, yet thou O Lord, art in the miſt of us, and we are called by thy name, leave us not; Whatſoever thou doeſt to us, doe not leave us; let any evill come, but doe not thou goe: let ſword come, let famine come, let plague come, but doe not thou depart; leave us not.* Thus the Saints cling about a departing God, while wicked men are willing he ſhould depart. And conſidering the opinion which theſe wicked men had of God, 'tis no wonder though they preſſe him to depart; for what ſhould God do with them, if he can doe nothing for them, or doe them no good: Such was their apprehenſion of God, as appears in the next claufe.

*And what can the Almighty doe for them?*

They ſhould rather have ſaid; *What cannot the Almighty doe for them?* If the queſtion be put, what the Almighty can doe? The answer is at hand, he that is Almighty, can doe any thing; yet



yet these wretches say, *What can the Almighty doe for them?* *Et quid operabitur omnipotens eis. Heb.* Allmightinesse it selfe is questioned as weaknesse, and omnipotency as impotency by unbelievers.

From the generall sense of this infidel question.

Observe.

First, *That worldly wicked men have low, and slight thoughts of God.*

It is sayd of a wicked man ( *Psal. 10. 4.* ) *God is not in all his thoughts*; that is, he is in none of his thoughts, or God is not at all in his thoughts. But is any man so voyd of God, that God is not in all his Thoughts? can any man utterly extinguish or blot the thoughts of God out of his heart? is not the notion of a God, written with indelible characters upon the heart of man by nature? if not, how is the Law written there by nature? I answer, wicked men have thoughts, and cannot but have thoughts of God. But, first, *They like not to retaine God in their thoughts*, or ( which is the same ) *in their knowledge* ( *Rom. 1. 28.* ) Secondly, The thoughts which they have of God, are unworthy of God; while they thinke of God, they thinke below God, and so indeed their thoughts are not at all the thoughts of God. While we thinke of God otherwise then he is, and hath revealed himselfe to be, we doe not thinke of the God that made us, but we make an Idol-God in our own thoughts. Now wicked men thinke either that God hath no strength, power, goodnesse and wisedome, or can do little with what he hath; *What can the Almighty doe for them?* They who are as farre off from God by unbeliefe, are not able to discern his power, his goodnes, his wisedome, his faithfullnesse, his Allsufficiency; They neyther understand what God affirmer of himselfe, nor give credit to what he hath promised unto us. We say of those things, *which appeare more then they are, that they affect more as farre off then neere at hand*; but those things which are more then they appeare, affect more when they are nigh, then when they are as farre off. God is infinitely more, then he appeares; And he being neere to those who beleeve, affects them wonderfully. But God is farre from unbelievers, and they are farre off or in a state of farthest distance from God, therefore they are not affected with him; But say, who is God? what is Gods power?

what is his allmightinesse? Wee have heard much of him, but wee see little in him. They looke upon God, as if he were like the Idolls (described, *Psalm* 115. 4, 5, 6, 7.) *Who have eyes, and see not, Eares, and heare not, hands, and handle not &c.* All the attributes of God, that he is allmighty, unchangeable, &c. are but a sound of words, or empty titles in their eares. A beleever can make a living out of any attribute of God; for when the Scripture saith he lives by faith, the meaning is, he lives upon the goodnes, mercy and power of God, revealed in the promise, and layd hold on by faith. Thus the just live by faith upon God, but the wicked and unbelievers cannot live upon those termes; They see little or nothing in God to make a Living of, and therefore they say; *What can the Almighty doe for them?*

Secondly, Note;

*That carnall men count the service of God unprofitable.*

What can God do for them? if they serve him what profit is it? His is a leane service, they shall but starve themselves by attending upon him, and undoe themselves by doing his worke. Thus they sayd in the former Chapter, and so they say againe in this. The carnal man accounts nothing good but that which is outwardly good: *Who will shew us any good?* (*Psalm* 4. 6.) they know not that all good cometh through the hand of God, that it cometh in at the doore of the promise; They can looke no further then they see, and therefore because they see no profit, they looke for none; They doe not see that God doth any thing for them, and therefore they conclude he cannot: *What can the Almighty doe for them?*

Thirdly, Note;

*That, The spirits of worldly men, are meerely mercenary.*

If they doe any thing for God, or at the command of God, they doe it only upon hopes of reward, they never obey commandments for the holines that is in them, but for the benefit that comes by them. *What can the Almighty doe for them?* As when Judas betrayed Jesus Christ, he went out with a mercenary spirit to doe that wickednesse; *What will you give mee, and I will betray him?* So when a carnal man serves Jesus Christ, he sayth, *What will he give me? what can he doe for me?* he cannot

cannot serve God for nought; that is, freely, as Satan charged Job in the beginning of this booke; Job serveth thee, sayd Satan, because thou hast done so much for him, because thou hast served his turne, and made a hedge about him; this was Satans flander upon that good man; but 'tis no flunder to say so of carnal men, *Doe they serve God for nought?* They doe not, they cannot; if they may gaine by godlinesse, they will doe somewhat, which shall have a shew of godlinesse; profit will make any thing passe with and pleasing to a carnall minde, though in it selfe it be never so displeasing. Such is the noblenesse of the people of God, that though there be a reward in serving of him, yet they are ready to serve him without reward, they can serve him upon a bare command, abstract from promises and profits; They can obey God as a creator, though he should not be a rewarder. Godlinesse is profitable for all things, and hath the promise both of this life, and of that which is to come, yet a gracious heart loves Godlinesse more then profitableness, and eyes the worke of God more then his reward.

Further for the opening of these words; Some read thus, *What can the almighty doe against them?* The Hebrew particle stands indifferently to both, and may be translated for, or against, in which sense we finde it in the 35<sup>th</sup> of this Booke, ver. 6, 7. *If thou sinnest what dost thou against him?* That is, what hurt dost thou to God? thy sinne cannot reach, or wound him, what dost thou against him? Thus here; *They say to the almighty depart from us, and what can the almighty doe against them?* Surely the almighty is not able to hurt us; from him we expect no good, and from him we feare no evil. Were not these mighty men, thinke you, who thought the Almighty could not match them? These were mighty men indeed, Giants sons of Anak no doubt they were, but Giants in wickednes. And so this reading gives us a further character or discovery of a wicked mans Spirit.

Hence Observe.

*Some wicked men have this presumption, that let God doe his worst, he cannot hurt them.*

I finde in Scripture a threefold false and presumptuous ap-  
pre-

Si peccaveris  
quid ei noce-  
bis, propriè,  
quid ei facies.



prehension, which evill men have of God while they are doing evill.

First, Some presume that God will protect them from evill while they doe evill. (*Mich. 3. 11.*) *The heads thereof judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money, yet will they lean upon the Lord and say, Is not the Lord among us? none evill can come upon us.* These were such as made it their busines to breake the Law of God, yet they thought God would not suffer any trouble to breake in upon them.

Secondly, Others presume that, at least, God will not be so severe as to inflict those evils which he hath threatned. The old world was threatned with a Deluge, but they could not beleeve God would make good his word, they even mockt at the credulity and simplicity of *Noah*, to see him build that great Ship or Arke upon the dry Land, as if he meant to sayle his vessel without water. As for them, they neither beloved nor feared a flood. So they (*Isa. 5. 19.*) will put the Lord to a triall, *Let him hasten his worke that we may see it; let us see what he will doe; as if they had said to the Prophet, you told us what he would doe, how severe he would be, what meaneth all your talke, we would see something done.* What will the Almighty doe against us? Surely nothing; he is not so strict as you make him. The Prophet describes the worst of men, the men settled on their lees, speaking thus (*Zeph. 1. 12.*) *They say in their heart, the Lord will not doe good, neither will he doe evill; that is, he will neyther reward nor punish, he will neyther helpe nor hurt.* To say eyther of these is alike dishonourable unto God; To say eyther much more both (though indeed to say eyther is to say both) is to say, not only that God is neyther to be loved nor feared, but that he is not at all. It is the glory of God to doe the one as well as to doe the other, and unlesse he could doe both, he could doe neyther. (*Isa. 45. 7.*) *I forme the light, and create darknesse, (the darknesse of trouble is of God as much as the light of comfort) I make peace and create evill; the evill of punishment is as much the creature of God as peace is, and God doth as much appeare a creator in the one as in the other; the doing of this kinde of evill doth as much shew the power, and providence of God, as the doing*

ing of good; yet those in the Prophet sayd the Lord will doe neither; *He will neither doe good, neyther will he doe evill.*

Thirdly, Those in the Text were rayfed to a higher pitch of presumption then both the former; For they sayd, what can the Almighty doe against us? As if they had sayd, Let him doe his worst, wee feare him not; To thinke that God will shield us from the evill which others threaten, or that he will not bring that evill upon us which himselfe hath threatned, when we doe evill, are very high actings of presumption; But to thinke that God can doe nothing against us, to thinke that the Arme of God is shorter then that it can reach us, or weaker then that it can over-power us; to thinke that we have out-growne divine justice, and are too big or too strong to be dealt with by the Almighty is presumption to madnes; woe to those sinners who secure themselves in the goodnes of God to them, more woe to those who secure themselves in Gods neglect of them, but above all, woe is their portion who secure themselves as it were in the weaknes of God, even while in words they acknowledge his power; saying, What can the Almighty doe against us?

Thirdly, Others read the words thus; *They say to the almighty depart from us, and what hath the almighty done against them?* That is, what hurt hath God done them? They are troubled at the presence of God; But what cause hath God given them to be troubled at his presence? And then we may connect these words with the words of the 18th verse; *What hath God done against them? yea he filled their houses with good things;* that's all the damage he did them? This is a fayre sence, and consistent with the Original Text: leaving the reader to his choyce; I shall only give the observation which riseth clearely from this.

*God never giveth wicked men any just cause to be weary of him.*

He never doth them any wrong, and he often gives them many a blessing; and have they any reason to bid him depart? he is usually very patient towards them, and doth never bring any evill upon them till they have doubly deserved it; and have they any reason to be displeased at that? yea whensoever he punisheth them in this world, he punisheth them lesse then their

their finnes deserve; indeed there is a punishment behind adequate and commensurate to their sinne, but they shall never be punished beyond what or more then their sin deserves. Seeing then their punishment in the next life, though it will be great beyond imagining, yet shall not be great beyond deserving; and all their punishments in this life are lesse then the demerit of their sinne) As was penitentially confessed by Ezra in the name of the Jewes after they had been broken by the sword, and brought into captivity for their sinne, Chap. 9. 13. Seeing (I say) 'tis but thus with them when 'tis worst with them) What hath the Almighty done against them? is not all their destruction (meritoriously) from themselves?

Again, How much soever God punisheth them in this life, they have no reason to complaine, or say to God depart from us; for even those punishments are messages from God to awaken them out of their sinnes; and so to prevent worser punishments; therefore when God perceived that stubborne people going on in their sinnes, he telleth them he will smite them no more, as implying that it was his favour to smite them. (Isa. 1. 5.) *Why should ye be smitten any more, ye will revolt more and more.* Surely then such have no reason to say to God, depart from us, when he smites them; as if he did them any hurt or wrong, seeing he smites them, that they might returne unto him; Those judgements of God are a mercy, which are sent to teach man his duty. Now if the judgements of God have sometime mercy in them, and never have any injury in them, what hurt or injury can there be to man in the service of God? Hath the Almighty done any thing against them, whom he lovingly invites to the doing of his will? And yet some complaine of wrong when they are onely called to doe what is right, and cry out as if God hurt them, when he doth but governe them. The Lord calls his murmuring people to account about this thing, (Mich. 6. 3.) *O my people, what have I done to thee? what hurt, what wrong have I done unto thee? and wherein have I wearied thee, testifie against mee;* As if he had said, thou hast nothing to bring against me in evidence, unless it be my kindness, as it follows (ver. 4.) *For I brought thee up out of the Land of Egypt, and redeemed thee out of the hand of servants, and I sent before thee, Moses, Aaron, and Miriam, O my people,*



people, remember &c. Consider all my dealings with thee, all the deliverances I have wrought for thee, all the Statutes and Ordinances, all the Lawes and Commandements which I have given thee, and then let thy Conscience speake; What have I done unto thee, which is an evill to thee? or wherein have I wearied thee, in the things which I have required thee to doe? I have done many good workes for thee, and I have commanded thee to doe many workes, such workes as are not onely good in themselves, but good for them who doe them; for which of these is it that thou art weary of me? *There is not that wicked man in the world but God may say to him, what have I done to thee, or what have I called thee to doe, that thou shouldest be weary of mee? that thou shouldest desire me to depart from thee?* Thus if we reade the words in this latter sence; *What hath the Almighty done against them?* They carry a reproofe of their ingratitude against God, who had not hurt them, yea who had done them good. If we reade the words in the second sence; *What can the Almighty doe against them?* They carry a high contempt and slight of his power, as if God could doe them no hurt. If we reade the words in the first sence according to our translation (which I rather pitch upon) they carry (upon contrary termes) a like contempt of the power of God, as if he could doe them no Good; *What can the Almighty doe for them?*

Vers. 18. *Yet bee filled their houses with good things.*

The Hebrew is, *And be filled their houses with good things*; wee translate yet, which better cleares the meaning and scope of the Text, according to our reading of the former verse; *They say to God, depart from us, and what can the Almighty doe for them? yet be filled their houses with good things*; As if he had sayd, they thought God could doe nothing for them, whereas indeed he did all for them: all the good they had, they had it from God, *He filled their houses*; that is, he gave them abundance; he did not onely put some good things into their houses, but he filled their houses with good things, they had a plentifull state, God gave them a rich portion in the good things of this world; his corne, his wine, his oyle, his flax, his gold, his fil-

*Horum quidem domos ipse impleverat bonis. Jun: q. d. Dei beneficijs abusi sunt turpiter & tanquam de spolijs dei ipsius triumphaverunt. Jun:*

ver, were their portion. He filled them, and they rebelled against him; He bestowed many benefits upon them, which they abused to serve their lusts, and vainely triumphed in what he freely gave them, as if they had been spoyle forcibly taken from him.

Hence Observe; first,

*That God doth them good that are evill.*

Christ perswaded his hearers (and us in them) upon this account to love their enemies, *That they and we might be the children of our father which is in heaven; For he maketh his Sonne to rise on the evill and on the Good, and sendeth raine on the just, and on the unjust.* (Matth. 5. 45.) As God hath some peculiar people, so he hath some peculiar blessings, and good things, which the world in common shares not in; but he hath a sort of blessings, and good things, which are the common share of the world; raine and Sun, fat and sweet, Gold and silver are such good things as their hearts and houses are often filled with, whose hearts and houses are empty of goodnes. These good things God gives them, who know no more why he gives them, then they did, why he did not suddenly bring evill upon them, of whom the Apostle speakes (Rom. 2. 4.) *Despiseest thou the riches of his goodnesse, and forbearance, and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance;* when God doth good to those that are evill, whether it be by bestowing good upon them, or by withholding evill, He doth it usually for one of or both these reasons.

First, That they might repent, and live; knowest thou not what Message the goodnesse of God brings? Speakes it not thus? *Repent, repent;* yea doth not divine goodnesse (taking thee by the hand) leade thee to repentance?

Secondly, The Lord doth them good who continue in the evill of sinne, that they might be left inexcuseable when the evill of wrath and punishment falls upon them; every mouth shall be stopped; & all the world of wicked ones become guiltie before God, when they remember that they sinned, and went on to sinne against the God that fed them, against the God that cloathed them, against the God that filled their houses with good things, and protected them in the use and enjoyment of

of thoſe good things, with which he had filled their houſes.

Secondly, In that he doth not only give them good things, but filled their houſes with good.

Obſerve.

*God giveth great portions of good things to wicked men.*

They have not only enough to live upon, but they have enough to live comfortably upon, they have not only enough to live upon themſelves, but they have enough to lay up for their children after them; the Lord is not only good, but he is liberall and bountifull ( in its kinde ) to the worſt of men: they whoſe hearts are ſhut to him, his hand is open to them; he is enlarged towards them who are ſtreightned towards him; And this is added not only to render the goodneſſe of God more glorious, but the ſinne of man more ſinfull and odious in our eyes.

Whence obſerve; Thirdly.

*Sin hath by ſo much the greater evil in it, by how much it is committed againſt the greater goodneſſe.*

It is a horrible wickedneſſe to ſay to God, depart from us, though he empty our houſes of all good things, but it is much more horrible wickedneſſe, to ſay ſo when he filleth our houſes with good things. What? When God hath filled our houſes, ſhall wee kicke him out of doores? This was the ſin of Jeſurun, that when he waxed fat he kicked, as Moſes ſayth (Deut. 32. 15.) *Thou art waxen fat, thou art growne thicke, thou art covered with fatneſſe; Then he forſooke God which made him, and lightly eſteemed the rocke of his Salvation.* Their ſin is great who lightly eſteeme God while he makes them leane, but how ſinfull is their ſin, who ſlight God that hath made them fat. As good things received binde us ſtronger unto duty, ſo good things abuſed, binde us ſtronger under guilt.

Fourthly, As wee connect theſe words with the latter branch of the former verſe; *What can the almighty doe for them? yet he filled their houſes with good things.* Wee may take this obſervation.

*Though Carnal men receive many good things from God, yet they know him not as the fountaine of them.*

They who are evil cannot own God purely eyther in good



or evill. It is but seldom that they say, with that wicked King, *This evill is of the Lord* (2 Kings 6. 33.) And it is seldomer that they say, this good is of the Lord. They say, what good doth God for us? evē whil he filleth their houses with good things. Indeed the best of Saints receive many good things from God which they know not of; they receive many secret mercies, secret I meane not only to others, but to themselves; and so they are not able to give God the glory of them distinctly, because they have not a distinct knowledge of them. But all the good things which the wicked have are to them of an unknowne original. Though they know what they have, yet they know not from whence or from whom they have what they have; they know not who feeds them, who cloaths them, who provids for them: yea though they make many formal acknowledgements of this, and will tell you of Gods goodnes to them, yet really they know it not, nor doe they cordially acknowledge it. The Lord complaines of his people about this (Isa. 1. 3.) *The Ox knoweth his owner, and the Asse his Masters cribb,* (he upbraids them not onely as below other men, but as below the beasts, as if the reasonlesse creatures had acted more rationally then they.) *but Israell doib not know, my people doe not consider.* What was it they did not know, nor consider? they knew not nor considered what the Ox and the Asse knew and considered; *The Ox knoweth his owner*, he knoweth that his Master feeds him, as wel as works him. Thus also *the asse knoweth his Masters cribb*, as he knoweth that his Master employeth him, so he knoweth that his Master provideth for him. The dull Asse takes notice of the cribb, and knowes where and by whom he receiveth Good; but yee my people know not me, ye doe not consider him that feeds you; For I have nourished and brought up children, and they have rebelled against mee, they never honoured me as the fountaine and founder of their felicity. The Prophet Hosea reproves the same sottishnes and blindnes in that people (Chap. 2. 8, 9.) *For she did not know that I gave her corne, and wine, and oyle, and multiplyed her silver and gold, which they prepared for Baal. Therefore I will returne and take away her corne in the time thereof;* As if the Lord had sayd, I will make them know that I can take these things away, seing they would not know, or at least not acknowledge

ledge that I am he who gave them. Carnal men attribute their good things, and the filling of their houses with them to any thing rather than to God. They thanke their friends or their good fortune; they thanke themselves, their policy, their industry, for what they have. They ascend not up to God in thankfulness for what they have. They who say, *What can the Almighty doe for them?* How should they acknowledge, that the Almighty hath done any thing for them? The Prophet (*Hab. 1. 16.*) speaks of men *whose portion was fatt, and their meate plenteous*; but to whom did they referre all this? whom did they acknowledge for their benefactor, or as the cause of those great successes? The Prophet tells us, *They sacrificed to their nets, and burnt incense to their drags.* The words carry an allusion to fishing, in which worke or art netts and drags are the instruments of the fisherman; so that to sacrifice to the net or to the dragge, is to give the honour and thanks of all our attainments to second causes, and creature helps, to our own wit, power, and industry, &c. To these sayth the Prophet *they sacrificed*; That is, they honoured them in the place or stead of God; *Sacrifice is proper and peculiar to God*, and therefore he that offers sacrifice to any thing, makes it his God, or puts it in the place of God; They who thanke themselves for the good they have, are a God to themselves. And thus wee finde The Assyrian ascribing all to his owne power (*Isa. 10. 14.*) *By the strength of my hand I have done it, and by my wisdom, for I am prudent, and I have removed the bounds of the people, and have robbed their treasures, and I have put downe the inhabitants like a valiant man*; he did not thinke that the Lord did it by his hand, but (saith he) *by the strength of my hand I have done it: my right hand is my God, my wisdom is my God.* These, these, have removed the bounds of the people, and robbed their treasures. See how the Lord checks this insolency (*v. 15.*) *Shall the axe boast it selfe against him that beareth therewith, or shall the saw magnifie it selfe against him that shaketh it?* Men (*I grant*) are living instruments, yet they can doe no more then instruments without life (the axe and the saw) unlesse God act them, or act by them. An axe or a saw can doe as much without man, as man can doe without God; yet vaine proud man is as full of boasting, as if he could doe, or had done all alone.

*Dextera mibi  
deus. Virg:  
l. 10. Sallust:*

Fifthly,

## Fifthly, Observe.

*That the portion of wicked men lyeth all on this side heaven, and heavenly things.*

God filleth their houses with good things, but they are the good things of this life; they have nothing that reacheth to eternal life. They have nothing that concernes pardon of sin, or grace, much lesse have they glory for their portion. ( *Acts 14: 16, 17.* ) God did not leave himselfe without witnesse ( among the Heathen Nations ) in that he did good, and gave raine from heaven, and fruitfull seasons, filling their hearts with food, and gladnesse; so much they received from God, as filled them with food for their bodyes, and made their lives comfortable; but no more, that was all they had. As *Abraham* in the parable tells the rich man in hel ( *Luk. 16. 25.* ) Son remember that thou in thy life time hast had thy good things. And what were the good things which he formerly had? We have an answer at the 19<sup>th</sup> verse, *He was cloathed in purple and fine linnen, and fared deliciously every day.* As the Psalmist is expresse ( *Psal. 17. 14.* ) that the men of this world have their portion in this life, so, his purpose is to shew, that they have their portion in the things of this life; for he adds, *Whose bellies thou fillest with thy hid treasures,* that is, with those treasures of corne, wine, and oyle, which are virtually hidden in the earth, and brought forth by the earth; God fills the bellies of the wicked, but he fills the Spirits of the Godly; he fills the former with the hidden treasures of the earth, he fills none but the latter with the hidden treasures of heaven.

## Lastly, Note.

*That the gifts of God even in temporall things are free and undeserved.*

Not onely are spirituall gifts and graces, together with eternall life undeserved, but even temporalls, and the things of this life. The Lord gives them unto his enemies, to those that say to him, *depart from us*; and what doe these deserve at his hands, but stripes and death? He gave Christ to us while we were most unworthy of him; when we were yet enemies Christ dyed for us; sinners doe no more deserve bread then they deserve



serve Christ; wee no more deserve the comforts of this life then eternall life; The one is of free Grace to the Elect, and the other is of bounty and goodnesse to the wicked. The old Egyptians (as some writers report them) were carefull to confesse the undeservednesse of those outward favours, the plenty and abundance of corne and cattel, with which Egypt was stored; in testification whereof they every yeare brought into the Temple of their Idol *Serapis* a measure shewing how high the river *Nilus* rose and overflowed its bankes (for Egypt being a flat Country, is watered by the overflowings of *Nilus*) and by the rising of those waters they could (very probably) prognosticate the plenty or scarcety of the yeare ensuing. And they therefore tooke an exact account how many cubits high the river swell'd, leaving it in the Temple of *Serapis*, thereby acknowledging (as some conceive) that their Idol God was the bestower of all that plenty, or (as *Eliphaz* here speakes) that he had filled their houses with Good things.

*But the counsell of the wicked is farre from mee.*

Wee had these words before (Chap. 21. 16.) *Job* made use of them there, and here *Eliphaz*, therefore I shall adde but little for explication in this place. In generall know, they are a proverbiall speech, by which the abhorrence of our spirits concerning either things or persons is set forth to the utmost; as when we say to any man, *be gone, depart from me*, or as Christ to Satan, *Get thee behinde me*, wee shew our vehement detestation of his person. So when a man sayth, such or such a thing *is farre from me*, his meaning is he utterly detests it, or that the thing is the very abomination of his soule. Therefore while *Eliphaz* sayth; *The counsell of the wicked is farre from me*, it is, as if he had sayd, *I cannot indure to have any thing to doe eyther with the wicked, or with their counsel. O my soule come not thou into their secret, unto their assembly O mine honour be not thou united* (as dying *Jacob* bespake his sons *Simeon* and *Levi*, Gen. 49. 6.)

But what is the counsell of the wicked? their counsell may be taken; first, for that dishonorable opinion which they held of God, that he could doe nothing eyther for them or against them. I (saith *Eliphaz*) am of another minde, of another faith and perswasion. Their Counsel is farre from me who eyther:

*Quoniam moris erat in Egypto, ut mensura ascendenti Nili fluminis ad templum Serapidis deferretur velut ad incrementi aquarum & inundationis auctorem subverso ejus simulachro, ulna ipsa id est, aqua mensura, ad aquarum dominum coepa est in Ecclesiis deferri. Cassiod. lib. 2. ad Euseb: Histor:*

*Puto Vulgarem esse dicendi modum, quo homines aliquid execrantur & a se arceri longissime Jubent. Qualia sunt, a page advertat. Deus. Pined:*

eyther deny the providence of God, or thinke they can hide themselves from the eye of his providence; I beleeve that his eye beholdeth all, and that his hand worketh whatsoever pleaseth him.

Secondly, Others by Counsell understand the scope of wicked men; so Calvin reads, *the intent of the wicked is farre from me*; I have other purposes and designs then they have; The ploughing of the wicked (saith Solomon, Pro. 21. 4.) is sin; that is, the stirring and plotting of his minde to get his desires satisfied is sinfull; I desire not (saith Eliphaz) to put my hand to their plough. *The counsell of the wicked is farre from me.*

Thirdly, As the designe and plot, so the course and way of the wicked is farre from me. The counsel of a man is put for the meanes by which he acteth his designs, as wel as for the method in which he layeth them. Wee shall not wrong the drift of the Text in which soever of these three senses we understand this protestation, *The counsel of the wicked is farre from mee.*

Againe, There is a threefold difference about the reading and relation of these words, which put together will give us yet a further light and understanding about them.

*Quae consilia  
illi incunt longe  
sunt a deo.*

First, The Septuagint readeth thus; *The counsel of the wicked is farre from him*; and the antecedent, to him (according to their sense) is God himselfe. As if Eliphaz had sayd, the counsells and resolutions which the wicked take up, God cannot abide, they are farre from him. *His are holy, theirs are unholy counsels.*

*Quasi Job ore  
tenus non reipsa  
impiorum consi-  
lium improba-  
ret, q. d. Num  
poteris dicere,  
te non sentire  
eum improbis,  
cum tu, ut ipsi  
providentiam  
dei tollas.*

Secondly, Others apprehend, that Eliphaz spake thus in the person of Job, and onely reassumed what he had said (Chap 21. 16.) *O this is the man that sayd even now the counsell of the wicked is farre from mee*; Pray consider, *This is the man* that professed he would not so much as come neere a wicked man, he would have nothing to doe with their counsells, not he; He would be taken for a man of another spirit, of another frame then they; but see what he is, see how he joynes with them, how he walkes in their wayes, how he follows their counsells; though he denies them with his lips, and makes strange as if he knew them not, yet indeed he is of the same peece and spirit with them; and while he sayth, *the counsel of the wicked is farre from me* (behold his hypocrisie) *the counsel of the wicked lieth in his bosome, and is embraced by him.*

Thirdly,

Thirdly, Which is more plaine and cleare, wee may expound these words not onely as spoken by Eliphaz, but as therein speaking of himselfe; *The counsell of the wicked is farre from me*; that is, I am a man of another straine, of another graine then they, I am a man of another mould and make then they. Therefore O Job, what you spake before I speake againe, and I speake it upon better grounds, with a better heart then you; you spake with your lips, or from the teeth outward, that *the counsell of the wicked was farre from you*, but I have proved that you approach too neere them both in course and counsel. I say, what you sayd, but I say it (which you did not) in sincerity, I professe, and what I professe is true, that *the counsell of the wicked is farre from me*. The same truth may be professed by different persons, upon different grounds and to different ends: the same premises doe not alwayes yeeld the same conclusions in the minds of men, though in themselves they doe. Eliphaz thought his counsel as farre from Jobs, as Job had professed himselfe to be from the counsel of the wicked. When Job sayd, *The counsel of the wicked is farre from me*; his purpose was to shew that though he was afflicted like wicked men, yea, that though he was afflicted while many wicked men were prospered, that yet he was not at all spirited or principld like wicked men. And that therefore his friends assertion must needs be false, who numbred him with the wicked because he was afflicted. Eliphaz seemes to retort this upon Job, and to say, if this be so, as thou affirmest, surely then God hath layd aside the care of this world, and lets all things run at six and sevens; for surely if he tooke notice of men, eyther what they were, or what they were doing, he would never suffer the wicked to prosper, no nor to escape unpunished. And seing thou continuest so stiffe in thy opinion, that thou dost not suffer these grievous calamities for thy sinne, thou seemest to me plainly to comply with their blasphemy, who querie, *how doth God know? can he judge through the darke cloud?* This counsel of the wicked is farre from me. And seing as Job before, so Eliphaz here ascribes counsel (which is the most deliberate act) to the wicked. We may observe.

First, That wicked men sinne advisedly, or that many of their sinfull wayes, are studied wayes.

A a

And

*Hæc sunt ipsius Eliphazi verba, quibus seipsum commendat; ut qui potiori jure quam Job, & multo verius possit asserere se toto cælo ab impiorum sententia dissidere. Jun: Pisc.*

*Eliphaz vult ex uno cum Jobo principio iisdemq; promissis, contrariam elicere conclusionem. Bold.*



And as the more ſtudied they are, the more ſinfull they are; ſo they ſtudy moſt for thoſe which are moſt ſinfull. They are not hurried into ſinne by paſſions or thruſt on upon ſinne meerely by the violence of temptation; they ſit downe and goe to counſell how they may compaſſe their ungodly purpoſes. A godly man doth not conſent unto ſinne, much leſſe doth he conſult about it; *The evill which I doe I allow not; I* (ſaith the Apoſtle) *conſent to the law of God that it is good* (Rom. 7.) A godly man ſins dayly, but ſin hath not his conſent, or allowance when he hath done it, much leſſe doth he conſult or adviſe how to doe it. Sin doth not pleaſe him conſequentially, much leſſe doth he project it antecedently. 'Tis the character of a wicked man, that his ſinne is his counſel, and that his art is in it as much as his nature: *The counſell of the wicked is farre from me.*

Secondly, Eliphaz doth not ſay how farre the counſel of the wicked was from him, but that it was farre from him, and by farre, he means furtheſt; as if he had ſayd, it is as farre from me as farre may be, I have no compliance with their counſels.

Hence obſerve.

*That the ſpirit and way of the godly, and the wicked are as different as their end and concluſion ſhall be.*

They are at furtheſt diſtance; They are like two paralel lines, which how farre ſoever they run together, they never meete together, nor touch in a poynt. The concluſion of a wicked man or his end is farre from that of the upright; the end of the one is light, the end of the other is darkneſſe; the one ends in ſorrow, the other in joy, the end of the one is peace, of the other trouble. And ſo the way of the one is ſin, the way of the other is holines; the way of the one is oppreſſion and covetouſneſſe, the way of the other is juſtice and righteouſneſſe; the way of the one is faith, the way of the other is unbelieve. Now as darknes and light, joy and ſorrow, peace and trouble, can never comply or be united; ſo neyther can ſin and holines, oppreſſion and juſtice, faith and unbelieve. There's no communion between theſe contraries, between theſe wayes and ends, counſels and concluſions. And unleſſe wee keepe farre from the counſels of the wicked, wee cannot

goe

goe farre from their conclusion ; nor can we avoyd their end, but by avoyding their way. The same way brings the same end, whether we respect good or evill. And hence it is that the Spirit of God by Solomon gives such a vehement admonition, to beware of the way of wicked men ( *Pro. 4. 14, 15.* ) *Enter not into the path of the wicked, and goe not in the way of evill men ; avoyd it, passe not by it, turne from it and passe away.* As in the former context, he, as a carefull father, had pressed his Sonne to the closest pursuit of wisdomes way, so here, he as earnestly presseth him, to depart from the path of wickednes; He would have his sonne not only not goe into it, but not so much as passe by it, that is, not goe neere it ; as the next words intimate, *turne from it*, as if he had sayd, keepe at a distance, keepe aloofe off ; doe not stay so long within sight of it as to looke upon it, that's his last counsel, *passe away*, not to returne or come neere it any more. And while we consider whither that way leads, we shall easily grant that when all is sayd, little enough is sayd to lead us away from it. Where the way is sinne, the wages is death. Therefore let him who desires to avoyd the conclusion of the wicked, say, *The counsell of the wicked is farre from me.*

JOB, CHAP. 22. Verſ. 19, 20.

*The righteous ſee it, and are glad, and the innocent laugh them to ſcorne.*

*Whereas our ſubſtance is not cut downe, but the remnant of them the fire conſumeth.*

**E**liphaſ ſtill purſues the ruine, and extirpation of wicked men; he ſhewd us before the ſinfullnes of their practiſes towards man, and the folly of their opinion, in ſaying to God depart from us, who had never hurt them nor given them any cauſe to be weary of his preſence; unleſſe this diſpleaſed them, that he filled their houſes with good things. And becauſe they declared themſelves thus vaine, therefore, Eliphaſ rejected both them and their way; *The counſell of the wicked is farre from me.* Now, in this verſe he acquaints us with the event or iſſue of their counſells, and how the righteous carry themſelves, when God calls the wicked to an account and reckons with them for their prophanenes and irreligion.

Verſ. 19. *The righteous ſee it, and are glad.*

Who the righteous man is, and what denominates a man righteous, hath been ſhewed before. *The righteous ſee it*; what do they ſee? That which they beleev'd & looked for; the fall of wicked men. This act of ſeeing may be refer'd eyther to the perſon ſeeing, or to the object ſcene: as 'tis refer'd to the perſon of the righteous; ſo *ſeeing* notes both their priviledge and their pleaſure. They are admitted to ſee this ſpectacle of divine Juſtice, and it is their happines to ſee it. This David intimates (Pſal. 37. 34.) *Wait on the Lord, and keepe his way, and he ſhall exalt thee to inherit the Land, when the wicked are cut off thou ſhalt ſee it.* The righteous ſhall be honoured with this ſight, yea and pleaſed with it, the cutting off of wicked men by the hand of God. The righteous man hath a promiſe to ſee this (and promiſes are the conveyances of mercies (Pſal. 91. 8.) *A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come nigh thee, onely with thine eyes ſhalt thou*

*Voluptatem im-  
portat huiusmo-  
di aſpectum.*



Thou behold and ſee the reward of the wicked. Thou ſhalt be a ſpectator, not a partaker in that calamity. Wicked men ſometimes glutt their eyes with beholding the troubles of the Saints, and they account it a happy day, when they can have ſuch a ſight. They ſigne that day with a white ſtone, when the black ſtone of the moſt unjuſt and cruell condemnation proves the preſent lot of the righteous. David diſcovered ſuch a ſpirit in his enemies ( *Pſal. 35. 21.* ) *They opened their mouth wide againſt me, and ſaid, aha, aha, our eyes have ſeene it.* What had they ſeene? The former verſe tells us; *They ſpeake not peace, but they deviſe deceitfull matters againſt them that are quiet in the Land.* When theſe deviſes tooke, and had ſucceſſe, then they were pleaſed, then they had what they would, and ſaw what they deſired. And thus the enemies of the Church are deſcribed ( *Mic. 4. 11.* ) *Now alſo many Nations are gathered againſt thee, and ſay, let her be deſiled* ( there is a twofold deſiling, a deſiling with ſinne, and a deſiling with bloud and miſery, the latter is meant by the Prophet, *let her be deſiled* ) *and let our eyes looke upon Sion.* They counted it a bleſſed ſight to ſee Sion bleed; The wicked would have ſuch ſights often, though uſually their eyes fayle with waiting, and their hope is as the giving up of the Ghoſt; But righteous men ſhall ſee ( the righteous God hath ſayd it ) vengeance powred upon the wicked.

Againe we may expound this act of ſeing with reference to the object ſeene; and ſo it imports 2 things; firſt, the certainty of their fall: wicked men ſhall undoubtedly be deſtroyed, and there ſhall be eye-witneſſes, honeſt and faithfull witneſſes, teſtifying their deſtruction; *The righteous ſhall ſee it, and report it to after generations.*

Secondly, As ſeing notes the certainty of their fall, or the evidence and cleareneſſe of it, ſo the publiqueneſſe of it; That which is done to the eye, is done openly. What the juſtice of God doth againſt the wicked ſhall not be done in a corner, but as upon the houſe-top. The reading of the *Septuagint* is full to this ſence; *They ſhall be made publicke examples.* It is the care of juſt and wiſe Magiſtrates, not onely to puniſh malefactors, but to puniſh them openly, That ſo all may ſee and feare and doe no more preſumptuouſly. There are three ſpeciall reaſons why offences are puniſhed; and the Greekes ex-

preſſe

*παράδειγμα*  
71000. Denotat  
rem omnibus  
conſpicuam &  
in publicum ex-  
emplum propoſi-  
tam.

1 *παραισις*.  
 2 *τιμοια*.  
 3 *παρὰ δρυμα*  
*Acerbitas ulcif-*  
*cendi maleficij,*  
*bene atq; caute*  
*vivendi disci-*  
*plina est. Cæci-*  
*lius apud Gel.*  
 L. 2. C. 1.

preſſe each puniſhment by ſuch a word as carryeth a diſtinct ſignification of thoſe reaſons. Firſt, Some are puniſhed, that themſelves may amend and better their manners; This they called *παραισις*. Secondly, Others are puniſhed, to repayre the honour or maintaine the dignity of thoſe againſt whom they have offended, leſt if ſuch ſhould eſcape without con- digne puniſhment, authoritie ſhould be contemned, grow cheape, or be lightly valued; This they called *τιμοια*. A third ſort were puniſhed for example, that others might be deterred from doing the ſame things, leſt they alſo incurre the ſame ſufferings; This was called *παρὰ δρυμα*. As much as to ſay, the holding of a man forth in his ſufferings to the open view, that he may be ſcene of all men, and that all may be warned to avoyd his error. And thus the Lord who is the righteous Judge of all the world puniſheth wicked men. The ſame word is uſed by the Evangelist Matthew ( Chap. 1. 19. ) Joſeph being troubled that Mary was with childe (for he knew not the myſtery of hir over-shadowing by the Holy Ghoſt) was minded to put her away ſecretly, and would not make her a publique example; He was unwilling to bring her to juſtice, or that others ſhould ſee eyther her ( ſuppoſed ) ſin or puniſhment. But as God doth worke many glorious ſalvations for his people, that the wicked may ſee it, and be aſhamed; ſo he brings many viſible deſtructions upon the wicked, not onely that the righteous may ſee it and rejoyce, or be glad ( which alſo follows next to be opened ) but that the wicked may ſee it and tremble to doe wickedly.

Hence obſerve.

Fiſt, That the Lord ſets up wicked men many times as examples of his wrathfull juſtice.

Not onely doe they feele wrath upon themſelves, but others ſee it; The Lord ſometimes chaſtens his owne people in the view of the world, and ſets them up as examples of his fatherly diſpleaſure. Thus Nathan ſpeakes in the name of the Lord to David ( 2 Sam 12. 12. ) *Thou didſt it ſecretly, but I will doe this thing, ( what thing? I will afflict and chaſten thee for this great offence ) before all Iſrael, and before the ſunne; that is, in plaine and cleare light; Though thou haſt done this evil*

vill in the darknes of many close contrivances, yet I will draw the curtaine and make the penall effects of thy sinne as conspicuous as the aſtings of thy sin have been close and covert. Againe ( *Numb. 25. 4.* ) when the people began to commit whoredome with the daughters of *Moab*, and *Israel* had joyned himselfe unto *Baal peor*, so that the Anger of the Lord was kindled against *Israel*; Then the Lord said to *Moses*, take all the heads of the people, ( that is, the capital offenders, or chiefe rulers, who gave way, or at best gave no stop to such wickednes ) and hang them up before the Lord against the Sunne, that the fierce anger of the Lord may be turned away from *Israel*. To hang them up before the Sunne, is a phrase of speech importing the publicknes of their punishment ( as it is sayd of the seven Sons of *Saul*, that they were hanged on the bill before the Lord, *2 Sam. 21. 9.* ) for caution unto all; whatsoever is done in the sight of all, or so that all may see, is sayd ( in the Language of the *Jewes* ) to be done before the Sunne. To which sense also we may interpret that vision of the Prophet *Zechariah* ( *Chap. 5. 6. 9. 10. 11.* ) at the 6<sup>th</sup> verse we reade of an *Ephab*, and this lift up ( ver. 9<sup>th</sup> ) between earth and heaven; the *Ephab* was a measure of dry things among the *Jewes*: and in that vision it signified that the sinne and punishment of the *Jewes* were measured and proportioned; This *Ephab* being lifted up and carried, I ( sayth the Prophet ) said whether doe these beare the *Ephab*, ( ver. 10. ) And he said unto me, to build it an house in the land of *Shinar*, and it shall be established and set there upon her owne base; The building it a houte in the land of *Shinar* ( that is, in *Babylon* ) signified the lastingnes or continuance of their sinne in the sad consequents of it, their punishment and banishment in strange lands, not for the space of seventy yeares onely, as by the *Babylonians*, but ( as some of the Learned expound the vision ) for many seventyes by the *Romans*: and as this *Ephab* had a house built for it, noting the settlednes and duration of the Judgement which should come upon them for their sinne; so also it was set upon its own base, to signifie the notoriousnes or conspicuoulnes of the Judgement, it being as a house set upon pillars for all to behold and take notice of: as we see fullfilled to this day, since the first overthrow of their estate by *Titus Vespasianus*, and their final dispersion by *Aelius Adrianus*.  
There



There are, I grant, other conceptions about that vision, but as this suits well with the poynt in hand, so with the calamitous state of that people to this day.

And thus the Lord threatned the King of *Tyrus* (*Ezek. 28. 17.*) *Whose heart was lifted up because of his beauty, and who had corrupted his wisdom by reason of his brightnesse.* Now what will the Lord doe? what course will he take with him? The next words enforme us; *I will cast thee to the ground, and I will lay thee before Kings, that they may behold thee;* He doth not say, *I will cast thee into the ground, but to the ground, and lay thee before Kings;* that is, thou shalt be a spectacle for all the Kings of the Earth, that they may behold as what thy pride and selfe-confidence have brought thee to, so what their owne (if they tread thy path) eyther will or justly may bring them unto. Thus also in the 7<sup>th</sup> verse of *Jude's* Epistle, the Apostle sayth, *that Sodome and Gomorrha, and the Cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of Eternal fire.* The Judgements of God are not onely punishments to them who went before, but premonitions to them who come after.

*The righteous see it, and are glad.*

Here is the effect which that sight wrought upon the righteous; *The eye affects the heart,* and the heart is affected suitably to the object, eyther with joy or with sorrow. The destruction of men is a sorrowfull object, and therefore we might rather expect that the righteous beholding it should be affected with sorrow; but the Text affirms a direct contrary effect of this sight; *The righteous see it, and are glad.*

Hence observe.

*The judgements of God upon the wicked are matter of joy to the righteous.*

It is the duty of the Saints to mourne with them that mourne, and to rejoyce with them that rejoyce (*Rom. 12. 15.*) But then we must understand these mourners and rejoycers to be such as themselves are. Saints must mourne with mourning Saints, and rejoyce with rejoycing Saints. The godly are not bound eyther

either to joy the joyes, or sorrow the sorrowes of the wicked. The judgements of God upon the wicked have a twofold effect eminently noted in Scripture. First, they cause feare; and secondly, they cause joy. When exemplary justice was to be done (according to the law of Moses) upon presumptuous transgressours, it is sayd, (*Deut. 13. 11.*) *All Israel shall feare, and feare, and shall doe no more any such wickednes.* David (*Psal. 64.*) having complained to God in prayer of the cruelty of his enemies, and begged protection from their malicious practises, growes up to much assurance, that downe they must (*v. 7, 8.*) *But God shall shoot at them with an arrow, suddenly shall they be wounded; and then (ver. 9.) All men shall feare, and shall declare the worke of God, for they shall wisely consider of his doings.* Thus feare is the issue of divine judgement; And yet joy is the issue of them at the 10th verse of the same Psalme; *The righteous shall be glad in the Lord, and trust in him, and all the upright in heart shall glory.* Feare is a common effect; *All men shall feare; Gladnes, faith and glorying, (which is faith triumphant) are peculiar to the upright, when the arrow of God wounds the wicked.* Wee have this double effect againe exprest upon the same occasion (*Psal. 107. 42.*) *He powreth contempt upon Princes, and causeth them to wander in the wilderness where there is no way; but he sets the poore on high; the righteous shall it and rejoyce.* What shall they see? not only the Godly poore set on high, but ungodly Princes filled with contempt, that's part of the spectacle which the righteous shall behold and beholding rejoyce; yet this is not all, for it follows; *And all iniquity shall stop her mouth; The abstract is put for the concrete, iniquity for men of iniquity: And so the meaning is men of iniquity, or wicked men shall stop their mouths; their mouths shall be stoppt with shame and feare, they shall have nothing to say when the Lord doth this; They shall not mutter a word against the workes of God; but as Hannab speakes in her Song (1 Sam. 2. 9.) shall be silent in darknes.* A like report rayseth the hearts of the people of God into a holy merriment (*Psal. 97. 8.*) *Sion beard, and was glad, the daughters of Judab rejoyced.* What was the matter? what good newes came to Judab? what to Sion? the Text resolves us; *Because of thy judgements O Lord: The answer is not, because of thy mercies, or because of thy goodnes O Lord,*

but because of thy judgements, and those were dreadfull ones (ver. 3.) *A fire goeth before him and burneth up his enemies round about. Confounded be all they that serve graven Images, &c. ver. 7. Sion heard of it, and was glad. Once more (Psal. 58. 10.) The righteous shall rejoyce when he seeth the vengeance, he shall wash his feete in the blood of the ungodly.* Not that the righteous delight in blood, or proudly insult over the worst of enemies; the Psalmist doth only in hyperbolical straines of Eloquence, borrowed from the language of triumphant conquerers, expresse a compleate and glorious victory. The stile is of the same signification with that (Psal. 68. 23.) *That thy foote may be dipped in the blood of thine enemies, and the tongue of the doggs in the same.* When so much blood is shed that the foote may be dipt and washed in it, that doggs may lap it up like water, this argues a great destruction, and when the wicked are thus destroyed, the righteous shall rejoyce.

But here it may be queried, What matter of joy is this? why should the righteous rejoyce in the sorrowes of the wicked? is it not alike sinful to be troubled at the joyes, and to rejoyce at the troubles of our brethren? The light of nature condemns rejoycing over those who are in misery; and we have an expresse Scripture against it (Pro. 24. 17.) *Rejoyce not when thine enemy falleth, let not thy heart be glad when he stumbleth.* And David puts it among the sins of his enemies (Psal. 35. 15.) *In my adversity they rejoyced.* And he professed (ver. 13.) *that when they were sicke his cloathing was sacke cloath, and that he humbled his soule with fasting.* David was so farre from rejoycing when his enemies were ruined, or dead, that he mourned when they were but sicke, and would not eat, when they could not. And as Davids holy practice denied it, so doth Solomons divine precept; *Rejoyce not when thine enemy falleth.* How then shall we reconcile these Texts?

I answer, there may be a rejoycing at the afflictions and troubles of others, which is not onely unbecoming and unseemly for the righteous; but very sinfull. As

First, To rejoyce, and be glad, meerely because an enemy is fallen into misery, is both unseemly and sinfull. And so we are to understand Solomons Proverbe; *Rejoyce not when thine enemy falleth.* Some understand this of falling into sinne. Hee makes



makes himſelfe a ſinner indeed, who rejoyceth becauſe another hath ſinned. He that rejoyceth becauſe another hath ſinned, rejoyceth (upon the matter) becauſe God is diſhonoured. Such joy is a kinde of thankſgiving for Satans victory. But as to rejoyce becauſe another falls into ſin, is the worſt fall into ſinne; ſo to rejoyce meerely becauſe an enemy falls into miſery, is worſe then our owne falling into miſery. He ſhewes that he hath not the heart of a man in him, who is glad at the miſery of any man, And he who rejoyceth thus when his enemy falleth, doth himſelfe fall much worſe. The ruine and downfall of an enemy (ſuppoſe him the vileſt enemy) conſidered in it ſelfe, is meate and drinke to none but revengefull and envious ſpirits. *David* was much troubled and chargeth it as an extreame peece of folly upon himſelfe, *Becauſe he was envious at the fooliſh when he ſaw the proſperity of the wicked* (Pſal. 73. 3.) Now it is an iſſue flowing from the ſame principle, purely to envy the proſperity and purely to rejoyce in the adverſity of the wicked. *Nero* was juſtly reckoned a monſter among men, who could ſing when himſelfe had ſet *Rome* a fire: And they have ſome-what of a *Neronian* ſpirit in them, who can ſing when they ſee their enemies conſuming in the fire. God delights not in the miſery of man (as it is miſery upon man) nor doe they, who are taught of God.

Secondly, As to rejoyce or be glad at the deſtruction of enemies, meerely becauſe they are deſtroyed; ſo to rejoyce upon private ends or reſpects, becauſe they being taken out of the way and removed out of the world we hope to have more ſcope and roome in the world for our ſelves; or becauſe we hope to ſtep into their places, to fit downe in their ſeates, to poſſeſſe our ſelves of their lands and riches, to fill our ſelves with their ſpoyles; upon this account to rejoyce when wicked men fall, when the Lord powres out contempt upon Princes, (becauſe (I ſay) we hope to be gainers by it) is altogether uncomely for the righteous. Let the righteous take heed to themſelves, that they be not found thus rejoycing in the calamities of the wicked. They who doe ſo are eyther but pretenders to godlineſe, men who are onely of the faction of the righteous (for though they who are righteous indeed are farre from a faction, yet there are a ſort of men, who profeſſe righ-

teousnesse as if it were nothing but a faction, now (I say) they who thus rejoyce are but eyther of the faction of the righteous) while they are really of the number of the wicked, or if they are really righteous who doe so, (and I confesse that a righteous man may doe so, *David* (which was acting the counter-part) envied their prosperity, and by the same reason any godly man may be acted out in joy at their adversity, but now (I say) if they who are really righteous doe so) we must conclude them under a sore temptation, and they will at last conclude of themselves as *David* did in the counter-case, *Psal. 73. 22.*) so foolish have we been and ignorant, even as a beast before thee.

You will say then, how may or doe the righteous rejoyce when the ungodly fall, and not fall into sin themselves.

I answer, First, The righteous rejoyce at the fall of the wicked, as blessing God who hath kept their feete from those wayes in which the wicked have fallen; As 'tis a great mercy to be kept out of those ill wayes, to be kept from siding with those corrupt interests, in the pursuit of which we see many broken; so 'tis a duty to rejoyce that we have not walked in their way whose end we see to be nothing els but destruction.

Secondly, The righteous have cause to rejoyce & blesse God when they see the wicked fall, because themselves are saved, & keepe their standing; because themselves have escaped the danger, and the Lord hath been a banner of protection over them in the day when the wicked fell. *Moses* after the destruction of *Amaleck* built an Altar, and called the name of it *Jehova-Nissi* (*Exod. 17. 15.*) that is to say, *The Lord is my banner.* And in like cases the joy of the Saints is not properly in the destruction of the wicked, but in their owne deliverance, through the mighty power & good hand of God with them. It is the presence of God with them, the appearance of God for them, which is the gladnes of their hearts.

Thirdly, The righteous then rejoyce, because the Church and people of God are in a fayre way to peace; when the Lyons are destroyed, the sheepe are in safety; when the Wolves and the Beares are cut off, the flock rests quietly; so in this case when men of devouring cruell spirits, wicked and ungodly ones, are removed, the flocke of God, the sheepe of his pasture feed

feed quietly, none making them afraid. The fall of the enemies of *Sion*, is the establishment of *Sion*; yea in a great measure of mankind. As the Prophet most elegantly sets it forth (*Isa. 14. 6, 7, 8.*) *He who smote the people in wrath with a continuall stroke, he that ruled the Nations in anger, is persecuted and none bindereth; The whole earth is at rest, and is quiet: they breake forth into singing, yea the firre-trees rejoyce at thee, and the Cedars of Lebanon, saying, since thou art layd downe no feller is come up against us.* How often have wicked men in power felled not onely the Firre-trees and Cedars of the world, but the goodly trees of righteousness in the Lords plantations; have they not therefore reason to sing when such fall, seeing the Fellers themselves are then felled and fallen.

Fourthly, Joy ariseth to the righteous, because God is honoured in the fall of wicked men; And that's their chiefest joy. That God is honoured is more joy to the righteous, then that themselves are saved, how much more then, then that the wicked are destroyed. There is a threefold honour arising to God when the wicked fall.

First, God is honoured in his justice; such a day is the day of the declaration of the righteous judgement of God; as the Apostle speaks of the great day of Judgement (*Rom. 2. 5.*) *Thou after thy hardnesse and impenitent heart, treasurest up to thy selfe wrath against the day of wrath, and revelation of the righteous judgement of God.* Some doe even question the justice of God when wicked men prosper, but he is vindicated in his justice when wicked men fall; It cannot but please righteous men, to see the righteous God exalted, or God exalted in his righteousness. They know and beleve that God is righteous, when the wicked prosper (*Jer. 12. 1.*) But when the wicked are punished, they proclaime his righteousness, Then they sing the song of *Moses* the servant of God, and the song of the *Lambe*, saying, *Great and marvailous are thy workes Lord God Almighty, just and true are thy wayes thou King of Saints. Who shall not feare thee O Lord, and glorifie thy Name; &c. for thy Judgements are made manifest,* (*Rev. 15. 3, 4.*) The Lord is alwayes alike Just, but it doth not alwayes alike appeare how just he is. And as, that God is just is the faith and stay of the Saints, so the appearances of his justice are their joy and triumph.

Secondly,



Secondly, God is honoured much in the attribute of his truth; in the truth of his word, in the truth of his threatenings, when the wicked are punished. God hath spoken bloody words concerning wicked men; not onely in reference to their future estate in the next life, but to their present estate in this. *Say to the wicked it shall be ill with him, the reward of his hands shall be given him.* But what is this reward? There are two sorts of rewards; First, rewards of love and favour according to the good which we have done; Secondly, rewards of wrath and anger, pœnal rewards, according to the evill which we have done. Now when the Lord puts these pœnal rewards into the hands of the wicked, or powres them upon their heads, he is honoured in his truth as well as his justice, for the mouth of the Lord hath spoken it. As the promises are *yea and Amen* (2 Cor. 1. 20.) so also are the threatenings, *unto the glory of God by us.* But as when David saw his life in danger every day, he began to question the truth of God, in the promise, that he should live to reigne and sit upon the throne of *Israel*; for saith he (Psal. 116. 11. when things went thus with him) *I said in my haste all men are lyars, even Samuel among the rest, who assured me of the Kingdome by expresse message from God, but surely he also is deceived, and hath fed me with vaine hopes.* Now as these words of David according to our translation of them, and the truth of the thing in frequent experiences, shew, that Godly men are apt to question the truth of the promise, when themselves are by seemingly contradicting providences much afflicted; so they are apt to question the truth of the threatenings when they see outward providences prospering the wicked; Therefore when the threatenings have their actuall *yea and Amen*, that is, when they are executed upon the ungodly, this also is *to the glory of God by us*, that is, God is glorified by all his people, who heare of it in the truth of what he hath spoken. Again, as God is magnified in the truth of his threatenings, when any particular wicked man is punished; so when common calamities come upon the wicked, the truth of God or God in his truth is magnified two wayes. First, As such calamities are a fullfilling of many Prophecies; secondly, As they are the answer or returne of many prayers. The vengeance which falls upon the Enemies of the Church of God

God is drawne out by prayer, *Luke 18. 7, 8.* And there is nothing wherein God is more honoured, then when prayer is answered; For as therein he fullfills our wants, so his owne word; *Who hath not said to the seed of Jacob, seeke ye mee in vaine.*

Thirdly, When the wicked fall the Lord is honoured in the attribute of his power; How great is his power, who puls downe great power? It argues the Almightynes of God, when he puts the mighty from their seates: when the Oaks and the Cedars, when the high walls and mountaines are shaken and removed by his blowes and batteries. When *Pharoah* and his Egyptian host were drowned in the red Sea; Then *Moses* magnified God in his power (*Exod. 15. 2.*) *The Lord is my strength and song* (that is, I will sing of the strength of the Lord, not of the strength of man) *he is my God, and I will prepare him an habitation; my fathers God and I will exalt him.*

In these three attributes, Justice, truth, and power, God is honoured, when the wicked are destroyed, and therefore it cannot be uncomly for the Saints to rejoyce when they are destroyed. The Lord by his Prophet assures the Church his *Jacob* that all the enemies thereof shall be scattered. (*Is. 41. 15.*) *Behold, I will make thee a new sharpe threshing instrument, having teeth, thou shalt thresh the Nations & beat them smal, & shalt make the hills as chaffe, &c.* The mountains & the hills to be threshed, were the mighty ones of the earth, setting themselves against the wayes and designs of heaven. The Instrument or flayle wherewith they were to be threshed was the *worme Jacob* (*ver. 14.*) God did not so much make an Instrument for the *worme Jacob*, as he made the *worme Jacob* his Instrument. *Behold, I will make thee, (not for thee) a new threshing Instrument;* But when the *worme* hath done this great worke, when he hath threshed the mountaines, and made the hills as chaffe; What must he doe then? The 16th verse tells, *Thou shalt rejoyce in the Lord, and shalt glory in the holy One of Israel.* Glorying is more then rejoycing: Glorying is a kinde of rapture or extasie of the soule. As there is an extasie of Infatuation, so there is an extasie of Gracious admiration. Fooles and madmen are besides themselves for want of reason; the wisest and best of men, are besides themselves through the abundance of the Grace of God in them,

and Deus.

*Gaudebunt de  
eorum exitio,  
non vindicta  
cupidiare, sed  
zelo dei accensi  
qui hoc modo  
declarabit sibi  
cura esse res  
humanas.*

and the abundance of the goodness of God towards them. When the goodness of God acted mightily towards us, meetes with the Grace of God acting mightily in us, we are lifted up so farre out of our selves, that we can see nothing in our selves, and then in whom or in what can our rejoycing be, *but in the Lord the holy one of Israel.*

This joy is not, First, the joy of the Epicure; A sensuall joy, in wine and belly-cheare, in eating the fat, and drinking the sweete, in carnal merriments & musicke; nor is this, secondly, a cruel joy in the ruine and destruction of men, which the Prophet rebukes (*Obad. v. 12.*) *Thou shouldest not have rejoyced over the children of Judah in the day of their destruction.* Nor is this, thirdly, a proud joy, or a joy of ostentation, when men spread their plumes, and publish their owne wisdom, greatnes and power; nor is it, fourthly, a covetous joy, such as theirs is who are glad because they have fill'd their purses, enriched their families, and their hand hath gotten much; Nor is it lastly, a secure joy, because when evill men are cast downe we hope to sit warme and well, safe and quiet upon their ruines; But this joy consists; first, in high thoughts and valuations of God; *Whom have I in heaven but thee, &c. (Psal. 73. 25.) Who is like unto thee O Lord among the Gods (Exod. 15. 11.)* It consists, secondly, in a sweete rest or complacency in God. *Returne unto thy rest O my soule; that is, turne in to God, live neerer him saith a Godly man (to his soule) in such a case (Psal. 116. 7.)* This joy is the rest of the soule in God; He who is rest to himselfe (as God is) may be so infinitely more to us. Thus, *The righteous see it, and are Glad.*

*And the innocent laugh them to scorne.*

This heightens the sence of the former part of the verse, not onely are the righteous glad when the wicked are destroyed, but they *laugh them to scorne.* The righteous, in the former part of the verse are the same with the innocent here; yet we may distinguish them. The innocent are taken two wayes in Scripture; first, the innocent are they who are pure from sinnes; secondly, the innocent are they who are pure or free from punishment.



or from trouble ; freedome from ſin, and freedome from trouble are ſo dependent upon one another, that one word may well expreſſe both. Thus the word is uſed ( 2 Sam. 14. 9. ) *The woman of Tekoah ſaid to the king ; My Lord O king, the iniquity be on me, and my fathers houſe, and the king and his throne be guiltleſſe or innocent, that is, free from all evill and trouble ; While ſhe ſaith, The iniquity be upon me, her meaning is, let the puniſhment of the iniquity be upon me, let the king, and his throne be guiltleſſe ; let no puniſhment of iniquity fall eyther upon the king in perſon, or upon his government. In the ſame ſenſe the word is read ( Exod. 19. 21. ) If he ( that hath been ſmitten ) riſe againe and walke abroad upon a ſtaffe, then he that ſmote him ſhall be quit ; the Hebrew is, then ſhall he be innocent, that is, free from puniſhment, he ſhall not have any cenſure, or judgement for it. We have the like uſe of the word ( Numb. 5. 19. ) in the caſe of the woman ſuſpected by her husband for diſloyalty in breaking her marriage vow ; ſhe being for her purgation to drinke the bitter water, the Prieſt was to beſpeake her in this manner ; If no man hath lien with thee, and if thou haſt not gone aſide to uncleaneſſe with another in ſtead of thy husband, be thou free ( or innocent ) from this bitter water that cauſeth the curſe, that is, let the water doe thee no harme ; as if he had ſayd ; thou ſhalt feele no evill of paine by it, if thou art not guilty of the evill of ſinne. Thus ſome expound the word here. *The innocent ſhall laugh them to ſcorne*, that is, they who are free from thoſe troubles with which the wicked are over-taken and undone, thoſe particular righteous men who eſcape the ſtorme untouched, laugh the wicked to ſcorne. Many of the Hebrew writers fix upon a ſpeciall perſon ; and by the *Innocent*, underſtand Noah, as if it were a report of what was done upon the old world ; Then *the righteous*, that is ( as the Chaldee Paraphraſe explaines it ) the ſonnes of righteous Noah ſaw ( the flood ) and were glad, and innocent Noah laughd the prophane old world to ſcorne. When Noah, and his ſonnes were building the Arke, the old world in ſtead of beleeving, and fearing the report or prophecy of a deluge, laughd them to ſcorne, and in deriſion, doubtleſſe, ask't them what voyage they intended, and whether they meant to ſayle their Ship over the dry Land ; as for them they never dreamt of a Sea hanging in the clouds, and ready to drop downe upon their heads. Now as the ungodly world derided Noah and his Sons for their credulity be-*

*Innocens in Scriptura ſumitur, non ſolum active, pro eo, qui nemini nocet, ſed etiam paſſive, pro eo cui nemo nocet.*

*Innocens eris ab aquis iſtis amariſſimis. Heb.*

*Videbant filij Noë juſti et le- tabuntur, & Noë innocens ſubſannabit eos. Targ:*

fore the flood came, so 'tis probable enough that when the flood came upon that world of the ungodly, Noah and his Sons laughed at and derided their incredulity. *They who laugh at divine threatenings, deserve to be laughed at under divine sufferings.*

Others apply this particularly to the Tragedy of Pharaoh and his Egyptians overwhelmed and drowned in the red sea; of which it is said, (*Exod. 14. 30, 31.*) *Thus the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the shoare, and Israel saw that Great worke, which the Lord did upon the Egyptians.* The effect of this sight is two wayes described in that holy Historie; First, by the acting of feare and faith; *And the people feared the Lord, and beleewed the Lord and his servant Moses:* Secondly, by the acting of their joy in the Lord, and their holy insultation over the drowned Egyptians (*Chap. 15. v. 1.*) *Then sang Moses and the children of Israel this song unto the Lord, and spake, saying; I will sing unto the Lord, for he hath triumphed gloriously, the horse & his rider hath he throwne into the Sea.* Thus also that innocent people saw the ruine of their wicked enemies, and laughed them to scorne.

Yet I conceive Eliphaz speaking here rather upon a generally experienced and positive truth, then strictly and particularly aiming at those ancient Examples. *The innocent*, that is, any innocent person, whether innocent in reference to the doing of evill, or having escaped the sufferance of evill, *laugh them to scorne.*

Before, he sayd, *the righteous see it and are glad*, now he sayth, *the innocent laugh them to scorne*: it is one thing for a man to be glad in himselfe, and another thing to laugh other men to scorne; for though to *be innocent* carries in it somewhat lesse, or at the most but so much as to be righteous, yet to laugh the unrighteous and wicked to scorne when they fall, carries in it much more then to be glad when they fall. And besides, the word in the Hebrew, signifies, the most scornfull laughter, such a laughter as is expressed, by a distortion of the mouth, and lips, or by a kinde of fained lisping with the tongue, and artificiall faultring in speech; For as they that lispe and falter in speech are usually derided and laugh at, so they that deride and laugh at others will purposely lispe, or falter in speech. Stammerers are contemptible, and many stammer at others in contempt; *This imitation of a defect in nature shewes the excesse of malice.* Such is the force of this expression, *The innocent laugh them to scorne.*

22<sup>us</sup> denotat  
gestum qui fit  
ore, labijs, &  
gesta balbutie,  
sive quod balbu-  
tientes irrideri  
soleat, sive quod  
irrisores balbu-  
tiant, per con-  
temptum et ma-  
lignam imitati-  
onem.

Here

Here it may be questioned, how a good man, an innocent person, can doe such a thing; can he thus laugh the wicked to scorne? it is difficult enough to salve it as consistent with Grace, for a righteous man to rejoyce at the fall of the wicked, but it is farre more difficult to salve it, how a righteous man may laugh them to scorne; scorning and deriding are the practices of lewd persons, of sons of Beliall; such indeed are usually scorers and jeerers. The enemies of Jesus Christ are so described ( *Psal. 22. 7.* ) *All they that see me* ( that is, all the wicked that see me, for many Disciples saw Christ in his sufferings, and did not onely pity him, but honour and beleeve on him, but ( saith he ) *all they* ( who are mine enemies ) *that see me* ) *laugh me to scorne, they shoot out the lip, and shake the head.* And David tells us ( *Psal. 1. 1.* ) that to *sit in the seate of the scornerfull*, is the conclusion of those who have first *walked in the way of the ungodly*, and secondly, *stood in the way of sinners*. The common Latine translator renders that in the *Psalme*, not the seate of scorers, but the seate of the pestilence. And indeed they have spirituall plague-spots upon them, and the surest tokens of eternall death, who are given up to be scorers. Therefore question it againe, how are the Innocent scorers?

I answer, That as when humane affections, which are below the divine nature, are attributed to God, ( such are *to repent, to be grieved at the wickednes, and to laugh at the calamity of the wicked* ) we say these note onely an effect upon the creature, not a change of affection in God ( for, in him there is no variableness nor shadow of change ) so when those actions, which are below or unsuteable to a renewed regenerate nature in man, are attributed to the Saints ( such as these, *to wash their feet in the blood of the ungodly, to laugh them to scorne in their saddest miseries* ) we must say, that these note rather what the wicked deserve, then what the godly doe. The godly are no scorers, but there is that in wicked men which is worthy to be laughed to scorne, or wicked men doe that, for which they deserve to be laughed at; whatsoever is evill in such like actions, is farre from the heart and spirit of the godly. And therefore as Scriptures of such a tenour are to be interpreted and understood in such a manner as becomes and is consistent with the holines of God, so also ( in their proportion ) to the holines of the Saints. The laughter of the Saints in these dispensations is serious, and their scorning, the acting of their graces, not of their

*Irisio, & iri-  
capaxania &  
similia quæ af-  
fectum huma-  
num significant,  
ut a deo longe  
absunt, ita quæ  
mali moris sunt  
ab ecclesia.*

*Coc:  
Uti hac de die  
decompensatio  
de sanctis dicitur  
compensatio sunt  
intel genda.*



corruptions. And thus it is said of God himselfe ( *Psal. 2. 4.* ) He that sitteth in heaven shall laugh, the Lord shall have them in derision. And ( *Prov. 1. 26.* ) I will mocke at your calamity, and laugh when your feare commeth : when your feare commeth as desolation, and your destruction commeth as a whirlwind &c. that is, I will carry my selfe so towards you, I will pity you ( who have been scorers of my word, and have set at nought my counsel ) no more then men pity those, whom they laugh to scorne; such is the laughter of the Saints at the calamity of the wicked. And thus *Elijah* derided *Baals* Priests, while they wearied themselves in their foolish superstition ( *1 Kings 18. 27.* ) And it came to passe at noone that *Elijah* mockt them, and said cry aloud, for he is a God, eyther he is talking, &c. Thus *Hierusalem* is expressed ( *Isa. 37. 22.* ) when *Senacherib* sent up that proud threatning message, the Lord sent a comfortable message to his people by *Isaiah* the Prophet ; Thus saith the Lord God of Israel, whereas thou hast prayed to me against *Senacherib* the king of *Assyria*, this is the word which the Lord hath spoken concerning him; the virgin the daughter of *Zion* hath despised thee, and laughed thee to scorne, the daughter of *Ierusalem* hath shaken her head at thee. The daughter of *Zion*, and the daughter of *Ierusalem* are but one and the same ; shee was called a virgin, not ( as some have conceived ) because she was never taken or forced by any enemy ; nor was she so called, because he had preserved her selfe pure and chaste in the worship of the true God ( For she had her saylings and Idolatrous dalliances before that day ) but she was so called because of that speciall care which God had of her to protect and save her against the insultations of the enemy then ready to assault her, even as a virgin is protected from violence in her fathers house. And the Prophet to assure them that it should be so, speakes of the ruine of *Senacheribs* Army, and *Ierusalem*s laughter, as accomplished and come to passe already ; The virgin daughter &c. hath despised thee, and laughed thee to scorne, and shaken her head at thee. What God saith shall be done, is as good as done already. The *Assyrians* were yet in their Jollity, laughing at *Ierusalem*, and promising themselves the spoyle of the people of God, yet ( saith the Lord ) *Ierusalem* hath laughed thee to scorne ; that is, assuredly she shall. And as the people of God doe sometimes formally and explicitly laugh at the downfall and witherings of the wicked, so they alwayes virtually and secretly laugh them to scorne,

scorne, even when they stand and flourish in their greenenes and prosperity; For while the Godly are not daunted with the power and splendour, while they are not terrified with the threats and high lookes of the wicked, but in the singlenes and simplicity of their hearts, keepe close to God, his wayes and truths; even this, though they use the duest respect to them in regard of their authority, both in word and gesture, is a laughing them to scorne; For this is as a thorne in the sides of evill men, and as a pricke in their eyes, when they see they will not stoope to their greatnes in any sinfull compliance with their commands. This is a truth, but the former is the truth intended in this Text.

Hence note;

*That wicked men are not onely miserable but ridiculous.*

They are the laughter of the innocent, upon more accounts then one.

First, because they doe such childish, and ridiculous things, such things as can never reach the ends they desire and purpose: they are justly laughed at, whose counsells and courses are unsuitable, much more, when contrary to their designs.

Secondly, Wicked men become ridiculous, while the Lord frustrates their wisest counsels, and blasts those hopes which were bottom'd upon the most probable principles and foundations, while he takes them in their own craft, and entraps them in the snare which they layd for others.

Thirdly, While he over-rules all that they plot or act to serve his owne ends, and fullfill his owne holy counsels. Hence the enemies of God are said to pine away; *this shall be the plague wherewith the Lord will smite all the people, that have fought against Jerusalem, their flesh shall consume away while they stand upon their feete* ( he doth not say, that they shall all be slaine, but their flesh shall consume away while they stand upon their feete ) *and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth* ( Zech. 14. 12. ) which as some interpret of their bodily languishment, that they shall live dying continually, or that their life shall be a continuall death, so all interpret the cause of *this consumption* to arise from vexation of spirit, because they shall see themselves scorn'd and laughed at, or that they are become ridiculous to all the world, but chiefly to *Jerusalem*,  
the

the Church and people of God, whom they shall behold in good condition, notwithstanding all the opposition which they have made against them; which *Eliphaz* also clearly expresseth in the next words.

Verf. 20. *Whereas our substance is not cut downe, but the remnant of them the fire consumes.*

There are divers readings and renderings of this verse; first, some with an affirmative interrogation; *is not their substance cut downe?* that is, it is cut downe; And then this verse is a continuation of the former discourse concerning the utter extirpation of the wicked; *The righteous are glad, they laugh them to scorne; is not their substance cut downe? and doth not the fire consume the remnant of them?* As if *Eliphaz* had said, Whatsoever they had of any substance or moment is cut downe, and if possibly there be any small inconsiderable remainder of them, fire (that is, some devouring Judgement) will meete with it, and make an utter end of it.

*Innocens subsar-*  
*nabit eos, quia*  
*non fuit succisa*  
*substantia nostra*  
*Sec. q. d. ut qui*  
*se & res suas*  
*salvas, illis au-*  
*tem penitus ig-*  
*ne illo divino*  
*videant jure*  
*absumptos.*  
*Bez:*

Secondly, Another understands this 20<sup>th</sup> verse as a reason of the former; *the righteous are glad* (when the wicked fall) *the innocent shall laugh them to scorne, because our substance was not cut downe*; as if he had sayd, our safety will be matter as of praise to God, who hath preserved us, so of holy scorne and insultation over ungodly men, who longed to see our destruction, and sayd in their hearts, that surely our day was not onely comming, but hastning; whereas indeed we see the day come upon them which burneth as an oven, and themselves as stubble. Wicked men are for the most part doubly disappointed; first, by their owne fall, when they looked to stand; secondly, by the standing of the righteous when they looke, yea, and long for their fall; This double disappointment doth at once double their sorrow, and the joy of the Innocent, who laugh them to scorne, because *their owne substance is not cut downe, but the remnant of them the fire consumeth.*

*Innocens subsar-*  
*nabit eos, dicens,*  
*etsi non est suc-*  
*cisa substantia*  
*nostra, tamen*  
*excellentiā il-*  
*lorum consump-*  
*si ignis. Pils:*

There is a third translation which makes these words the forme in which the innocent expresse their laughter at the wicked. When *The innocent laugh them to scorne*, they will thus bespeake them; *Whereas or Although our substance is not cut downe, yet the remnant of them, or the best, the excellency of them the fire hath consumed.*

There is a fourth reading, which makes the second part of the Chapter



Chapter begin with this verſe. For hitherto *Eliphaz* hath been deſcribing the ſinfulneſſe of wicked men, and the wrath of God upon them for their wickedneſſe. But here he is ſuppoſed entring upon a very ſerious exhortation to repentance, after this manner, or to this effect; *O Job, now while our ſubſtance is not quite cut downe, and the fire conſumeth the reſidue or the remnant of the wicked, acquaint thy ſelfe with God; or apply thy ſelfe to God, as if he ſhould ſay, before thou art cleane cut downe, before thou art utterly ruined as many wicked men have been heretofore, and now are, humble thy ſelfe and ſeeke to God, that thy ſin may be forgiven, and thy wound healed.* Some paralel this in ſenſe with that of the Preacher, *Eccle. 12. 1. Remember now thy Creator in the dayes of thy youth, while the evill dayes come not, nor the yeares draw nigh wherein thou ſhalt ſay, I have no pleaſure in them.* Thus *Eliphaz* is conceived exhorting *Job*, *While our ſubſtance is not cut downe, while we are not totally undone, while the fire of Gods wrath is conſuming the remainder of wicked men, doe thou acquaint thy ſelfe with God, and repent.* And though our tranſlation makes not this connection, yet it joynes fully in the ſenſe of the Originall.

*Whereas our ſubſtance is not cut downe.*

So this verſe is an elegant concluſion of the whole matter hitherto inſiſted upon by *Eliphaz*; and he ſhuts it up in two parts; firſt, ſhewing the ſtate of the innocent, who are brought in ſpeaking thus; *Our ſubſtance is not cut downe.* ſtrictly, That by which we ſtand or ſubſiſt, our ſubſtance or ſubſiſtence; which ſome expound not by goods, but by life; we may take it both wayes, our life, and that by which our life is maintained, or by which we and our families ſubſiſt, *is not cut downe.*

There is yet a difficulty in regard of the grammaticall ſenſe of theſe words. For *Eliphaz* having ſpoken before in the third perſon plural, *The righteous are glad, and the innocent laugh them to ſcorne,* ſhould (as it may be thought) rather have continued his ſpeech in the ſame forme, and have ſayd; *Whereas Their ſubſtance is not downe,* but he puts it in the firſt perſon plural, *Whereas Our ſubſtance is not cut downe* &c.

We may answer two wayes; Firſt, that it is uſuall in Scripture to vary the number, while the ſame perſon or perſons is or are ſpoken of; take onely one Inſtance, *Hof. 12. 4. He* (that is the Angel of

*Cum nondum abſcinditur ſubſtantia noſtra, & reſiduum iſtorum abſumit ignis, aſſueſce quaſo cum illo.*  
Jun:

*Quum ſubſiſtētia noſtra non ſit exciſa, reliquias autem iſtorum ignis aſſumpſerit.* Tygur:  
*Ita bene ut nihil melius.*

*Bold:*  
*קִימָה הִיא עֲרָפֶס, ex-*  
*tant a vel potius*  
*ad eundem inquit*  
*quo ſubſiſtimus*  
*duramus, vel*  
*ſubſiſtantia no-*  
*ſtra i. e. vita*  
*qua ſubſiſtimus,*  
*nam ſtate valer*  
*interdum ſuper-*  
*ſtitem eſſe.*

*Draſ:*

of the Covenant ) found him in Bethel, that is, *Jacob*. And there he spake with us. It should according to Grammar be read thus ; And there he spake with him. Having found *Jacob* in Bethel, he spake with him in Bethel. But we see both the person and number are varied, the former words running in the third person singular ( being meant particularly of *Jacob*, ) the latter in the first person plural, *There he spake with us* ; The Spirit of God thereby signifying, that, what God spake at that time to *Jacob* personally, he spake to all the spirituall seed of *Jacob*, whether of the Circumcision or Uncircumcision, virtually ; He so spake to *Jacob* as that the substance and effect of his speech reacheth downe to and hath an influence upon us, beleevers, who are his posterity according to the Spirit. Besides this, other Scriptures hold out the like variation of the number, as in the Text, which is the first answer.

Secondly, *Eliphaz* might purposely vary the number, that himselfe might put in for a share, and be numbred among those, who had obtained that sparing mercy, not to be cut downe while others were consumed. And so this reason of the change is purely spirituall, much like that last opened out of *Hosea*.

Whence note ;

*That the righteous are often preserved in common calamities.*

( *Psal.* 20. 8. ) *They are brought downe, and are fallen ; but we are risen and stand upright, our substance is not cut downe ;* God takes speciall care of his owne people ; they are under a promise ; there can be no greater safety, no better security then to be under a promise ; the promise is the best shelter in a storme, and the best shield against the dart. The Apostle *Peter* gives us two famous examples of this, ( *2 Pet.* 2. 5, 6. ) *God spared not the old world, but saved Noah &c. bringing in the flood upon the world of the ungodly. And having turned the Cities of Sodome and Gomorrha into ashes, condemned them with an overthrow &c. and delivered just Lot &c.* From both which examples he concludeth ( *v.* 9. ) *The Lord knoweth how to deliver the Godly out of temptation, and to reserve the unjust unto the day of Judgement to be punished. When judgement begins at the house of God, what shall the end of them be that obey not the Gospel of God ? as the same Apostle speaks ( 1 Pet. 4. 17. ) It is a sure argument to the wicked that they shall be judged, when they see God bringing judgements upon his owne house*

house and people; but the wicked are many times judged while the house and people of God are preserved and untoucht; and when both good and bad, both the innocent, and the wicked are wrapt up in the same calamity, when they are (as it were) thrust together into the same furnace, the Lord makes a difference, they are not cut downe as the wicked are cut downe, nor consumed as they are consumed. When the righteous are cast into the fire they are purged but not consumed, but (as it follows in the second part of this conclusion, shewing the state of the wicked)

*The remnant of them the fire consumeth.*

Fire in this place is not taken strictly, as opposed to water; God indeed hath often made fire in kinde his scourge. And the Apostle Jude saith of *Sodome*, That it suffered the vengeance of eternall fire. But all the judgements of God are in Scripture compared to fire (*Mala. 4. 1.*) *Behold the day cometh that shall burne like an Oven, and all the proud, yea all that doe wickedly shall be stubble, and the day that cometh shall burne them up, saith the Lord of hosts, that it shall leave them neither fruit nor branch.* There is a burning, and not by fire; There is so great a judgement and terror in fire let loose and breaking its bounds, that it may well signifie all judgements, or any thing that is terrible. (*Isa. 52. 4.*) *As the fire devoureth the stubble, and the flame consumeth the chaffe, so their roots shall be rottenesse, and their blossome shall goe up as dust.* Thus here, *the remnant of them the fire consumeth*, that is, the wrath of God appearing in some visible judgement consumeth the remnant.

But what is this *remnant* which the fire consumeth?

I answer. First, we may expound it of persons. The remnant of persons, all that are left of their family, their children and posterity, their kindred and relations are taken away and consumed from off the face of the earth.

Secondly, We may expound it of things, the remnant of goods, whatsoever remaines of their estate, the odd ends, the very gleanings and leavings of their great riches and worldly substance, are all eaten up and brought to an end, so that nothing of them or theirs remaineth.

Thirdly, The remnant of them may be *the remembrance* of them. A fire shall consume their name and memoriall, they shall never be thought of nor spoken of any more with honour.

D d

Fourthly,



רִמָּה significat  
illud quo quis a-  
lium excellit, i-  
deo reliquiarum  
nomine impio-  
rum excellentem  
et supra cunctos  
mortales ingen-  
terem felicitatem  
intelligo.  
Pined.

Fourthly, The word *remnant*, as it significeth in the Original any thing which remaineth, so especially that which remaineth in way of excellency, or eminency; not (as we say) the fagge end of a thing, but even the uppermost and best of it. So that (after this translation) the *remnant of them*, is the *excellency of them*, that which they thought most durable, and honourable, that which they looked upon as most substantiall and intrinsecall to their greatnes, that very thing the fire shall consume. So the word is used (Psalm 17. 14.) *Deliver my soule from men which are thy hand, O Lord, from men of the world &c. whose belly thou fillest with thy hid treasures, they are full of children, and leave the rest (or as we supply, the rest of their substance) to their babes; the rest, that is, the best; their bellies are full of hid treasures while they live, that is, they have and use abundance of the things of this life themselves; and they leave the rest; he doth not meane the scraps or parings after they had filled their owne bellies, but by the rest or the remnant, (tis the word of the text) he meaneth the choicest of what they had; even that they leave to their babes or children, when themselves must be gone and leave the world. Thus we may understand the word remnant in this place, not for a poore pittance, but for the best, the choicest things, for the flower and creame of all they had, even these things the fire shall consume, vengeance shall pursue and follow, till all be turned into smoke and ashes.*

I have in divers other passages of this booke met with Texts shewing the utter consumption of wicked men, therefore I shall not stay upon it here; onely take this brieft note.

*That the Lord hath a different fire for the righteous and the wicked.*

He hath a fire for his owne people, but it is a *purging fire*, a *cleansing*, a *refining fire*. Like that (Mal. 3. 3.) *He shall sit as a refiner and purifier of silver*. The Lord also hath a fire for the wicked, but it is a *consuming fire*. He kindles many fires upon them, and himselfe is a consuming fire to them. But it may be said, that God is a consuming fire also to his owne people; for the Apostle speaking of himselfe and other beleevvers, saith (Heb. 12. 29.) *Our God is a consuming fire*. I answer; First, Tis true, the God of Beleevers is a consuming fire, but he is not a consuming fire to beleevvers; even the hearts of beleevvers ought to be over-  
awed

awed with a holy feare of that in God, which they ſhall never feele from God. Secondly, God is ſometimes a conſuming fire to beleevers; but it is onely to conſume their corruptions, or their corruptible comforts; He will never conſume eyther their Graces or ſpirituell intereſts. Theſe he will not conſume whatſoever he conſumes. But the whole of a wicked man is as combuſtible matter before him. *There went up a ſmoake out of his noſtrills, fire out of mouth devoured* (Pſal. 18. 8.) That is, God powred out wrath, which devoured them like a fire. Fire (I meane naturall fire) is a great devourer, it hath a ſtrong ſtomacke, there's nothing but pure Gold too hard for its digeſtion; but myſticall fire, the fire of divine wrath is infinitely a greater devourer. Wrath kindles many devouring fires, but wrath it ſelfe is the moſt devouring fire; who can ſtand before it? who can abide the heate and flames of it? This is the *Tophet* prepared of old for the wicked; This fire is able to conſume branch and ruſh, the roote and top of the wicked in one day, and yet it will continue conſuming them to eternity. *The remnant of them the fire conſumeth.*

*Eliphaz* having thus farre proſecuted a deſcription both of the unrighteouſnes and of the ruine, both of the ſin and puniſhment of wicked men, cloſely inſinuating that *Job* was the man concern'd in all this large Diſcourſe, he, in the latter part of this Chapter, turnes his ſpeech into a ſerious Exhortation to move *Job* to repent, and ſeeke God, giving him many aſſurances and promiſes, that (in caſe he did ſo) it ſhould not be in vaine,

JOB, C H A P. 22. Vers. 21, 22. &c.

*Acquaint now thy selfe with him, and be at peace: thereby good shall come unto thee.*

*Receive, I pray thee, the Law from his mouth, and lay up his words in thine heart.*

*If thoug returne to the Almighty, thou shalt be built up, thou shalt put away iniquity from thy tabernacles &c.*

**E**liphaz having reprov'd Job for sin, and prest him with the remembrance of the Judgements of God against sinners: now turnes his speech into a serious Exhortation, mooving him to seeke the favour of God, and humble himselfe, *Acquaint now thy selfe with him, and be at peace.* From this course and method in which Eliphaz deales with Job, take this note.

*That in dealing with sinners wee are not onely to threaten, but to perswade and propose the promises of peace to them.*

Daniel dealt so with Nebuchadnezzar, yea though he had told him of a decree in heaven past against him (Dan. 4. 22, 27.) yet he gives him faithfull counsell, and exhorts him to breake off his sins by righteousnesse, and his iniquities by shewing mercy to the poore, if it might be a lengthning of his tranquillity, or (as we put in the Margin) a healing of his errorr. Hopes of mercy prevaile with many more then feare of wrath, and they are sooner led then driven unto Christ. Thus Eliphaz; *Acquaint now thy selfe with him, and be at peace.*

This 21 verse contains two generall Propositions. First, a Proposition concerning duty, in the former part of the verse; *Acquaint now thy selfe &c.* Secondly, Concerning mercy in the latter, *thereby good shall come unto thee.* This duty of acquainting himselfe with God, and being at peace with him is explained in the 22 verse. *Receive, I pray thee, the Law from his mouth, and lay up his words in thine heart.* That's a good Comment upon, *Acquaint now thy selfe with him, and be at peace.* The Proposition of mercy, or the promises laid downe in the close of that verse, are drawne out in all the following part of this Chapter, in which Eliphaz by most ample Proposals of good things, doth provoke Job to turne from those

*Promissionibus  
invitat amplif-  
simis, quæ & in  
severa sunt &  
eum lege con-  
sentiant, non ta-  
men perpetua  
in Eliphaz pu-  
bat. Merc.*



those finnes of which he supposed him guilty, and to returne to God.

*Acquaint now thy selfe with him.*

The Originall word which we render *to acquaint*, hath some variety of significations; As first to be familiar with another. And so it is used by David (Psal. 139. 3.) to shew the Intimacie which God hath with all our wayes, workes, and thoughts; O Lord (saith David) thou hast searched mee and knowne mee, &c. thou art acquainted with all my wayes; As if he had said; Lord, thou knowest my wayes infinitely more clearely and distinctly, then any of my neerest acquaintance, who converse with me every day. It is used 2<sup>dly</sup> to expresse the customary doing of a thing. (Numb. 22. 30.) Balaams Ass spake thus by a miracle, Was I ever wont to doe thus unto thee? Hath it been my custome, or have I familiarly served thee thus, said the Ass, when he thrust Balaam against the wall.

Thirdly, *To profit*; one of the Rabbines translates the Text thus; *Profit with God*, as who should say, thou hast been an unprofitable servant to God all this while, be thou now profitable unto him, serve him and his Providences, advance his name and glory; or thus rather, Thou hast but played the truant hitherto, be thou now a good proficient in the schoole of Divine doctrine and discipline under the holy precepts and various providences of God. We finde it applyed to that fence at the second verse of this Chapter; *Can a man be profitable unto God, as he that is wise may be profitable to himselfe?* Man cannot be profitable unto God, or adde any advantage to him by what he doth, but man may be profitable unto himselfe, or doe himselfe good in doing the good will of God; yea God reckons it and rewards man for it, as if he had been profitable to him, when he acts as becomes a faithfull servant to him. So some expound it here, *be profitable unto God*, be a faithfull and industrious servant unto him: having received his talents, doe not lay them up in a napkin, hide them not in the earth.

Thirdly, Master Broughroun read's thus, *Reconcile thee now unto him*. That's Gospel language, like that of Paul (2 Cor. 5. 20.) *Now then we are Ambassadors for Christ, as though God did beseech you by us, wee pray you in Christs stead, be ye reconciled to God*. So he conceives Eliphaz speaking here, *I pray thee now reconcile*

שכנן profuit,  
commodus, ap-  
tus fuit.  
Prospice cum  
d'o. Rab.  
Mos.

*Redi cum ipso  
in gratiam.*

Bez:

*Accommoda te  
illi.* Tygur:

*Assuesce cum  
eo.* Pagn. Reg.  
Varabl.

*conuile thy selfe unto God.* Master Bez teacheth that sence folly, *Returne into his fauour*, get into his heart againe; God hath as it were lockt thee out of his heart, and shut the doore upon thee, now get in againe; and the Tygurine reads very aptly, *Accommodate thy selfe to him*, that is, every way suite thy selfe to him; Thou hast heretofore been humorous, or hast followed thine owne spirit, and hast labour'd to please thy selfe now Accomodate thy selfe to him, or comply with him in every thing, be no more at thine owne but at his dispose. All these renderings comply well both with the words and the generall scope of *Eliphaz* in this part of his discourse. Our translation fully joynes with the first of them.

*Acquaint now thy selfe with him.* Get into a familiarity with God. The word implyeth a likeness, or a suitableness between two in their wills and affections, in their wayes and counsells; for from likenesse in these familiarity or acquaintance doth arise. So that *Eliphaz* here speaketh to *Job* as one that had estranged himselfe and departed from God, as one who had broken off Communion with God; and so he must needs charge him with, in the former part of this Chapter. Therefore upon that supposition he gives *Job* wholesome advice, *Acquaint now thy selfe with him.*

Hence observe; First, That as man by nature is a stranger from God, so every act of sin, especially great and continued actings of sin breed a further estrangement from God.

We act the part of nature every time we sin, and that in a proportion brings us back in some degree to what we were by nature, strangers unto God. A godly man (who hath had acquaintance with God) sinning puts back his acquaintance, & a distance grows between God and him. Believers after great sins and follies committed, are not forward to come into the presence of God, they have a kinde of listlesnes to duty, a listlesnes to prayer, and to all acts of communion with God. And God himselfe appeares as if he did not much care for them when they come, they have not those Communications from God which he usually vouchsafeth his, God doth not give them the meeting as formerly; they doe not finde

finde the Lord preſently, though they ſeeke him earnestly. So that both wayes there is an Eſtrangement; ſin ſeparates between God and the ſoule, not onely judicially but naturally. If God ſhould not depart from ſinners, or command them to depart from him, yet they would of themſelves depart from him. It is not poſſible for one, who willingly lives in ſin, to live willingly in the preſence of God; For as to be caſt out of the preſence of God, is the extreameſt puniſhment of wicked men, ſo alſo is their being in his preſence. The ſame thing is both their deſire and their puniſhment. They are puniſhed with a departure from God, and they deſire nothing more then to be out of his preſence.

*Acquaint thy ſelfe now with God.*

Secondly, Whereas *Eliphaz* exhorting *Job* to repentance, counſells him to acquaint himſelfe with God.

Obſerve;

*That Repentance is the renewing of our Communion or acquaintance with God.*

As ſin is a turning from God, ſo repentance is a returning to God; tis a change firſt of our minde, and then of our way. Impenitency brings the ſoule into an acquaintance and unholy familiarity with Satan; Repentance brings backe the ſoule into its former acquaintance, and holy familiarity with God. As the firſt conversion ( which is from a ſtate of ſin ) ſo the ſecond and every renewed conversion ( which is from our falls into ſin ) renews our converſe with the moſt high.

Thirdly, take this generall obſervation;

*A godly man is ( as we may ſay ) one of Gods Acquaintants or familiars.*

God calleth *Abraham* his friend; friendship cannot be without familiarity, there muſt be acquaintance before there can be love, if therefore there be friendship and love between God and man, there muſt be Acquaintance; we cannot love eyther perſons or things, while unknowne.

But it may be ſaid, how can wee, who are at ſuch a diſtance, Acquaint our ſelves with God?

I answer, wee (who of our ſelves are a farre off) are made nigh



by the blood of Jesus Christ, and being thus made nigh in our state, wee draw nigh or acquaint our selves with him by severall Acts. As first, To thinke or meditate of God, is to acquaint our selves with and draw nigh to God; meditation is an inward discourse and converse with God, it is a Soliloquie between God and the soule; acquaintance is got by Conference: when friends meet and confer, that doth not onely begin, but confirme, strengthen, and highten their acquaintance. Saints have many thoughts of God, and that's their acquaintance with God. *How precious are thy thoughts to mee, O God! (saith David, Psal. 139. 17.) how great is the summe of them! when I awake I am still with thee.* How was David still or ever with God? He was so in his thoughts, and meditations, in the actings & goings forth of his soule to him. Now he that is still or ever with a person, must needs be acquainted with him, *I am still with thee*, alwayes meditating upon thee. We finde him againe in the same holy frame (*Psal. 63. 5, 6.*) *My soule shall be satisfied as with marrow and fatnes, and my mouth shall praise thee with joyfull lips; while I remember thee upon my bed, and meditate on thee in the night watches.* As the Lord is ever thinking upon his people, they are written upon his heart, and graven upon the palmes of his hand, and when his outward actings towards them are such, as may seeme to intimate that his heart is withdrawne from all intimacy with them, yet even then he thinks most of them. This he acknowledgeth concerning Ephraim (*Jer. 31. 20.*) *Since I spake against him I doe earnestly remember him still.* Since I spake against him, that is, since I spake against him by words of rebuke and correction, since I spake against him by rods of chastisement and correction, (as Ephraim found and confessed he had *Thou didst chastise mee and I was chastised*) since I spake thus against him, *I do earnestly remember him still.* I remember him, and I remember him strongly, my heart is much upon him. And when the Lord saith thus, wee are not to understand it, as a man will remember an Enemy, when he speaks against him; hee'll remember him indeed, and that earnestly to plot mischief against him, and to execute his revenge; but the meaning is, I remember him in mercy, my affections goe out to him, my bowels are moved towards him. Such is the remembrance which God had of Ephraim, even when he was speaking against him and smiting him. Now as the Lord doth remember his people at all times, and earnestly

they remember them at sometimes. So his people in their proportion doe earnestly remember the Lord, they minde him often; they would minde him alwayes, they like to retaine God (which the natural man liketh not, *Rom. i. 28.*) in their knowledge, or to acknowledge God; They have not some fitting transient thoughts and acknowledgements of God, (as a carnall man may have) but they fix and retaine God in their thoughts & acknowledgements, they thinke of God, what he is in his nature, they thinke what God is in all his perfections, they meditate of all his glory, of his justice, of his mercy, of his faithfulness, of his power, of his truth, of his unchangeableness, of his all-sufficiency, they acquaint themselves with God in all these; for indeed we are never acquainted with God, till we come to a distinct knowledge of him in all these parts of his glory, which yet are all but one and the same glorious God. To know onely in generall that there is a God, is not to acquaint our selves with God; our acquaintance with him consists in a spirituall and fiduciall knowledge of all his revealed perfections, so farre as it is possible or lawfull for man to search and know. To be acquainted with any man, notes more than a generall knowledge of him, how much more to be acquainted with God.

Secondly, Wee acquaint our selves with God, not onely when wee study his nature, or what he is, but when we study his workes, or what he hath done, God is visible in his workes. *That his name is neare, his wondrous workes declare* (*Psal. 75. 1.*) Wee may acquaint our selves much with God in the workes of Creation, but more in the workes of Providence, in those wee may most legibly read his name; that is, his greatnes and power, as also his goodness and mercy.

Thirdly, Wee acquaint our selves with God in the study of his word; there he hath made a full discovery of himselfe and of his will; *O how I love thy Law* (*saith David*) *my meditation is in it night and day.* The word of God is the demonstration of the holines of God. There he hath set forth himselfe; how just, how pure, and how gracious he is. The word is a glasse, in which God is seene, therefore acquaint thy selfe with the word of God, and thou shalt be acquainted with God; reading and hearing the word of God is our going to God for Counsell; as wee acquaint our selves with a man when we goe to him, and aske his advice and counsel in any matter, or consult his bookes; so every time we ey-

ther rest on him the word of God in faith, with and making comfort  
 of God, and so acquainting our selves with him.

Fourthly, Wee, especially, acquaint our selves with God in pray-  
 er. That is nothing else but the opening of our hearts to God,  
 a declaring of our wants to him. *Prayer is the ascending, the lifting  
 up of the soule to God,* therefore in prayer wee acquaint our selves  
 with God.

Fifthly, Our daily holy walking, is a daily acquainting our selves  
 with God, every step of a holy life is both towards and with God;  
 the life of *Enoch* (who was too holy for a life here on earth, and  
 therefore he was translated that he should not see death, his life I say)  
 is described thus, *Enoch walked with God* (Gen. 5. 24.) God and  
*Enoch* were like two familiars or intimate friends walking toge-  
 ther; And because he took so much delight in Gods acquaintance,  
 God took him from all acquaintance with men; so saith that text,  
*Enoch walked with God, and was not, for God took him.* He was so  
 taken with God, that God took him, or as the Author to the He-  
 brews saith, translated him (ch. 11. 5.) He was before translated from  
 nature to Grace, & he proved so great a proficient in that schoole,  
 that he was translated from Grace to Glory (as it were *per sal-  
 tem*;) by a leape over the grave; for he saw not death; From  
 which sad vision, but one more (that I read of in all the Scrip-  
 ture, *Elias* by name) was excused before he was admitted to the  
 beatificall vision. *Holy walking is the summe of all our acquaint-  
 ance with God; and our fullest acquaintance with God is but the is-  
 sue of our holy walkings.*

To draw towards a close of this poynt; wee may take notice,  
 That there is a twofold acquaintance with God; First, from neces-  
 sity, when wee come to him and desire to have to doe with him,  
 prest with our owne wants, feares, or afflictions; of this the Pro-  
 phet speaketh (Isa. 26. 16.) *Lord in trouble have they visited thee,  
 they have poured out a prayer when thy chastening was upon them.*  
 And of this the Psalmist speaks (Psalm 78. 34.) *When he slew them  
 they sought him, and they became dull and inquired early after God;  
 nevertheless, they did but start him with their mouth, &c.* These  
 make God their refuge not their choice; They, I grant, who have  
 made God their choice in good times, may comfortably make him  
 their refuge in evil times. But to neglect God while it is well with  
 us, and onely to run to him when it is ill with us, or to have our

evilla



evils and burdens removed, is to acquaint ourselves with God, because we cannot choose, or because we cannot be without him, not because we have chosen him, or desire to be with him. As there is a patience, so there is an acquaintance, perforce. Though God doth not refuse acquaintance with many poore soules, when their necessities drive them to him, yet it is best to acquaint our selves with him for the love we beare to him, or the desire we have to enjoy him, rather then (though we all have need of him, and are bound to come to him because we have) for the need we have of him. And therefore, secondly, there is an acquaintance with God from pure love. As when we come to a friend, having nothing to do but to see him, & to renew or strengthen our acquaintance with him. Wee doe not come to load him with our cares, or advise with him about our busineses, or desire a curtisie of him, but, meerly & purely to shew our love to him. Thus to come to God when we are not prest with feares, nor pincht with wants, nor clouded with doubts, nor vexed with troubles, is the most noble & ingenuous way of acquainting our selves with him. When we (as it were) make a Journey to God, having nothing to doe with him, but to visit him and to desire further communion with him, nothing to do with him but to behold his excellency and his glory, nothing to do with him, but to tell him what our hearts are towards him, how we love him, how we depend upon him, how we desire to please him, and to commit our wayes to him, to acquaint God with those things which onely concerne our holy walking with him, this is to seeke pure acquaintance with him. The Lord saith of *Abraham* his acquaintance or friend (*Gen. 18. 17.*) *Shall I hide from Abraham the thing that I am about to doe?* I should not deale with him as with my friend, if I did so. A friend who is as our owne soule (*Deut. 13. 6.*) should know all that is in our soules. Now as God (whether we will or no) is acquainted with all that is in our soules; So a soule acquainted with God, will let him know all; shall I hide from God the thing that I am about to doe? shall I not tell him how it is with me? To acquaint our selves thus with God is a sweete and precious duty. Much might be said about it; I shall onely add these two things; First, That all our acquaintance with God must be had through the mediator: There is no getting neere the Father but by the Son. Secondly, That the more we are acquainted with God, the more we are transformed into his likeness. Some

have altered the habit of their bodies, yea, the dispositions of their  
 minds by long acquaintance with others; and have looked or ap-  
 peared like them, by often looking upon or being with them.  
 When Moses had been forty dayes in the Mount talking with  
 God, his face shone, some rayes of a divine glory darted out from  
 him, so that Aaron and the children of Israel were afraid to come  
 nigh him. (Exod. 34. 30.) And thus every one who gets up into  
 the Mount by faith, and acquaints himselfe with God, gets some-  
 what of God, which will draw a reverence upon him among men.  
 As when Christ shall appeare hereafter to us in glory, we shall be  
 like him. (saith the Apostle John 1 Ep. 3. 2.) for we shall see him  
 as he is; so according to the sight which we have of and our ac-  
 quaintance with Christ in the wayes of grace here, will our likenes  
 be unto him. The more we are with God, the more we have of God.  
*Acquaint now thy selfe with him, and be at peace.*

There is a threefold Interpretation of this clause.

First, it may be taken as an Effect of what was said before, *Ac-  
 quaint thy selfe with God, and be at peace*, that is, *If thou acquaint  
 thy selfe with God, thou shalt have peace.* So in the Hebrew often  
 the Imperative mood, is put for the future tense, as, *Doe this  
 and live*, (according to the tenure of the Covenant of works)  
 that is, *Doe this, and thou shalt live.* So *acquaint thy selfe with him,  
 and be at peace*, that is, *thou shalt have peace.* Peace comprehends  
 all good; good of the minde, good of the body, good of the e-  
 state. When the Hebrewes say, *Peace be unto you*, they say as much  
 in that one word as the Greeks say in three; whereof the first re-  
 spects the welfare of the minde; the second, the welfare or health  
 of the body; and the third the successe of all our affaires and un-  
 dertakings. So that while Eliphaz saith to Job according to this  
 reading, *Thou shalt be at peace*, it is a promise of all manner of good  
 flowing in upon the renewing of his acquaintance with, and his re-  
 turning to a reverentiall converse with God. But because this pro-  
 mise followes in the next words, *whereby god shall come unto thee*,  
 therefore I understand this clause as a duty, and not as a promise.  
*Acquaint now thy selfe with him, and be at peace.* *Be at peace*  
 is a distinct duty from that of acquainting our selves with  
 God, yet necessarily following upon it; The words may have  
 these two things in them.

*Inorativum  
 pro futuro pas-  
 sim in hac lin-  
 gua. Merc:  
 Quando Hebraei  
 dicunt pax tibi,  
 significant id  
 quod Græci tri-  
 bus verbis e-  
 nunciant, χα-  
 ρειν, υγιαειν  
 & ευτυχισαι  
 quorum primum  
 ad animum re-  
 fertur, secundū  
 ad corpus, terti-  
 um ad actiones  
 externas.  
 Dist.*

First,

First, *Be at peace*; that is, be quiet and content under the chastising hand of God; doe not murmur, doe not repine. Thou hast struggled enough already, now lay aside all impatience and passion, all discontents and animosities, as doe not rage and rave, doe not distemper and discompose thy selfe as thou hast done. There is a storme upon thee, but be thou of a calme and quiet spirit, kisse the rod, be not angry with it; wee may expresse this frame by that which the Apostle Peter makes the chiefe adorning, or ornament of a woman, that she be of a meek and a quiet spirit, which with God is of great price; As meeknes is a Jewell of the greatest price that women can weare; so it is a most rich and precious Jewell for a man to weare; and as at all times, so then especially meeknes and peaceableness of spirit becomes man, when God seemes to come in anger and to be at warre with him. Bildad sayd of Job (Chap. 18. v. 4.) *He teareth himselfe in his anger*; As if he had sayd, the man's mad or distracted; now Eliphaz adviseth him, *Be at peace, be quiet*; This is a good interpretation, and wee may note from it,

*That it is our Duty to sit downe quiet and satisfied under the saddest dispensations of God.*

A submitting spirit under an afflicting hand, how comely is it! To be at peace in our selves, when all is unquiet about us, how blessed a sight is it! there are some who trouble themselves a great deale more than all the troubles that are upon them can. Man is naturally a very unquiet creature, an angry peece of flesh, when God is angry, he is apt to storme: *ill his heart is subdued to God he cannot heare the hand of God*. Wicked men naturally (as the Prophet Esay found them, Chap. 51. 20.) *are like a wilde Bull in a net, full of the fury of God*; and not onely so, but full of fury against God, throwing up the dust, and moyling themselves when the net of God hath caught them; or when God hath caught them in his net, God catcheth his owne people in his net many times as well as the wicked. His owne people are like a dove in a net, but the wicked are like a wild Bul in a net. I grant, the Doves will flutter a while when the net hath caught them. Impatience doth often breake out in the best of Saints; it is a hard thing to keep the heart quiet within while our estate is unquiet without, and to be at peace in our selves, when God seemes to be at warre with us. It is hard for us to hold our peace, much more to be at peace in an afflicted condi-

*Sedatiore animo esto. Bez: Aequiesce in castigationibus dei satis repugnasti; satis proterve reluctatus es, ergo mitesce.*

*There is more waiting for, than doing; and that is more than we are able to do.*

condi-



condition; yet this lesson, though very hard, Saints have learned. David saith (*Psal. 39. 9.*) *I was dumb, I opened not my mouth, because thou didst it.* His was not a fullen silence, but a patient silence. He had not a word to say against God, when God spake hard words against him, yea, when God was at blowes at sharpen with him. Paul also had learned in every estate to be content (*Phil. 4. 11.*) how ever the world went with him, *he was at peace.*

*Cum et pacem  
habe, in gratiam  
redi qui nunc  
alienatus es, &  
velut hostis.*

Secondly, *Be at peace*, may refer unto God, and so it is but the heightening of our acquaintance with him; for, first there must be an acquainting, and then a making up of peace; when friends fall out, they must first speak with one another, before the breach can be healed; if they doe not treat, there can be no reconciliation. After treating comes peace; As peace is the fruit of the lips (*Isa. 57. 19.*) when God treates with man by man, so when man treateth with man, and when man treats with God. Acquaint now thy selfe with him, call for a treaty, and therein make thy peace, *Be at peace with him*, do not any longer continue thy unholy warre with God. Eliphaz supposing Job as a man setting himselfe against God, had reason to bespeake him thus.

Hence note.

*That till wee doe acquaint our selves with God, wee can have no peace with him.*

The wicked are like the troubled Sea, whose waves cast up mire and dirt; there is no peace to the wicked, saith my God (*Isa. 57. 21.*) why no peace to the wicked? the wicked have no acquaintance with God, they are strangers, they are as farre off from God, and God beholds them as farre off, therefore there is no peace to them: if they have any peace, it is a false peace, a deceitfull peace, or it is but a short peace, which will quickly break out into a warre againe when once Conscience is awakened; when that sleeping Lyon is roused, what will become of all their peace? they will then find, indeed, that their stile is among Lions; and that they have been onely secure, not safe, or that theirs hath been at best, a truce onely, not a peace; no peace till acquainted with God, and no acquaintance with God can produce peace, but that which is by Jesus Christ; He is the Peace-maker, who is also the Mediator; sinners cannot have peace by any immediate acquaintance with God, for he is a consuming fire, and sinners standing alone are but as dry stubble before him. When wee are made nigh to

or

acquainted with God by the blood of Jeſus Chriſt, then (and not till then) are we at peace with him. *Acquaint thy ſelfe with him, and be at peace*: no peace without acquaintance with God, no acquaintance with God but by Chriſt, therefore no peace but by Chriſt.

Secondly, Obſerve;

*That God is ready to give peace to, or to be at peace with thoſe that acquaint themſelves with him.*

*Acquaint thy ſelfe with him, and be at peace*; as if he ſhould ſay, thou ſhalt certainly be at peace with him, if thou doeſt but acquaint thy ſelfe with him; for the Lord will not *aſtrayer chide*, his love is everlaſting, but his anger towards his enemies but for a moment; As the wiſdome of God in man, ſo much more the moſt wiſe God, is Gentle, and eaſie to be entreated. *The Lord is found of thoſe who ſeek him* not (Iſa. 65. 1.) Surely then he will be found of thoſe that ſeek him; he is not implacable, no nor inexorable. The Lord hath declared himſelfe full of Compaſſion, to returning ſinners, ſo full of compaſſion that he ſeeks the acquaintance of ſinners, and beſeeches them to be reconciled to him, much more will he be acquainted with them who beſeech him that they may be reconciled to him. *Fury is not in me* (ſaith the Lord, Iſa. 27. 4.) *who would ſet the dryars and thornes in battell againſt me*; that is, who would be ſo fooliſh as to encourage ſinfull men to be ſo fool-hardy as to ſtand out againſt me, or contend with me, for alas, (as it followes in the text) *I would goe through them, I would burne them together*. There's no dealing with me upon thoſe termes; but I will tell you upon what termes a ſinner may deale with me; *Let him lay hold of my ſtrength, that he may make peace with me*; and he ſhall make peace with me, that is, he ſhall looſe his labour, he ſhall find peace, if he take hold of my ſtrength. One would thinke he ſhould rather have ſayd, let him take hold of my mercy and goodnes, but he ſaith, *Let him take hold of my ſtrength*. To oppoſe the ſtrength of God is moſt dangerous, but by faith to take hold of it, that's both the duty and the priviledge of an humbled ſinner. Proud ſinners oppoſe the ſtrength of God, humbled ſinners take hold of it, as their ſtrength. As a man ſeing another whom he hath offended, but is unable to reſiſt, or make his party good with him, with much ſubmiſſion takes hold of his arme

arme or weapon, endeavouring by earnest suit to stay him from smiting. And indeed to take hold of the strength of God, is to take hold on his mercy; The strength of God to save sinners lyes in his mercy, and that mercy is in his Son, who is his strength to save sinners; if a sinner lay hold of this strength, the mercy of God in his Son, that he may make peace with God, if this be his designe he shall make peace, there shall not be a treaty with God in Christ for peace in vaine; if a sinner should take hold of the strength of his owne righteousness & performances, if he should take hold of the strength of all the Angels in heaven, he could not make peace with God, nor would God agree with him upon those termes. Such a soule must returne (or infecta) without his errand. God is ready to be at peace with us, but we must have our peace in his way, not in our owne. *Acquaint thou thy selfe with him, and be at peace.* And this peace, whether in our selves or with God, is no light or unprofitable thing, as *Eliphaz* to provoke *Job* to pursue and seeke after it, tells him in the last words of this verse.

*Thereby good shall come unto thee.*

Thereby; whereby? or by what? what is it that shall procure, or produce this good? The answer is at hand. Thy acquaintance with God, thy being at peace will procure all good things for thee. *Acquaint thy selfe with him, and be at peace.* be at peace in thy own spirit, be quiet, be at peace with God, be reconciled, every way good shall come unto thee. Mr Broughton renders, *Prosperity shall come unto thee*, the sence is the same. Others read, in stead of, *good shall come unto thee*, *thy comings in shall be good*, thou shalt have a good revenue, good income: whereas before evil came upon thee, now thy comings in shall be good. This also is of the same meaning with our translation. I shall not need to stay upon the opening of the words, there is no difficulty in them.

From their dependance, in that he saith, *Acquaint thy selfe with him, and be at peace*, so shall good come unto thee. These words are brought in by way of inference upon the former, whence

Observe.

That when we are estranged from God, good is estranged from us.

God can stop the Influences of all our mercies from us, he can lay an embargo upon all Creatures from bringing any good to us, tho

there

*Proventus tuus  
erit bonus.  
Druf.*



there be store of treasure and rich Commodity in the place, yet he can barre up all, that no good can come unto us; yea, the Lord in such cases doth often lay a stop upon the spirit of prayer in his own people, and when the heart is stopt that we cannot pray, then usually good is stopt and kept back from coming to us; Prayer is that which fetches in mercy and good things through the love of God in Jesus Christ. Prayer may have a twofold stop. First, prayer may have a stop in the heart; secondly, Prayer which comes forth of the heart may have a stop in heaven, the Lord doth even shut out prayer sometimes, and when prayer is shut out, no good can get out to us. Prayer is sent upon a message to heaven, and if our messenger be shut out of doores and not admitted in, what answer can we expect by his message. And the Lord as he doth stop such from the receiving of further good, so from the receiving of good by what they have already. Wee may have that which in the nature of it is good, and yet have no good by it; God can stop the creature in our hands, that it shall not at all give us any Comfort, as well as he can stop any creature-comfort from comming into our hands. Unlesse the Lord (in one sence) stop the creature, it quickly leaks out all the Comfort which he hath put into it, and proves to us indeed, what sin hath made it, *a broken Cistern*; And unlesse the Lord open the creature, the creature cannot give forth that good w<sup>h</sup> it hath; It will be to us as a Cisterne without a vent to passe out the water for our use. There's many a one who hath enough in his hand (take it in any kinde) but he enjoyes nothing of it, because the Lord locks up the conduit, or the cisterne, and then how much good soever there is in it, there's none for him. It is all one to us, whether we have onely a broken Cisterne for our portion, or a Cisterne alwayes lockt up; for as the one lets all the water run out, so the other holds all the water in; we are as farre from good, if our Cisterne hold all, as if it held nothing at all. It is then not onely our duty and our holines to acquaint our selves and be at peace with God, but our wisdome and our interest; For it is as he pleaseth, alwayes, and usually as we please him, that eyther we have any thing that is good comming to us, or that any good commeth to us by that which we have.

Secondly, Note ( which is a Corallary from the former observation )

burne or weapon, endeavouring by earnest suit to stay him from  
 sinning. And indeed to take hold of the strength of God, is to take  
 hold on his mercy; The strength of God to save sinners lyes in his  
 mercy, and that mercy is in his Son, who is his strength to save sin-  
 ners; if a sinner lay hold of this strength, the mercy of God in his  
 Son, *that he may make peace with God, if this be his designe he shall*  
*make peace,* there shall not be a treaty with God in Christ for peace  
 in vaine; if a sinner should take hold of the strength of his owne  
 righteousness & performances, if he should take hold of the strength  
 of all the Angels in heaven, he could not make peace with God,  
 nor would God agree with him upon those termes. Such a soule  
 must returne *(or infecta)* without his errand. God is ready to be  
 at peace with us, but we must have our peace in his way, not in our  
 owne. *Acquaint now thy selfe with him, and be at peace.* And this  
 peace, whether in our selves or with God, is no light or unprofita-  
 ble thing, as *Eliphaz* to provoke *Job* to pursue and seeke after it,  
 telle him in the last words of this verse.

*Thereby good shall come unto thee.*

Thereby; whereby? or by what? what is it that shall procure  
 or produce this good? The answer is at hand. Thy acquaintance  
 with God, thy being at peace will procure all good things for thee.  
*Acquaint thy selfe with him, and be at peace.* be at peace in thy  
 own spirit, be quiet, be at peace with God, be reconciled, every way  
 good shall come unto thee. Mr Broughton renders, *Prosperity shall come*  
*unto thee,* the sence is the same. Others read, in stead of, *good shall*  
*come unto thee, thy comings in shall be good,* thou shalt have a good  
 revenue, good income: whereas before evil came upon thee, now  
 thy comings in shall be good. This also is of the same meaning  
 with our translation. I shall not need to stay upon the opening of  
 the words, there is no difficulty in them.

From their dependance, in that he saith, *Acquaint thy selfe with*  
*him, and be at peace, so shall good come unto thee.* These words are  
 brought in by way of inference upon the former, whence I say  
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Secondly, Note ( which is a Corallary from the former observation )

F f

That



*That the renewing of our Communion with God, and making peace with him, is followed with all manner of mercies and good things,*

*So shall good come unto thee.* There was never any man a looser by acquaintance with God ; Gods acquaintance is a gainfull acquaintance ; Our acquaintance with God, should we consider it abstractly and separate from all benefit but his very acquaintance, yet that is benefit enough ; God is the chiefest Good, and therefore when we enjoy him, we enjoy all Good. The enjoyment of God himselfe is infinitely more then the enjoyment of all created good things that come from God. Friends are sometimes in those heights of friendship and noblenes of spirit one to another, that they count the enjoyment of one another to be more then all the benefits they can heape upon or reape by one another ; it is your good Company, faith such a friend, and your acquaintance that delights me more then all the good you can bestow upon mee. And is not God much more so to us ? Thus ( I say ) acquaintance with God alone is all good ; but besides ( as the poynt leads us to consider ) God gives out good things from himselfe, to all his holy acquaintants, temporall or bodily, good comes to us by his acquaintance, and so also ( and that chiefly ) doth spirituall or soule good. Acquaint thy selfe with God, and the dewes of grace, showers of the Spirit shall fall into thy bosome. Acquaint thy selfe with God, and spirituall Comfort shall flow in unto thee, spirituall strength shall flow in unto thee, thy soule shall be filled as with marrow and fatnes. And as good shall come to thee in person, so to thine ; to thy family and posterity good shall come. And as God will cause good to come to such, so to stay and abide with them. As good comes, so good continues according to the command and commission which it hath from God. Thus he promised in the Prophet ( *Isa. 48. 18.* ) in case his people had harkned to his commandements ; *Then had thy peace been as a River, and thy prosperity as the waves of the Sea.* Thy peace and prosperity had not been as a Land flood or Brooks of water which faile in summer when we have most need of them, ( all worldly things are apt to doe so ) but they should have flowed perpetually as a river doth, which is fed by a constant Spring, or as the Sea doth which is the feeder of all Springs. A godly man gets not only a large portion of good things, but a lasting portion, yea a portion

tion of those good things which are everlasting, by acquainting himselfe with God. And because by acquaintance with God so much good comes to us, Therefore *Eliphaz* presseth *Job* further to it in the next verse.

Vers. 22. *Receive, I pray thee, the Law from his mouth, and lay up his words in thine heart.*

*Receive*, that is, learne from his mouth; he that teaches gives, and he that learns receives; and the Hebrew word which we render here to *Receive*, signifies not ordinary receiving, but receiving with an earnest desire; yea, it implyeth a kinde of violence in desire, such as they have who take spoyle in warre. They fly upon the spoyle, and catch it with as much eargernes as they wonne it with courage. So *Receive the Law from his mouth*. *David* saith, *I have rejoyced in thy word, more then they that finde great spoyle*, (*Psal.* 119. 162.) O how strongly did his heart run out to the word? And there is an Elegancy also in it, that this word which signifies to receive the Law, doth also signifie the Law or doctrine to be received. (*Prov.* 4. 2.) *I give you good doctrine, forsake you not my Law*. The word which is there used for doctrine is the same that is here rendred to *receive*, the reason is, because wholsome doctrine is worthy to be received, and ought to be received willingly, chearfully, and gladiy, and therefore the Gospel which is the highest and most precious doctrine is called an Acceptable doctrine; *This is a faithfull saying, and worthy of all Acceptation* (*1 Tim.* 1. 11.) The Gospel is worthy not onely of Acceptation, or of great, but of all Acceptation, and that from all men, even from the Greatest; And so also is the Law; for, as shall be opened further afterwards; the Law in this place comprehends the Gospel also. *Receive the Law at his mouth*.

Further, The word which we expresse *Receive*, is rendred by some to *buy*; we may connect both senses here, *Receive the Law* as a thing bought and carry it home with thee. That of *Solomon* (*Prov.* 23. 23.) suites it well; *Buy the truth, and sell it not*; Truth is a Commodity the trade whereof goes but one way; all Civill Trades and Merchandizes are continued by buying and selling, but this spirituall trade is continued by buying onely, without selling; it will be our profit to have this Commodity alwayes upon our hands, or rather alwayes in our hands. Thus here; *Receive*

*Dat Magister quando docet, capit discipulus quando discit.*  
Drus.

לקח verbum hoc ad pradam que cum violentia tollitur referri potest.

*Ex hac radice dicitur doctrina.* לקח quasi accepta vel accipienda, quia sc: lex debet accipi gratia & lubenti animo.

the Law at a price, buy it, and keepe it; not that the Lord doth expect any price from us, or that vve can bring any thing to him valuable for it. We buy it, when vve take paines for it, vvhen vve doe our utmost endeavour to receive the truth, vvhen vve receive the truth, not onely as it is offered and brought home to us, but vvhen we goe out for it, and seeke after it in all the meanes vvhich God hath appoynted as conveyances of it, that's buying the Law of truth.

*Receive the Law.*

תִּנְחַל אֶת־  
dice תִּנְחַל  
explorare aut  
circumquaq;  
hustrare, quia  
lex universa est  
diligenter obser-  
vanda, ne quis  
in uno offendat.

Againe, We may profitably consider a double derivation of that word vvhich vve translate, *Law*. Some say it is from a roote that signifies *to behold or Contemplate, to Consider, to looke about*; and the Law is vvell exprest by a word of that sence, because the vvhole Law is diligently to be observed and considered, looked into, and meditated upon, vvee are alwayes to behold it, and that in every part. For the vvhole Law is copulative, and he that offends in one part offends in all. *David* speaking of the righteous man, ( *Psal. 1. 2.* ) saith, *hee meditates in the law of the Lord day and night*. What's meditation? but the Inward view of a thing, or the beholding it with an intellectuall eye; meditation is the continuall turning of things over in the minde, to behold the excellencies and perfections that are in them.

A radice יָרַד  
quod est pueri  
irrigare; quare  
commune &  
fere idem est  
nomen, pluviae  
Doctōris & le-  
gislatoris.

Secondly, Say others, it proceeds from another radicall vvord, that signifies *to raine*, and that not onely some small drifling dewing raine, but full showers, or as we say to powre downe; and in the Hebrew, the same vvord signifies, *to raine, and to teach*, because teaching by the vvord is like raining, or the sending dovvne of raine. The Apostle ( *Heb. 6. 7.* ) alludes to it. *For the earth which drinketh in the raine that commeth oft upon it, &c.* by the earth he meanes those vvho heare the vvord or doctrine, vvhich comes dovvne upon them like raine to soften their hearts and make them fruitfull. There are tvvo other Texts of Scripture very suitable to this Exposition ( *Esay 30. 20.* ) *Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into Corners any more, but thine eye shall see thy teachers. Thy teachers shall not be removed, so wee render: but* strictly from the letter of the Hebrew we may read it thus; *Though the Lord give thee the bread of adversitie &c. yet shall not thy raine*

elongabit  
viam.

be.



be removed from thee. It may seeme strange that they should have the bread of adversity, and the vvater of Affliction, and yet have also raine, vvhich naturally causeth the earth to bring forth bread, and fills the pooles vvith vvater. But the Prophet vvho speakes of corporall bread and vvater in the former part of the verse, speakes of spirituall raine in the latter, making this so full a compensation to the people of God, for the want of other two, that they should have no cause to complain of it. As if the Prophet had said, *Though you are cut short in outward things, yet you shall not be shortned in spiritualls, the raine of holy doctrine shall not be removed from you, or as vve translate, thy teachers shall not be removed &c.* Some amongst us vvould have the teachers of holy doctrine removed, lest by feeding them the bread & vvater of the Land should fayle, as if the charge of publick preaching the riches of the Grace of Christ would be an undoing, or at least an impoverishing of the Nation. Whereas (I touch it onely by the way) the Prophet comforts the people of God in the midst of all their wants & outward afflictions, that they should not want the presence of their teachers, nor the showers of holy instruction by them. Againe (Joel 2. 23.) *Be glad O Zion, and rejoyce in the Lord your God, for he hath given you the former raine moderately, and he will cause to come downe the raine, the former raine and the latter raine in the first month.* That vvhich vve render, (*The former raine moderately*) others translate, *a Teacher of righteousness*, or according to righteousness; so you may finde in the Margin of your larger Bibles. And that's the great mercy vvhich Zion is to rejoyce in; for can vve thinke that Zion, the children of Zion should be called so earnestly to rejoyce meerly in natural raine, or the effects of it; because of the abundance of Corne and Wine and Oyle, which the earth vvell vvatered usually produceth? This is too poore a thing (considered alone) for Zion to rejoyce in! Zion or the people of God doe and must confesse themselves unvvorthy of the least outward mercy, even of a shovver of raine, or of a sheafe of corne, and they ought to praise God, and be very thankfull for these; But these are not properly, the matter of Zions gladnesse and rejoycing. In these the vvorld rejoyceth, *Who will shew us any good* (Psal. 4. 7.) they are for Corne, and Wine, and Oyle, but Lord (saith David) *lift up the light of thy Countenance upon me; Thou hast put gladnes in mine heart, more then in the time that their corne* and.

*Sandē colludit propheta nominibus doctoris seu legislatoris & pluviae, seu imbris marini & serotini.*

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and

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nibus doctoris  
seu legislatoris  
& pluviae, seu  
imbriis marini  
& serotini.*



*and their wine increased*; As if he had said; Worldly men rejoyce in corne and vvine; but I rejoyce more in the light of thy countenance. The light of the favour of God, and the light of the knowledge of God, are the chiefe matters of a beleivers joy. And this light of holy joy comes in usually vvith and by the raine of that doctrine, which falls upon us from the mouth of God in the teachings of his divine Lavv. *Receive the Law from his mouth.*

But you vvill say, What is this Lavv vvhich comes dovvn like raine from heaven? and vvhich vve are to receive from the mouth of God.

I ansvver; The Lavv may be taken tvvo vvayes.

First, Strictly for the ten Commandements, or the five Bookes of *Moses*, vvhich are called the Lavv.

Secondly, More largely, and so the vvhole vvord of God is the Lavv. Christ himselfe calls the Booke of *Psalmes* the Lavv tvvo or three times in the nev्व Testament ( *Joh. 10. 34.* ) *Jesus answered them, is it not written in your Law, I have said yee are Gods?* vvhere vvvas that vvritten? in the 82<sup>d</sup> *Psal. v. 6.* And so againe ( *Joh. 15. 25.* ) *But this cometh to passe, that the word might be fullfilled that is written in their Law, they hated me without a cause.* What Lavv doth he meane? those vvords vve finde ( *Psal. 35. 19.* ) Take one text further ( *1 Cor. 14. 21.* ) *In the Law it is written, With men of other tongues, and other lips, will I speake unto this People.* Where is that vvritten? ( *Esay 28. 11.* ) So that the *Law*, in a large sence, is taken for the vvhole body of the vvord of God, or for the general Revelation of the mysterie of his vvill; in vvhich sence vvee may say the Gospel is the Lavv; And the Gospel is expressly called the *Law* ( or rule ) of faith ( *Rom. 3. 27.* ) So that by *Law* here vve may understand vvhatsoever the Lord hath given us, eyther as a rule of life, or as a rule of faith. The Seaventy translate *Eliphaz* speaking in that latitude, *Receive whatsoever God delivers, declares, or puts forth. Receive, I pray thee, the Law from his mouth.*

ἡ ἔκδοσις.

From vvwhose mouth? from the mouth of God; how can that be? Indeed *Moses* vvvent up into the Mount, and vvvas vvith God fourty dayes, and there received the Lavv from his mouth; but could *Job* Receive the Lavv from his mouth as *Moses* did? I ansvver; If God had called him to it, as he did *Moses* he might. But that's

that's not the purpose of *Eliphaz*. Neither are wee (I conceive) to understand him of such a *Receiving from the mouth of God*, as the old Prophets had vwho received the minde of God by Immediate Inspiration, & dictates from God himselfe: for though they vvere not called up solemnly into a Mount (as *Moses*) to receive the Law, yet the Spirit was sent to make knowne the minde of God to them. And in that sence the Prophet *Jeremiah* is said to warne King *Zedekiah* from the mouth of the Lord (2 Chron. 36. 12.) *And he did that which was evill in the sight of the Lord his God, and humbled not himselfe before Jeremiah the Prophet speaking from the mouth of the Lord*; that is, he received a vvord from God by an Extraordinary Revelation to carry unto the King, vwho yet humbled not himselfe. And so (*Esay* 30. 2.) the Lord complaines of his people *that walked to goe downe to Egypt to strengthen themselves with the strength of Pharaoh &c. and yet had not asked at his mouth*, that is, had not asked direction in the thing according to the vvayes of Revelation then in use, by enquiring of the Prophets, or of the high Priest; And the Lord tels the Prophet *Jeremy* (Ch. 15. 19.) *that he should be as his mouth if he would take forth the precious from the vile*, as if he had sayd, if thou art faithfull in my vvork, I will reveale my selfe to thee, & thou shalt speak even as if I my selfe spoke, thou shalt be as my mouth. Now, I conceive, *Eliphaz* doth not goe thus high when he bids *Job* *Receive the Law from the mouth of God*, as if he vvere to expect Immediate direction and advice from him. For then, we may be sayd to receive a rule or a law from the mouth of God, when vve receive that which God hath manifested at any time as a rule and law for us vvith the rest of his people to walke by: they vwho receive that law once delivered from the mouth of God, may be said to receive the law from his mouth, though they are not the Immediate receivers of it, yea, though it were published some thousands of yeares before they vvere borne. Some from these words, collect that the books of *Moses* vvere written before this time, and that *Eliphaz* did referre *Job* to those, bidding him receive that law which the mouth of God had spoken to *Moses*, but, though whether the law vvere then formally spoken or no is a dispute, yet it is vvithout all dispute, that the mouth of God had then given a law or rule of life to his people: and so *Eliphaz* might safely and truly say, *Receive, I pray thee, the law from his mouth*, there ha-

ving

*Propheta sunt  
quasi os dei  
quia per ipsos  
loquutus est.*

(ving been a Revelation of the minde of God among the faithfull in all ages and times. God never left his people to their own will, nor them to be their own Guide and Counseller. For when the Apostle sayth ( *Rom. 2. 14.* ) that *the Gentiles having not the law are a law unto themselves*; his meaning is not that they had no law but one of their own devising. They indeed had not the law of God formally spoken to their eares, and preserved in tables of stone, but they had the substance of the law of God naturally vvritten in their hearts. So then, there hath alwayes been a law from his mouth formally in the Church, & naturally in the world. Therefore saith *Eliphaz*, *Receive the law from his mouth*, and when he saith, *Receive the law from his mouth*, it may have a double Opposition.

Ex ore ejus  
notanter dicit,  
i. e. non ex ore  
aut arbitrio  
tuo. Merc.

First, To the vvill and vvisdome of *Job*; As if *Eliphaz* had said, *Thou hast been hitherto a law to thy selfe*, that is, thou hast followed thy own advice, run on upon thy own head, now Receive the lavv from his mouth. Man, naturally hath high thoughts of himselfe, and vvould be a law to himselfe. Not as ( *Rom. 2. 14.* which place vvas touched before ) *The Gentiles not having a law, were a law to themselves*; that is, they had the law of God vvritten in their hearts by nature; but besides that, there is a lavv which man vvould be to himselfe against that law of nature vvritten in his heart, and against the light of nature shining in his conscience, he vvould set up a law, even his own Lust, in opposition to the law of God. Thus he vvould be a law to himselfe, and not *Receive a law from the mouth of God*. Therefore saith *Eliphaz*; Now, *receive the law from his mouth*.

Secondly, ( from his mouth ) may be opposed to the mouths of others; as if he should say, if thou wilt not trust us, nor take our vvord, then trust God, vve vvould not have thee depend upon us, nor upon any man living, not on the Judgement or Authority of any Creature, but receive the lavv from his mouth; there is a law and a truth come from God, let thy faith be guided, and thy life ordered by that.

Hence Note.

*It is our duty to receive the rule from God.*

The Lord hath povver to give us the law, and vve must receive the lavv from him. None have povver to Impose a lavv upon us but God himselfe, nor may we devise a lavv for our selves; God is

the



the only Master of the Conscience, he alone can say, *Receive the law at my mouth.* If you aske, vwhat is it to receive the law? I answer, it is more then to give it the hearing. To receive, is, first, to beleve the lavv; secondly, to recelve, is to honour and reverence the law; thirdly, to receive the lavv, is to yeeld up our selves to the obedience of it, to be cast into the mould of it, to subject our selves vvholly to the minde of God in it; Then vve receive the lavv vwhen vve take the Impressions of it, & have as it vvere the Image and stampe of it upon our spirits, and in our lives; fourthly, then we receive it vwhen as it followes in the Text, *we lay up his word in our hearts;* barely to receive it is not enough, you must lay it up, treasure it up.

*And lay up his word in thy heart.*

This is opposed,

First, To forgetfullnes of the vword, Receive the lavv and let it not slip out of thy memory.

Secondly, It is opposed to negligence in the practice of the law; lay it up that it may be forth comming to direct thee in every duty. In Conversion the law is vvritten in the heart; every godly man hath a Copie of the lavv in his heart; That's the description of a godly man, (*Psal. 37. 31.*) *The law of God is in his heart, none of his steps shall slide;* vvhich is not an universall exclusion of all fayling & slipping, as if every godly man were as much past sinning, as he is past perishing: but vwhen 'tis sayd, *none of his steps,* the meaning is, few of his steps shall slide, or he shall never slide so in any of his steps as not to recover his feete and get up againe. He shall vvalke very holily, so holily as if all his vwalkings vvere but one continued act of holines. But, to the text, *None of his steps shall slide quite and for ever out of the vway,* because the law of God is in his heart. What David speakes in that propheticall Psalm of Christ (*Psal. 40. 8.*) *Thy law is within my heart,* is true in its degree of every Christian, all the lawes of God are in his heart. That Character is againe given of them (*Psal. 84. 5.*) *In whose heart are thy wayes;* there is a suiting of the minde of God and the heart of man together in regeneration. But novv the duty spoken of in the Text is another thing; for a man that hath the lavv vvritten in his heart, may yet possibly forget to lay up the vword and law of God in his heart, he may (under temptation and

*Præcedem  
partis expositio  
& amplificatio.  
Ita legem susci-  
pe ut ponas  
proprie, dispo-  
nas arte cura  
solicitudine  
observandi.*

the pressures of corruption ) be negligent in that ; it is the worke of a godly man, who hath the law of God in his heart already, continually to lay up the law in his heart; and so vve are to understand such Scriptures as these ( *Pro. 7. 3.* ) *Keep my Commandments and live, and my law as the apple of thine eye, binde them on thy fingers, write them on the table of thine heart &c.* The first writing of the law in the heart is by the finger of the Spirit, by Gods own finger. As it was God that first wrote the law in tables of stone vwith his own finger, so it is he that writes the law in these fleshy Tables of the heart by the finger of the Spirit : yet Solomon perswades his son to vwrite the law upon the Table of his heart : vwhen grace is received, and the law once written in our hearts, vve doe as it vv ere put in severall fresh Copies of the law, vve are continually writing divine notions and Instructions upon our hearts ; this renewed act is ascribed to us, because we through grace joyne in it. We have an Expression of like import ( *Pro. 4. 21.* ) *My Son attend to my words, encline thine eare to my sayings ; let them not depart from thine eyes, keep them in the midst of thine heart.* The heart is said to be the midst or Center of the body, now, saith he, *keep the law in the very midst of thine heart,* in the safest place ; as the heart is the safest place the middle of the body, so the middle of the heart is the safest place of the heart. So vve may understand that of David, *I have hid thy Commandments in my heart* ( *Psal. 119. 11.* ) And ( *Deut. 6. 6.* ) *These words which I command thee this day, shall be in thine heart;* that is, thou shalt lay them up there. Of this laying up the law in the heart vve are to understand Eliphaz here ; as if he had sayd ; *O Job, thou hast asham heard of the law, but thou hast been a forgetfull hearer ; now heare it, and hold it, now* (as the Apostle exhorts the Hebrewes, *Heb. 2. 1.* ) *give the more earnest heed to the things, which thou hast heard, or shalt hereafter heare, lest at any time thou shouldest let them slip, or thou shouldest run out* ( as we there put in the margin ) *as a leaking vessel.*

Further, This laying up the vvord in the heart, is oppos'd unto a bare barren knowledge ; it is not enough to have the vvord of God in our heads, that is, to know it : it is not enough to have the word of God upon our tongues, that is, to speake of it, but we must lay it up in the heart ; For though the heart, in Scripture, takes in the understanding, and the whole soule, yet chiefly it respects the

affections; lay up the word in thine heart, that is, let thy affections be warmed with it, while thy memory retaines and keepes it, and thy understanding is enlightened with a true notion of it.

Hence Observe.

First, *The word of God is a precious thing.*

We doe not lay up trifles and trash, but precious things, and treasure; we lay up our Plate and Jewells, our Gold and Silver; the word of God should be more to us than thousands of gold and silver, it is the most precious Jewell, 'tis treasure, and therefore it must be laid up.

Secondly, *The heart is the Arke or Cabinet, in which the word must be laid up.*

There was an Arke or Chest provided for the law (*Exod. 25. 21.*) and that Arke was Christ, he was typified by it, and indeed the law would be too hot for our hearts, too hot to lye there if it had not first layne in the heart of Christ; wee (since fallen) could never have been an Arke for it, if he had not been. The tables of the law were laid in the Arke, and the Arke (in which the law was put) had a mercy-seat which did cover it all over (The dimensions of the Arke and of the mercy-seate were exactly the same, two cubits and a halfe in length, and a cubit and a halfe in breadth, (*Exod. 25. 10. 17.*) so that nothing of the law could appeare or rise up in Judgement against poore sinners. The propitiatory or mercy-seate covered all. Now as Christ hath been the Arke of the law to protect and cover us from the condemning power of it; so the hearts of beleevers must be the Arke of the law, where it must be layd up with a readines of minde to yeeld our selves up to the commanding power of it. David prophesying of Christ saith (*Psal. 40. 10.*) *I have not hid thy righteousness within my heart,* yet he had said before, *I delight to doe thy will, thy law is within my heart.* To cleare which Scripture take notice that there is a twofold hiding of the righteousness or word of God in the heart. First, so as to obscure or conceale it from others, in that sense David saith, *I have not hid thy righteousness in mine heart, I have declared thy faithfullnes and thy salvation, and not concealed thy loving kindnesse and truth from the great Congregation.* And thus no man ought to lay up the truths, the law, the promises of God in his heart to conceale and stifle them there. Second.



condly, There is a hiding of the law in our hearts, first, that it may be safe, lest Satan or the world should snatch it from us. Secondly, That we may further consider of it; when a man hath got an excellent truth, or Scripture, he should lay it up in his heart to ponder and meditate more upon it, to draw out the sweetness, and to experience the power of it. Thirdly, That we may have it ready at hand for our use; and so the Scribe instructed for the kingdom of heaven is described by bringing forth out of his treasury things both new and old. How sad is the condition of many that have heard much, but laid up little or nothing at all of all that word which they have heard. Some having laid it up in their note books, are satisfied with that; 'tis good and usefull to doe so; but doe not let it lye there, get a Copie of it in your hearts; a few truths in your hearts are better to you then many truths in your bookes; no man was ever saved by the word in his booke; unlesse that word were also written in his heart. God commanded the *Jewes* (Deut. 6. 8, 9.) to write the law upon the post of their houses, and on their gates, to bind them as a signe upon their hand, and as frontiers between their eyes. They were commanded also to put fringes upon the borders of their garments (Numb. 15. 38.) which our Saviour calls *Phylacteries* (Math. 23. 5.) these were ribands of blue silke, or as some say, scroles of parchment upon which the law being first wrought or written, and then bound upon their garments, they were to looke upon it, and remember all the commandments of the Lord (Num. 15. 39.) Now, saith Christ, they make broad their *Phylacteries*, and enlarge the borders of their Garments; as much of the law as you will upon their Clothes, but none of it in their hearts. Thus the proud Scribes and Pharisees went about as it were Clothed with the word of God, but his word was farre from their hearts, nor did it appeare in their lives; it is a meere vanity to have much of the law in our bookes, while we neglect to keepe it in our hearts, and act it in our wayes. The former is good, but it doth no good without the latter. The want of this, the laying up the word in the heart, causeth the great want of Saints in the things of God; and as many loose that Grace which they seemed to have, so many are at a losse in the use of that Grace which they have, because they have not laid up the word of God in their hearts so carefully as they ought. We say proverbially, *Sure bind and sure find; They who would surely finde the*

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**Bold.**

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JOB, CHAP. 22. Vers. 23, 24, 25.

If thou returne to the Almighty, thou shalt be built up, thou shalt put away iniquity farre from thy Tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brookes.

Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

**E**liphaz having invited Job ( at the 21 verse ) to renew his acquaintance with God, and now againe pressing him to returne to God, he reckons up those advantages which might move, and encourage him to it; he tells Job what will follow his returne to, and acquaintance with God, and these advantages are of two sorts.

First, Temporall, and outward; secondly, spirituall, and inward; the temporall good things which he assures him of in case he repent, and turne to God, are set downe first more generally in the 23 verse, *Thou shalt be built up*; secondly, They are set downe particularly; first, He should then have riches, gold and silver in the 24<sup>th</sup> verse; secondly, protection, *The Almighty shall be thy defence*, ( v. 25. ) as he will fill thy house; so he will guard thy house and keepe all safe.

In the following parts of the Chapter, Eliphaz assures him of eight blessings spirituall.

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uorres;

*order; that is, thou in thy prayer having made vowes to God, God shall heare thy prayer, and so give thee occasion to pay thy vowes.*

Fifthly, He promiset him not onely that his prayer shall be heard, but that his very purposes and designes shall be fulfilled; *Thou shalt decree a thing, and it shall be established to thee, v. 28.* When thou resolvest upon such a way, or course in thy affaires, thou shalt have this priviledge, *thy decree shall stand.*

Sixthly, He promiset him direction and counsell, what way he should take, what course to run in the close of the same verse; *And the light shall shine upon thy wayes;* that is, thou shalt see what to doe, the Lord will give thee counsell.

Seaventhly, He gives him hope of rising out of any trouble, or that vhen others are overtaken with calamities, he should be preserved, at the 29<sup>th</sup> verse; *When men are cast downe then thou shalt say, there is a lifting up, for God will save the humble person.*

Eighthly, He promiset, that he shall not onely have blessings personall, and family blessings, but he shall be a publique blessing, (v. 30.) *He shall deliver the Island of the innocent, and it is delivered by the purenesse of thy hand.* Thus you have both the generall scope of this latter part of the Chapter; which is to stirre up Job to returne to God, and likewise the particular blessings and mercies which are held forth as arguments moving him to returne.

Ver. 23. *If thou returne unto the Almighty.*

To Returne is used frequently in Scripture in a metaphoricall sense, and signifies as much as to repent; sin is a going away from God, great sinning is a going farre from God, a going, as it were, into a farre Country, such sinners would goe out of Gods sight, and fall out of his memory. *Eliphas* had charged Job deeply with such departures; and now he speakes to him of returning.

And here wee may consider the condition, or state of Job, and the season in which *Eliphas* presseth him to this duty, he was in an afflicted condition, the hand of God was upon him. Now *Eliphas* adviseth him to returne; intimating at least, that the present dispensation of God towards him, was a speciall opportunity for the duty he moved him unto.

Hence Note.

*When God afflicts us, when his hand is upon us, he speaks to us, repent, or bespeaks our repentance.*

How

How often in Scripture doth the Lord complaine as if he were wholly frustrated of his designe, vwhen either nations or persons being smitten by his judgements did not returne unto him, or repented not. (*Isa. 9. 13.*) *They turne not to him that smiteth them*; that is, they turne not to me the Lord: I have smitten them, and I alone can heale them, yet *they turne not to me*; as if the Lord had said, I therefore smote them that they might bethinke themselves of returning, but they turned not to me. As they turned not at my word, or to me speaking, so they turned not at my sword, or to me smiting. I see they are not onely *Sermon-proofe*, my Prophets spake to them in vaine, but they are *judgement-proofe* also, my hand is upon them in vaine, they returne not. And as it was then, so at this day, for may vve not observe, some mouldering in their estates, crushed in their hopes, crossed in their children, blotted and blasted in their credit, weake and sicke in their bodies, even tired and vyorne out under severall afflictions, yet no thought of returning to the Lord, or of making their vway perfect before him. So that the Lord may say to them, as he once did to his ancient people the *Jewes* (*Isa. 1. 6.*) *Why should ye be smitten any more, ye will revolt more and more.* The returning of many is like that which *Solomon* speaks of (*Pro. 26. 11.*) *As a dog returneth to his vomit, so a foole returneth to his folly*; *As Jesurun waxed fat, and kicked, so some vwill be kicking while they waxe leane.*

Further, *Eliphaz* doth not speake barely to *Job* of returning, but he directs him to the object; *If thou returne*

*To the Almighty.*

And that is expressed in some translations very emphatically, *Returne home to the Almighty, returne till thou comest to or reachest God, be thou sure to repent home*; so the word is used (*Hos. 14. 2. Joel 2. 12. Amos 4. 6.* *returne home to God, stay not short of him in your repentance, that is, repent fully, seriously*; And the intendment of *Eliphaz* in speaking thus, might be to reprove *Job* for his former (by him supposed) hypocrisie: thou hast returned before, but not to the Almighty, surely thou didst repent onely as an hypocrite in former times when thou madest the greatest shews of repentance. Therefore now repent as a sincere convert. Thy former repentance was to thee a fruitlesse repentance, and therefore doubtlesse but a fained and false repentance. Thou couldst ne-

ver

וְשׁוּבָה  
re-  
vertere usq; ad  
dominum, wide-  
tur idem esse  
cum וְשׁוּבָה

Si plane & se-  
rio, toto corde,  
non ut ante hypo-  
cristia fuisti &c.  
Meic:



ver after it recover out of thine afflicted, thy ruinous condition, and therefore surely thou didst never by it recover out of thy sinfull condition, or from thy sins. But now, I promise thee, *if thou returne to the Almighty, thou shalt be built.*

Hence note.

That, *True repentance is a full, a home returning to God.*

Much of the progresse of a Christian is to goe backward, backward ( I meane ) from those sins and evils to which he hath ( by temptation ) been carried forth ; nor ( having sinned ) can any man goe forward till he returne to God. We reade in Scripture, of God returning to us , as well as of our returning unto God ; in both there is repentance ; when God returnes to us, he repents of the evill of punishment, that he hath brought upon us ; and when we returne to God, we repent of the evill of sin which we have committed against him : onely be sure ( as the points directs ) that ye returne home to God. The Prophet found *Israels* repentance defective in this ( *Hos. 7. 16.* ) *They returne* ( that is, they make a shew of repentance ) *but not to the most high.* There is a repentance which brings the soule never the neerer unto God. And that's a repentance ( as we speake ) *never the neere, or to no purpose.* Thus another Prophet taxeth their fasting ( *Zech. 7. 5.* ) *When ye fasted and mourned in the fifth and seaventh month, even those seventy yeares, did ye at all fast unto me, even to me ?* Observe how he doubles it upon that poynt, as if the whole emphasis of repentance lay upon that poynt ; *To me, even to me.* As David in confessing his sin ( *Psal. 51. 4.* ) *Against thee, thee, thee onely have I sinned &c.* Many fast, but not at all to God, they returne, but not at all to God. They fast to themselves, and returne to themselves, that is, their own interest, not the honour of God is the motive and end of their fasting and repenting. And hence the Prophet is plaine and downeright with *Israel* in this case ( *Jer. 4. 1.* ) *If thou wilt returne, O Israel, saith the Lord, returne unto me ;* as if *Israel* had used to returne, but alwayes short of God, or not to God, *Israel* made some stop in the worke of repentance before he came at God. Now then ( saith the Lord by his Prophet ) *O Israel, if thou wilt returne, returne to me.* If thou hast any further purpose to returne, be perswaded to returne to some purpose. Let not thy repentance be any longer such as is to be repented of. All our returnings are but wanderings, unlesse we returne to God.

But

But when may we be said to returne to God?

I answer ; first, when we returne out of a sense of sin against God , as well as of smart upon our selves ; for when we returne only because of smart, we returne to our selves rather then to God ; as when it is said in *Hosea* ( Chap. 7. 16. ) *They returned, but not to the most high ;* we may see the reason of this charge at the 14<sup>th</sup> verse ; *They have not cryed unto me with their heart, when they howled upon their beds : they assemble themselves for corne and for wine, and they rebel against me.* As if he had said , all their crying and howling, is not because they have sinned against me , but because their sins have pincht them, they doe not mourne because of their wickednes, but because of their wants. 'Tis famine that moveth them, not my feare. They would faine be at their full tables againe, they are all for corne and wine, nothing for grace and holinesse. We may say of some persons repenting, as *Iob* ( Chap. 6. 6. ) of the wild Asse braying, *Doth the wild Asse bray when he hath grasse, or loweth the Ox over his fodder ;* he applyed it to his owne case, that he did not cry out without cause, he was, nor complaine when he felt no paine ; but ( I say ) we may apply it to some persons repenting. *They would never bray if they had but grasse enough, nor low if they had fodder enough ;* that is, if they had but outward comfort enough, corne and wine, health and strength enough, did they but abound in these, you should never heare them complaine nor shed a teare, how much soever they abound in sin ; All the vworld cannot satisfie the soule of a godly man, till ( after sinning ) he be reconciled to God ; His soule is hungry and thirsty, notwithstanding all his corne and wine, till he be filled with the favour of God. And, this is indeed *to returne to the Almighty.*

Secondly , Then also we returne to the Almighty, when vve turne specially from and mourne for that sinne whereby vve have most provoked the Almighty ; when that which hath most offended God, is most offensive and burdensome unto us. For though in repentance, every sin is to be repented of, yet some more ; As *Samuel* said to the house of *Israel* ( 1 Sam. 7. 3. ) *if you doe returne to the Lord with all your hearts, then put away the strange Gods and Astaroth.* But why doth he exhort them to put away that strange God *Astaroth*, by name, more then any other of their strange gods ? I answer ; it was because they had most provoked the true God by worshipping that strange God, and therefore he counsels

them as ever they would approve themselves to have returned to God in their repentance, to looke to it, that they turned from *that Idol*. If every strange God must be put away when we returne to God, how can we returne to God, if we put not away our *Asteroth*. Thus the rule was given by the king of *Niniveh*, in proclaiming a fast (*Jon. 3. 8.*) *Let them turne every one from his evill way* (that is, from his beloved sin) *and from the violence that is in their hands*, that is, from the sin of oppression, by which they got much into their hands. But why doth he instance in that sinne? Surely because that was the common sin of that City, they were an oppressing people, and loved the gaine of oppression, or to get by violence; They lived more by the blood of others, then by their owne sweate, more by the violence, then the labour of their hands, therefore they must particularly repent of that sinne. If the covetous man returne to God, he must turne from every sinne, and from his covetousnesse. If the proud man returne to God, he must turne from every sinne, and from his pride, this is the nature of returning to the Almighty, yet

Thirdly, Unlessse we doe all this with the whole heart, we doe not returne to the Almighty (*2 Chron. 6. 38.*) *Jer. 3. 10. Jer. 24. 7.* The wicked are serious and cordiall in sinning, they must be so in repenting. But some sinner possibly may say, I have gone away too farre to returne; No, *Jer. 3. 1. Thou hast played the harlot with many lovers; yet returne unto me, saith the Lord.* Another will say, I have sliden back and relapsed, I have as it were, repented of my repentance. The Prophet answers this doubt (*Jer. 3. 12.*) *Returne thou back-sliding Israel, saith the Lord.* And againe (*v. 14.*) *Turne O back-sliding children, saith the Lord, for I married unto you &c.*

*If thou returne &c.* Eliphaz having thus shewed him that it is his duty to returne to the Almighty, now proceeds to shew that it will be his happines, and this he doth by an enumeration of those manifold blessings which follow our returning to him. Whereof the first is,

*Thou shalt be built up.*

Affliction and trouble, which are the fruit of sin, pull downe, and lay us wast, godly sorrow and repentance, which are our turning from sin, have a promise of this good fruit, *That we shall be built up againe.*

This



This building up, may be taken two wayes; first, more generally for an encrease in all good things; secondly, more specially for an encrease in children. In the Hebrew the same word, which signifies a *sonne*, signifies, to *build*, because children build up their fathers house, or are their fathers building; in that sense the word is often used, (Gen. 16. 2. Gen. 30. 3. Ruth 4. 11.) It is sayd (Exod. 1. 21.) that *God built the midwives houses*; which some interpret, he gave them children, or made them more fruitfull in child-bearing. We read in the law how that man was to be dealt with, who refused to take his brothers wife, according to the commandement of God in those times, and the conclusion of all is (Dent. 25. 9.) *So it shall be done to the man that shall not build up his brothers house*, that is, who refuseth to marry his brothers widow, and (through the blessing of God) to have children by her, which would be as the building up of his house, or the continuance of his name and family. Thus some understand the phrase here; *Thou shalt be built up*, that is, thou, who hast lost all thy children; Thou, whose house hath been pul'd downe by the fall of a house (Ch. 1. 19.) shalt have more children, and so thy house built up againe. But I rather take the phrase here in that larger sence, and so to be built up, implyeth all kinde of prosperity in outward things. (Mat. 3. 15.) *Now ye call the proud happy, yea they that worke wickednesse are set up*, we put in the Margin, *are built up*, that is, they are very prosperous, they may have what they will in this vworld, or (as we say) *the world at will*. And (note that by the way) 'tis the vvorst character of an age, *when they that worke wickednesse* (which ruines the best built State) *are built up*. The Lord makes a promise in the language of this Metaphor to the Church, (Jer. 31. 4.) *I will build thee, and thou shalt be built, O virgin of Israel*; As if he had said plainly, I will blesse thee, and raise thee up out of the dust of thy present desolate condition, into a glorious fabricke of prosperity and honour; so it follows in the same text; *Thou shalt againe be adorned with thy tabrets, and goe forth in the dances of them that make merry*. This sence of the word is cleare in that opposition used in the Psalme (Psal. 28. 5.) *Therefore saith the Lord, I will destroy thee, and not build thee up*, that is, thou shalt be destroyed for ever, I will never repayre any of thy ruines, thine shall be as *Asaph* speakes (Psal. 74. 3.) *Perpetuall desolations*. So that, when *Eliphaz* promiseth *Job*, *Thou shalt be built up*; his

Id filius inde  
dictus, quod &  
discipulum sit &  
structura paren-  
tium. Merc:  
Prolem dedit.  
Merc:

meaning is, thy ruin'd state shall be repayred, and thou shalt have not onely a beautifull, but a wel foundation'd felicity.

Hence note;

*It is no vaine nor unprofitable thing to repent and turne to the Almighty.*

If we by repentance pull downe the strong holds of sinne, if we forsake and lay wast our lusts, the Lord will build us up, he will build us up with all manner of blessings; repentance is fruitfull; There are many who professe they repent, but they doe not bring forth fruits meete for repentance; but as true repentance is accompanied with our fruits of holines and obedience towards God, so with Gods fruits, the fruits of his love and mercy towards us. There is a kinde of repentance in hell, there's weeping, wailing, and gnashing of teeth, but that's a fruitlesse repentance, as well as a faithlesse repentance; the damned are under chaines of everlasting darknesse. Unsound repentance, or the repentance of hypocrites in this life, is like the repentance of the damned in the next life, but true repentance is fruitfull. If we as the Baptist exhorted the Jewes (Math. 3.) *Bring forth fruit meete for repentance*, our repentance will bring forth fruit meete for us; we shall have good things of all sorts, if we sorrow (as the Apostle saith the *Corinthians* did) after a godly sort; godly sorrow is rewarded with joy; if we humble our selves, God will lift us up. The sorrows of Gospel repentance, are like the sorrows of a woman in travaile, who (as Christ speakes *Joh. 16. 21.*) *straight way forgets her paine for joy that a man is borne into the world.* The pangs and throws of godly sorrow are therefore sayd by the Apostle to cause repentance not to be repented of, because that repentance brings forth joy to be rejoyced in, a masculine joy, joy that a man-childe of Grace to build up our spirituall house is brought into the world. *If thou returne to the Almighty, thou shalt be build up. And*

*Thou shalt put iniquity farre from thy tabernacles.*

The word imports, first, putting away with indignation; secondly, putting away to the utmost distance; therefore we translate, *put away farre*; 'tis but two words in the Originall; *Thou shalt put iniquity farre &c.* Iniquity may be taken either for sinne, or for the effects of sinne, that is, punishment; if we take it in the first

first sence for sin it selfe; and then, this latter clause must be understood as a duty; *If thou returne to the Almighty, thou shalt be built up, thou shalt put away iniquity farre from thee*, that is, It is thy duty to put away iniquity farre from thee; as if *Eliphaz* here did set forth more fully what repentance is; *thou shalt be built up if thou returne to the Almighty*; that is, if thou returne so, as to put thy iniquity farre from thee; if we take iniquity in the second sence, for the punishment of iniquity, then the words are a promise, as if he had said, *if thou returne &c.* then thou shalt rid and discharge thy selfe and thy house of all the troublesome effects of sin; Thou shalt put iniquity, or all the sad issues and consequents of iniquity, farre from thee, none of them shall touch thee to annoy thee.

Mr *Broughton* pictheth upon the former sence in his translation; *If thou cast farre off unrighteousnesse from thy tents.* That gives a perfect sence to the whole sentence, and from thence we may

Observe;

That, in true repentance sin must be utterly cast off and put away.

We returne not at all to the Almighty, till we wholly turne from sinne, nor will the Almighty build up our house, till we put iniquity quite out of our house; till we turne it out of house and home; out of the house of our family, out of the home of our hearts; nor is it enough to put sinne away a little, or a little way, but it must be put farre away. There are severall degrees of putting away sin; first, There is a putting it away out of our practice, or conversation, so that it hath no visible being or abode in us or with us. This is a putting of sin away, but this is not a putting of sin farre away. Secondly, There is a putting of it out of our affections, or out of our hearts; not as if we could keepe it (while we are in the body) from having a place or dwelling there, but as keeping it from having a throane or reigning there. This is to put sin very farre away from us; it is no great thing to put sinne out of our hands, but 'tis hard to get it out of our hearts; hypocrites will (possibly) lay downe the practice of it, but still their spirits cleave to it, they are not at all alienated from the love of it, but onely restrained from the acting of it; such are oftentimes kept from doing iniquity, but they do not at all put away their iniquity, much lesse put it far away. As it is with a naturall man in reference to his doing of Good, so to his not doing of evill; If good be at any



any time in his practice, yet it is farre from his ſpirit, he hath no minde to it, he cannot ſay the law of God is in his heart, or that he delights to doe it; ſo if evill be at any time put out of his practice, yet it is ſtill in his ſpirit, his minde is toward it, he cannot ſay that his heart is withdrawne from it, or that he hates it. No, but as the Prophet *Ezekiel* ſpeakes of the ſubborne Jewes (*Ezek. 11. 21.*) *Their heart walketh after the heart of their deteſtable things.* As every Godly man is (in the maine) like *David*, A man after Gods owne heart, and walketh after the heart of God; ſo every ungodly man is a man after the heart of the devill, and every Idolater or worſhipper of falſe Gods (who is one of the worſt of ungodly men) is after the heart of his falſe gods, and he walketh after the heart of his falſe Gods, which the Prophet calls *deteſtable things*. Whatſoever is moſt after the heart or according to the deſires and commands of an Idol, that the Idolatrous heart walketh after; that is, he loves it, he delights in it, and thus doth every naturall mans heart walke after the heart of his luſt, though ſometime his feete walke not after it, or he may ſeeme to lay it out of his hand. But he that turnes indeed from ſin, deales with it, when he is repenting of it, as the Lord doth when he is pardoning it. How is that? The Lord in pardoning ſin, puts it farre from us (*Pſal. 103. 12.*) *As farre as the Eaſt is from the Weſt, ſo farre hath he removed our tranſgreſſions from us*; That is, he hath removed them from us to the utmoſt imaginable diſtance; for ſuch is that of the Eaſt from the Weſt: they and we ſhall no more meete together againe, then the Eaſt and Weſt ſhall or can meete at all. And thus in repenting a godly man deſires to put his ſin as farre from him as the Eaſt is from the Weſt, that he and they may never meete together in the practice of them, as he is aſſured that God hath ſo pardoned them that they and he ſhall never meete together in the puniſhment of them.

*Thou ſhalt put away iniquity farre from thy Tabernacles.*

*Inquit ante hac  
rec Jobum nec  
eius filios culpa  
vacasse, ideo enim  
eversum & filios  
eius eximios.*  
Merce

In which words he includes more then his owne perſonall repentance; for by the *Tabernacles*, we are to underſtand the whole family or houſehold, the tabernacle conteining, is put for the perſons contein'd; in this *Eliphaz* ſeemes to ſtrike at *Job* for his former courſe, as if he ſaid, *Wickedneſſe hath lodged not onely in thy heart,*

heart, but in thy house, in thy family, children and servants. And this surely was it which provoked the Lord to crush thy family of children and their servants with the fall of a house; now therefore I counsel thee to put away iniquity from thy tabernacle, that is, from all that belong to thee, from all that are under thy shadow, and are committed to thy trust and charge.

Hence observe;

That they who repent truly should endeavour to purge sinne not onely from themselves, but from all that belong to them.

They should cleanse not their persons onely, but their families; they should sweep their houses; as well as their hearts from sin. (Gen. 35. 2.) Then Jacob said to his household, and to all that were with him, put away the strange Gods (or, the estranging Gods (such are Idols, they are not onely strange, because new Gods, and strange, because 'tis a strange or wonderfull thing that man should be so befotted as to worship such things for Gods, but they are estranging Gods) because they withdraw or steale away the heart from the true God; therefore sayd Jacob put away the strange Gods) that are among you, and be cleane, and change your garments. This outward changing of their garments signified the changing or cleansing of their soules. God principally looks at that, and the outward ceremony hath no acceptance at all without the inward sincerity; In comparison of which, as the Lord said in Joel, Rent your hearts, and not your garments; so he would say here, change your hearts, and not your Garments. Now Jacob was very carefull, that this blessed change of Garments, betokening the change and cleansing both of heart and life, should be the livery of all his family and household. Family sinnes bring family judgments as well as personall: and they that have the charge of a family, have (in a great degree) a charge of soules as well as of bodies; every Master of a family hath cure of soules; And he is to see so farre as lieth in him, that no sinne nor wickednesse remaine or be harboured in his family, that his children and servants live not in ignorance, nor in any evill. In the 6th of Numbers, Moses gives charge to the Congregation, That they should depart from the tents of those wicked men, Corah, Dathan, and Abiram; it is dangerous to be neere the families of the wicked, but it is more dangerous to have wickednesse remaining in our family, in our servants,

variants, or in our children. And if Masters endeavour not by all due means, to remove sin out of their family, that in a little time may remove them out of their family, or ( as we say ) eate them out of house and home. *Thou shalt put away iniquity farre from thy Tabernacle.* Thus much of this part of the verse, in the first sence, as *iniquity* is taken for sin; yet,

Further, as the word *iniquity* is taken for *punishment*, *thou shalt put away iniquity* ( or the effects of iniquity ) *farre from thy Tabernacle*; and then the words are both a new promise and a further explication of what is meant by being *built up*, which was the former promise; *Thou shalt be built up, and all evill shall depart away from thy Tabernacle.* *Iniquity*, which properly signifies the evill of sin, is often put in Scripture, for the evils of trouble and suffering; and as all acknowledge this to be a truth, so some judge it the truth specially intended in this place. I shall therefore briefly, note from it,

*That, when we truly returne to God from sin, then suffering evils depart from us and ours.*

For though the Lord be pleased to dispencc variously for triall of his people, and often suffers the evill of affliction to hang about their Tabernacles, who desire sincerely, and endeavour faithfully to *put all iniquity farre from their Tabernacles*, yet this is the promise of God, and this hath been often experienced by Godly men; That God hath turned trouble out of their doores, when they have humbly and zealously laboured to turne sin out of their hearts.

*Eliphaz* having encouraged *Job* by this generall promise, he draweth it forth into particulars. And that, first, in reference to outward things.

Verf. 24. *Then, shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brookes.*

כסף munire.  
Aurum leuissimum  
quasi ab igne munimur,  
aut quod sit hoc  
mini munimen-  
tum.

*Then*, that is, when thou hast acquainted thy selfe with God; then, when thou hast laid up his law in thy heart; then, when thou hast returned to the Almighty thy selfe, and put away iniquity farre from thy Tabernacle; *Then thou shalt lay up gold as dust, &c.* The word which we render *Gold*, signifies to fortifie, or to defend, and



and it is translated a defence at the 25th verse. Solomon saith ( *Eccle. 7. 12.* ) not onely, That wisdom is a defence, but that money is a defence, ( that is, it procures defence ) and Gold is the chiefe of money. Though Gold be not a defence formally, yet virtually it is; Gold defends it selfe against all the forces of fire, and it is a principall meanes of defending us against the fire and fury of the Greatest dangers. *Thou shalt lay up Gold as dust, &c.* But Christ sayth ( *Math. 6. 19.* ) *Lay not up treasures for your selves on earth.* And it was a rule given concerning the King of Israel in the Leviticall Law, long before Israel had a King, ( *Dent. 17. 17.* ) *He shall not greatly multiply to himselfe silver and gold.* How then, doth Eliphaz say, that he who repents, shall lay up gold as the dust? is that fit worke for him? I answer, the words are not to be understood as an exhortation to bend his endeavours to the gathering of riches; but as a promise from God that he shall, by a blessing from above, gather store of riches here below. *Thou shalt lay up gold as the dust.* By gold here, and silver in the next verse, we are to understand all manner of riches; because gold and silver are the chiefe riches, therefore all is contained under them. And when he sayth, *Thou shalt lay up gold as the dust*, the words receive variety of renderings; some thus, *Thou shalt lay up gold above the dust*; as if he should say; thou shalt have more gold than dust, which is a straine of rhetoricke, expressing abundance; Others read, *Thou shalt lay up gold upon the dust*; As ( *Psal. 24. 2.* ) *He hath founded it upon the Seas*; A third renders, *Thou shalt lay up gold by the dust*; Like that ( *Psal. 1. 3.* ) *A tree planted by the river side*: A fourth thus, by way of counsell; *And lay gold in the dust*. Which two latter readings, are expounded as a direction given to Job, how he should lay up gold, he must not lay up gold in his heart and spirit, but in the dust, or by the dust; As if he had said; *Put that purer dust, that better concocted, and refined dust, in the common dust*; put the dust to dust; put thy gold in its proper place, where God and nature put it. 'Tis but dust, and so a fit companion for the dust; yea ( say some ) 'tis as if Eliphaz had sayd; *Doe not so much as make roome for it in thy house, provide not chests for it, let it lie where it had its originall*; It came from the dust, there leave it, returne it backe to its owne Country, to the place of its nativity. A Heathen hath this notion concerning gold and silver, &c. And he labours much to shew that the site & position of these things in nature, holds forth

*Et pone in pulvere Aurum.*

*Coc:*

*Noli animum auro apponere, nimisq; illud diligere, sed nihil aestima, de-ijce in terram unde ortum est aestima ut terram & lapides petra. Scull. Pone ubi deus & Natura posuit. Coc.*

Nihil nos vitro  
 natura concilio,  
 nihil quidē quod  
 aurum irritaret  
 posuit in aperto:  
 pedibus aurum  
 & argentū sub  
 pedē, calcandum  
 ac premendum  
 dedit, & quic-  
 quid est propter  
 quod calcamur  
 & premimur.  
 Senec. ep. 94.

And we ought to receive and estimate them; Even nature (by which he teaches the ordinary course set in nature) draws us off from coveting Gold and silver; there is nothing which may provoke or stirre up covetousnesse, which God hath advanced or set up high in the order of nature; Gold and silver are the chiefe objects of Covetousnesse, now both these, as also whatsoever else man is pressed about, and as it were trodden underfoote in the dirt for, by burdensome or covetous cares, God hath thrust or trodden under our feete; Gold doth not fall out of the clouds of heaven, but lieth under the clods of the earth; there God hath put them to be trampled and trodden under our feete, that we might scorne to have our affections trampled upon and trodden underfoote by them, or such things as they. So then, All that this interpretation or translation aymes at in saying Gold must be put in the dust, is onely to shew us, that our estimations should be taken off from it, or that we should place it as low in our thoughts, as God hath placed it in the order of nature. And this is a spirituall sense, suiting that of our Saviour; Lay not up for your selves treasures on earth, make not great preparations so keepe your earthly treasures, especially let them not be kept in your heart, or lie there where Christ onely and the treasures of heaven ought to be layd up. Put your gold in the dust, or let it be esteemed as dust, seeing at best it is but wel concocted dust. So Gold and silver are called *dust* 2. 27. That part after the dust of the earth upon the head of the poore. So the Prophet describes their extreme covetousnes, who will be rich, though it be by empoverishing those who are poorest.

Yet I conceive in this place Eliphaz hath another ayme; And that where he saith; Thou shalt lay up Gold as the dust, his meaning whely is; Thou shalt lay up plenty of Gold, or thou shalt gather much riches; for the dust of the earth or sand of the Sea are used frequently to signifie abundance, or the exceeding numerousnesse of things, or persons; Who can count the dust of Jacob? and the number of the fourth part of Israel (Numb. 23. 10.) that is, they are as the dust that cannot be counted, or numbered; that was the promise made to Abraham (Gen. 13. 16.) I will make thy seed as the dust of the earth. So here, Thou shalt lay up gold as the dust, that is, gold more then thou canst tell, or cast up; Thou shalt have not onely enough, but even more then enough. Job was very rich before, now saith Eliphaz, Thou shalt have gold as the dust, thy riches

riches ſhall be encreaſed, thou ſhalt have a greater ſtore and ſtocke  
then ever. *Thou ſhalt lay up gold as the duſt.* And as it followeth

*The Gold of Ophir as the ſtones of the brooke.*

'Tis the ſame thing in another tenour of words; the Hebrew is,  
*Thou ſhalt lay up Ophir as the ſtones of the brooke.* The word gold  
is not expreſſed in the Originall; yet it may wel be underſtood;  
Ophir is put for the Gold of Ophir, becauſe Ophir was the place of  
Gold, yea of the richeſt Gold ( 1 Kings 9. 27, 28. ) *They came*  
*to Ophir and ſet from thence gold four hundred and twenty talents,*  
*and brought it to king Solomon.* Ophir was a noted place in thoſe  
times for gold, both in reference to the plenty and purity of it.  
'Tis a queſtion much controverted, where Ophir is; ſome ma-  
king it to be an Iland in Africa; others place it in India; ſince  
the diſcovery of America or the Weſt Indies, many contend, that  
Ophir is now called Peru; and they have ( as they conceive ) a  
probable ground for this opinion from that place in the Holy Scrip-  
ture ( 2 Chron. 3. 6. ) Where 'tis ſayd, *He ( that is, Solomon ) garniſh-  
ed the houſe with precious ſtones for bannet, and the gold was gold*  
*of Paruaim,* which is neere in ſound to the name of that Gold-  
abounding Countrey in America called Peru. I ſhall not undertake  
to decide this Geographickall Controverſie about Ophir; That wch  
is agreed on all hands is enough for my purpoſe, and the explicati-  
on of this Text, that Ophir was a Countrey famous in ancient times,  
both for the plenty and excellency of the Gold found there and  
brought from thence. Therefore ſayd Eliphaz, *Thou ſhalt lay up*  
*Ophir,* that is, the Gold of Ophir, pure and pretious Gold.

*As the ſtones of the brooke.*

That is, thou ſhalt have abundance of gold; to lay up gold  
as the duſt, and to lay it up as the ſtones of the brooke, or as the ſtones  
of the valley, are paralel expreſſions for plenty of Gold, ſuiteable  
to thoſe hyperbole's ( 2 Chron. 1. 35. ) *The king made ſilver and*  
*gold as Jeruſalem, as plentiful as ſtones &c.* And Chap. 2. of the ſame  
booke ( v. 27. ) *The king made ſilver in Jeruſalem as ſtones,*  
*and Cedar trees made he as the Siccamore trees that are in the land*  
*plaine in abundance.* Thus in the text Job is promiſed to lay up the  
Gold of Ophir, as the ſtones of the brooke.

The Vulgar tranſlation reads differently. *He ſhall ſet theſe*

*Ophir Nomen*  
*insula unde au-*  
*tu n prima no-*  
*ta adſerebatur;*  
*quod inde Ophir*  
*appellatum. Sic*  
*est, ut quidam*  
*dicuntur Ophir*  
*ſummati Ophir*  
*riſum. Dicitur.*

*Vid: Bold.*  
*in hunc locum*  
*Jobi.*



Dabit pro terra  
silicem & pro  
silicem ieronymus  
argos. Vulg.

shall a Rock, and for a Rock promises of Gold; which is a proverbial speech, implying a change for the better; as if he said, thou before who hadst a sandy foundation shall now build upon a rock, as (Math. 7. 27.) And we finde such language in the Prophet (Isa. 60. 17.) where the Lord promisseth, for brasse I will bring gold, for Iron silver, for wood brasse, &c. So here, For earth I will give thee stone, and for stone Golden brookes, or brookes of Gold, that is, those brookes where gold is, or, I will give thee much Gold out of those brookes.

Idem; ponenda pro  
fulvure laffili-  
mum autem, &  
pro rupe Ophi-  
rium Ananias.  
Jun.

Junius seemes to favour this translation most of all, rendring the whole verse thus, connexing it with the former; Thou shalt be built up &c. and that by giving thee for dust the choicest gold, and for the rocks the river gold of Ophir. By all assuring Job of a happiness in his civil state in case he did change or mend in his spirituall state. Then he who had so great a change in his worldly estate for the worse, should have a greater change in his worldly state for the better. The next verse is a continuation of the promise, much to the same intent, and almost in the same words, and therefore I shall open that also before I give any observations.

Verf. 25. *Tea the Almighty shall be thy defence, and thou shalt have plenty of silver.*

There is some difference in the reading of this verse, for the word which we translate defence, is the same which we translate gold in the former verse. And hence some translate thus; thy gold shall be mighty; Making the word Shaddai (which is one of the names of God, and usually rendred Almighty) to be as an Epithite to the word Gold, Thy Gold shall be strong or mighty. And thus some translations render the word Shaddai (Ezek. 1. 24.) where the Prophet saith, I heard the noise of their wings like the noise of great waters, as the voice of the Almighty; so we render; but others thus; As a mighty voice; So in the present text, whereas we say, The Almighty shall be thy defence, or according to the strictness of the word; The Almighty shall be thy Gold; others give it thus; Thy Gold shall be mighty. And this answers the latter clause of the verse, where we read; Thou shalt have plenty of silver; yet put in the Margin, Thou shalt have silver of strength, or, strong silver. These readings have an elegance in them.

But I shall keepe to our owne, which is profitable to us and fit-  
table to the text; *Yea the Almighty shall be thy defence*; the par-  
ticle (*yea*) sheweth that this is a higher step of mercy then the  
former; as if he had said, *Thou shalt not onely have gold which is a*  
*defence, but better then gold, even the Almighty for thy defence, or,*  
*God who is better then Gold, will be thy defence, and the defence of*  
*thy Gold.* The Hebrew word is plural, *Defences*, which intimates;  
first, all sorts of defence; secondly, strong defence; *The Almighty*  
*shall be thy defences*; All manner of defence, and a strong de-  
fence unto thee.

Hence note;

*God himselfe is pleased to be the Lord protector of his people ( who*  
*repent and turne to him ) both in their persons and estates.*

There are many in the world who have gold, but there are few  
who have this defence for it. The Prophet *Haggai* speaks of those  
who earned money, but put it into a bag with holes; that is, they  
could not hold or keepe what they had gotten. It is the Lord that  
establisheth the creature to us, and defends it for us. The best  
things in the world take wings and are gone, unlesse the Lord stay  
them with us; and unlesse the Lord defend and keepe them for us,  
they will soone be puld out of our possession. Some mens estates  
waite away they know not how, there is a hole in the bottome of  
the bagge they thought not of. Others have their estates violently  
taken away from them, because the Lord is not their defence. The  
Lord is The protector of his people, the Lord is a Castle, a strong  
Tower, all manner of fortifications about his people, to defend  
their estates and persons, much more their soules. And *Eliphaz*  
seems to mind *Job* that he once had, but now had lost this defence;  
God once made a hedg about him, or rather was a hedg about him,  
but he opened a gap or withdrew, and then in came the *Sabeans*  
and *Caldeans* and spoyled all. Now then (saith he) returne to the  
Lord, and he will once againe be thy defence. *How safe are they*  
*that have God for their defence, who live under the shadow, and co-*  
*vert of the Almighty! How safe are they (I say) and all that they*  
*have.*

The vulgar latine is so full of this sense, that he leaves out the  
word *defence*, and only saith, *The Almighty shall be (or shall stand*  
*up for thee) against thine enemies*; and in this perfect outward hap-

*Erin; omni-*  
*tens contra ho-*  
*nestes. tuos.*  
*Vulg.*

*pinesse.*

gold is comfort. For to have much, and that secured, is all we can desire for the things of this world. Many have gold, and in store, but the thing that troubles them is this, how to make all sure; *Returne to the Lord, and he shall be thy defence*; he shall be an assurance Office to thee, he shall protect thee against all winds and weathers, against all enemies and pirates; The Almighty shall be thy defence and the defence of thy gold.

*Erigo, omnipotens, altissimum aurum tuum & argenti viresq; tibi. Jun.*

Further, Because the word which we render *defence*, signifieth gold also, as was shewed; therefore some keepe to that reading, and thus translate this 25 verse, *And the Almighty shall be thy choice gold, and silver, and strength unto thee.* Which reading is likewise followed by Master Broughton; *And the Almighty will be thy plentiful gold and silver of strength to thee.* This sense of the word is comfortable indeed; for to have told Job onely this; *Thou shalt lay up gold as the dust, and gold of Ophir as the stones of the brooke*; this had been though a great mercy, yet but a common mercy, such as the men of the world have and enjoy. Many that know not God lay up gold as the dust, and they who serve him not, have often store of silver. But when God himselfe saith, *I will be your Gold and silver*, This is not onely the richest of temporall, but the riches of all spirituall mercies. For when 'tis sayd, *the Lord shall be thy choice gold and silver of strength to thee*, the meaning is, he will be better to thee then the choicest Gold; and a greater strength then silver unto thee. This is a rare and a distinguishing mercy. *Wicked men may have gold from God, but no wicked man hath God for his gold.*

Hence note; *That God himselfe is the riches, and fullnes, the gold and silver of his people.*

*The Lord is my portion*, saith my saint; whose soule sayd this. It was the soule of a mourning Jeremie. And when sayd he this? even then, when their lands and houses were possessed by the enemy, even then, when their Gold and silver with all their goodly things were carryed captive into Babylon; Then Jeremie sayd, *The Lord is my portion* (Lam. 3. 24.) the Gold and silver which I had in my house are gone, but my Gold & silver in heaven is not gone into captivity, he is my portion still and for ever. *They who love God for their gold and silver, are happier and richer then gold and silver*



silver can make them: What can be said more to draw our hearts to God, then this promise, that God will not only give us riches, but that himselfe will be our riches? What can be sayd more to take a covetous mans heart off from the love of his gold then this? take thy heart off from thy Gold, and God will be thy gold. And so what can be spoken more prevailingly to the voluptuous man, who delights to swim in rivers of sensual pleasures; O take off thy heart from these pleasures of sin, which are but for a season, and God will be thy pleasure for evermore. What stronger argument to take downe the ambition of man, who hunts after high places and dignities in the world? then to tell him, withdraw from this pursue, and God will be thy honour, and thy high place. Wee may say to the ambitious, to the covetous, to the voluptuous, and in a word to all sorts of sinners, Ye shall finde all that your sins can offer you, and infinitely more in God; your honours, and pleasures, your gold and silver, you shall have altogether in him. One of the antients speaks well and truly to the point; *That man is too, too covetous whom God doth not suffice*, or, *who is not satisfied with God*. The onely true reason why any man is not satisfied with God is, because he knoweth not God; He that can say knowingly, *the Lord is my God*, cannot but say, *I am satisfied*. When God is ours, all is ours. And the poorest who are rich in faith, have as great a share in this riches, as the richest. *God is the poore mans gold*, they that have neyther gold nor silver in their purse (as Peter sayd to the impotent man) may have God in their hearts. The Almighty is their gold, and silver too, as it followeth in the text.

Nimis est avarus cui deus non sufficit.  
Bern.  
Deus meus & omnia.

*And thou shalt have plenty of silver.*

Some render, *Thou shalt have silver of wearinesse*; He meanes it not of silver, as it wearies a man in the getting of it, but he meanes it of so great a quantity or summe of silver, as shall weary a man to tell it, or trouble him to weigh it. The manner of accounting silver was anciently by weight; hence what is payd in money is called a *pension*. We translate fully to that sense, *thou shalt have plenty of silver*; for they that have so much as tires and wearies them to tell or weigh it, have store enough. We put *silver of strength* in the Margin. Silver is a strong metall, and it is strength, great strength to Man. This rendring suites best with the beginning of the verse. *The Almighty shall be thy defence, and thou shalt*

מַעֲוָה  
רַחֵם  
lassus fatigatus  
fuit.  
Argentum lassitudinum; quod pro copia lassos reddit homines numerando illud vel ceriè appendendo. Nam olim appendebant argentum, unde pensionis vocabulum in sermone laico.

have Druf.

Nihil tam san-  
ctum quod vi-  
lari, nihil tam  
munus, quod  
non expugnari  
pecunia possit.  
Cc.

כסף  
חומות

have silver of strength, or silver to strengthen thee. As for plenty, that was fully set forth in the former verse, where he is promised *Gold as the dust, and the gold of Ophir as the stones of the Brooke*. Besides, the word is divers times applyed to expresse strength by, but rarely if at all in Scripture to expresse plenty by, and here our translators render it so, not properly but tropically, as appeares be- fore; for properly it expresseth the greatest strength, as first, *The strength of the Unicorne* ( Num. 23. 22. ) *God brought him out of Egypt, he hath as it were the strength of an Unicorne*; Secondly, *The strength of Mountaines* ( Psal. 95. 4. ) therefore I conceive it is best rendred *silver of strength*; as gold is cloathed with a word which signifies defence, so silver is joyned with a word that signi- fies strength, because there is much strength and defence in both, money being the sinews or strength of warre; So that to say, *Thou shalt have silver of strength*, is as if he had said, *thy silver shall be a strength, or a blessing to thee*; Some have silver and it is no strength to them; or he calleth it, *silver of strength*, because it should be confirmed, and established for his use and in his possession. He should finde, by experience, that there was tacked in it, that it was solid silver, or silver that had strength in it. So then, these are but severall expressions of the same thing, all which gathered together heighten up the promise of this outward mercy; he should have gold, and God would be his defence, yea his gold, and he should have silver plenty, enough of it to make a man weary to tell it, or he should have silver of strength, his silver should be a strength to him, and all this is assured him upon his repentance and returne to the Almighty.

Hence note;

First, *That godlinesse is the best and neereft way, even to worldly gaine.*

Godlines is gainfull, though a godly man should die a beggar; but besides there is worldly gaine in it, these promises are not made in vaine. Christ speaks as much ( Math. 6. 33. ) *Seeke first the kingdome of God, and the righteousness thereof, and all other things (even gold and silver) shall be added to you.* And the Apostle is full for it ( 1 Tim. 4. 8. ) *Godlinesse is profitable for all things, 'tis good to make men rich, it will bring in worldly profits*; God- lines hath the promise of gold as well as of grace, of silver, as well as of pardon and peace, doe not thinke that godlines is barren of

our-

outward blessings, or that we must needs loose all gaine in this world, by getting that which fits us for the Glory of the next world. Know, that as the Lord makes his wayes sweet to his people by inward communications of himselfe, revealing his love and grace to them, yea in them, so he makes his wayes sweete to his people by giving them outward good things, blessing their basket and their store, filling their hearts with food and gladnes.

Secondly, Note;

*That, The godly man may lawfully possesse earthly riches, gold and silver.*

It is no sin to be rich, but when riches are got by sin; Poore Lazarus lay in the bolome of rich Abraham; As many poore men may be called the Devills poore, so some that are rich may be called Gods rich men. Againie, if Godlines have a promise (as it hath) of riches, then the godly may lawfully possesse riches; which also may be instruments in their hands of glorifying God, and doing good among men. Nor can it be denyed, that they know best how to use the things of the world, and how to be the best Stewards of earthly treasures, who are instructed for the kingdome of heaven, and are (as the Apostle Peter exhorts Saints to be (1 Pet. 4. 10.)) *Good Stewards of the manifold grace of God.*

Thirdly, Note;

*That riches, gold and silver are at Gods dispose.*

He bestows them where, and upon whom he pleaseth. This promise of plenty of gold, upon repentance and returning to the Almighty, must needs proceed from this supposition, that the Almighty hath gold and silver in his power. *The world is the Lords, and the fullnes of it* (Psal. 50. 12.) *God is the best Indies for gold.* If any would trade for gold prosperously, let them trade heavenward; for God is every where Lord of the soyle, and he saith of all the pretious mines hidden in the bowels of the earth, *They are mine.* See how the Lord speaks as the great proprietour of all the gold, and silver, of all the good things of this world; (Hos. 2. 8, 9.) *Shee did not know that I gave her corne, and wine, and oyle, and multiplied her silver and gold, which they prepared for Baal, therefore I will returne, and take away my corne in the time thereof, and my wine in the season thereof, and will recover my wool and my*



*flax &c. All's mine.* Thus the Lord voucheth himselfe the great owner of all these things, all the gold & silver, all the wool and the flaxe, all the corne and wine are his. When the people and Princes of *Israel* with *David* their king offered so willingly and so liberally Gold and silver &c. for the building of the Temple. *David* makes this confession for them all (1 *Chro.* 29. 14.) *All things come of thee, and of thine owne have we given thee.* And may he not doe what he will with his owne? Men thinke they may, surely God both may and will.

Fourthly, Observe;

*That, the plenty and stability of the creature, is from God as well as the possession of it.*

*Eliphaz* promiseth *Job* from the Lord gold as the dust, and as the stones of the brooke, with silver of strength, that we have it in such or such a proportion is from the Lord, as much as that we have any thing at all, he can give much as well as little, & that our proportion hath a defence and strength in it is from the Lord; therefore we should honour the Almighty for every portion and proportion of worldly riches, and for the establishment of our portion whatsoever it is. Silver and gold have no strength in them unlesse the Lord who giveth these give them strength, and bid them stay with us to doe us good. Lastly, Observe;

*We may lawfully possesse abundance of outward things.*

'Tis sinfull to make abundance our aime, or to contend for much in temporals; to doe so in and about spiritualls is our duty, and our contention for the highest degree our commendation. We should designe it, to lay up the Gold of Grace, as the dust, and the silver of sanctification as the stones of the brooke; We should forget all that we have, that we might get what we have not. Our desireings while pitcht upon an eternall object cannot be immoderate, but in temporals they quickly may: and therefore as to them, our moderation should be known to all men. Yet if God give in abundance of temporals in the lawfull exercise of our callings, we may warratably enjoy it as a blessing from him. The providence of God doth often bound us to a little, and we ought to be contented with the least portion of outward things, with bare food & rayment; but the word of God doth not bound us to a little, nor doth it say it is

unlawfull to have much. And as it is not unlawfull to have much of the world, ſo it is a great exerciſe and tryall of our Graces to have much; As there are ſome Graces of a Chriſtian which come not to tryall till we are in want, ſo there are other Graces which come not to tryall unleſſe we have abondance. Want tryeth our patience, and our dependance upon God for a ſupply of what we have not; and abondance tryeth our temperance, our humility, our liberality, yea and our dependance upon and faith in God, for the ſanctifying, bleſſing, and making of that comfortable to us which we have. When a rich man ſeeth an emptines in his abondance without the enjoyments of God in it, he exerciſeth as high a grace, and ſheweth as heavenly a frame of mind, as that poore man doth who ſeeth and enjoyeth a fullnes in God, in the miſt of all his emptines. And therefore *Paul* puts both theſe alike upon a divine teaching, (*Phil. 4. 12.*) *In all things I am inſtructed, both to be full and to be hungry, both to abound and to ſuffer need.* And had it been unlawfull to enjoy plenty, *Eliphaz* had never preſſed *Job* to repentance by this motive, *The Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver.*

## JOB, CHAP. 22. Verſ. 26, 27.

*For then ſhalt thou have thy delight in the Almighty, and ſhalt liſt up thy face unto God. Thou ſhalt make thy prayer unto him; and he ſhall heare thee; and thou ſhalt pay thy Vowes.*

**I**T hath been ſhewed from the former context, how *Eliphaz* encouraged yea provoked *Job* to repentance, and returning to God by the propoſall of many promiſes; by promiſes of outward, and temporall mercies, gold, ſilver, and protection. He might have what he pleaſed of God for the comforts of this life, if his life were once pleaſing unto God. In this latter part of the Chapter he riſeth higher and propoſeth ſpirituall promiſes: And he begins with the beſt of ſpirituall promiſes, the free enjoyment of God himſelfe.

Verſ. 26. *For then ſhalt thou have thy delight in the Almighty, &c.*

As if *Eliphaz* had ſaid; If thou doſt indeed repent and turne from ſin, thy conſcience which now troubles, yea torments thee, ſhall have ſweete peace in God, and thou who now grovelleſt with thy eyes downe to the ground, by reaſon of thy preſſing guilt, and miſery, ſhalt then with confidence liſt up thy face unto God in prayer, and thou ſhalt finde God ſo ready at hand with an answer, that thou ſhalt ſee cauſe chearefully to performe thy Vowes, which thou madeſt to him in the day of trouble; That's the generall ſcope of this latter part of the Chapter. I ſhall now proceed to explicate the particulars.

*For then ſhalt thou have thy delight in the Almighty.*

The firſt word implyeth a reaſon of what he had ſaid before. Having ſpoken of temporall promiſes, he confirms his intereſt in them by aſſuring him of ſpirituall; *for then ſhalt thou have thy delight in the Almighty.* As if he had ſaid, God will not deny thee outward comforts in the creature, ſeing he intends to give thee the high-  
eſt



*comforts, even delight in himselfe.* 'Tis an argument like that of the Apostle ( Rom. 8. 32. ) *He that spared not his owne Sonne but delivered him up for us all, how shall he not with him freely give us all things ?* Thus Eliphaz seemes to argue, seeing God will give thee himselfe to rejoyce in, or to rejoyce in himselfe, how can he deny thee gold and silver with those other conveniencies which concerne this life ? these being indeed as *nothing* in comparison of himselfe.

*Then shalt thou delight, &c.*

*Then*, that is, when thou returnest to God, and not till then, then thou mayest expect to receive much sweetnesse from him, such sweetnesse as thy soule never tasted or experienced to this day.

*Then shalt thou have thy delight.*

The word signifies to delight, or take contentment, whether it be outward contentment, or inward contentment, the delight of the body, or the delight of the minde ; And so an universall delight, thy whole delight shall be in the Lord. *Moses* ( Deut. 28. 56. ) describes those women by this word, who were made up of delight ; *Thy tender and delicate woman*, that is, such as are so delicate that they are the delight of all who behold them, or who are themselves altogether devoted to their delights, who ( as the Apostle *Paul* speaks of the wanton widdow ( 1 Tim. 5. ) *live in pleasure* ; These are threatned with such calamities as should render their very lives a paine to them. The word is used againe ( Isa. 58. 13, 14. ) where the Prophet speaks of keeping the Sabbath ; *If thou turne away thy foote from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a delight ; what then ? then shalt thou delight thy selfe in the Lord ; thou shalt have curious delight, all manner of delight in the Lord, if thou call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him ; if thou hast a delight in duty, thou shalt have the delight of reward.*

Thus *Eliphaz*, then shalt thou have thy delight in the Almighty. And 'tis considerable that he doth not say, thou shalt have thy delight in the mercifull, or gracious God, but in the Almighty ; in him thou shalt have thy delight, whose power is over all, and who

*delectatus  
fuit corpore vel  
animo. Sonat  
etiam aliquod  
delicium cor  
porale.*

is able to doe whatsoever pleaseth him. Even the power and almightineſſe of the Lord ſhall be as pleaſant to thee as his mercy and loving kindneſſe.

Further, *delight* in the generall nature of it, conſiſts in theſe two things.

First, In the ſuitableneſſe and conveniency of the object, and the faculty, whether ſenſitive or intellective.

Secondly, It conſiſts in the reflection and application of the faculty upon the object. So that to delight our ſelves in the Almighty, hath theſe two things in it.

First, A ſuitableneſſe in our ſoules to the Lord.

Secondly, The ſoules reflecting upon the Lord as good and gracious unto us. This reflect act breeds and brings in delight, and works the heart to an unſpeakeable joy in God. By this laſt and higheſt act of faith, we take in the ſweetneſſe of the Almighty, and delight our ſelves in him mightily. This faith doth not onely ſuck the promiſes, wherein the love of God is evidenced to us, but is it ſelfe an evidence of the love of God to us. *We ſucke and are ſatisfied with the breſts of conſolation* by beleevving (*Iſa. 66. 11.*) that is, we beleevving draw forth that ſweetneſſe of the promiſe which the word declares to be the portion of Beleevers. Thus ſpirituall delight is made up; and therefore Saints are ſayd *to rejoyce in beleevving, with joy unſpeakeable and full of glory* (1 Pet. 1. 8.) that is, having as much and as cleare a manifeſtation, yea participation and taſt of that Glory in beleevving, which is prepared and reſerved for them againſt the next life, as they are capable to receive, and more then they are able to expreſs, in this life. *Then ſhalt thou delight thy ſelfe in the Almighty*, We may looke upon the words firſt as a command; and then obſerve,

That, *it is our duty to delight our ſelves in God.*

Delight in God, is both a priviledge and a duty, it is commanded in the Law, and it is promiſed in the Goſpel. God is pleaſed to give us many things in the world, not onely for neceſſity, but for delight, A heathen looking upon the various proviſions which the Great Creator hath made not onely for the maintenance of man in his being, but for his comfortable and pleaſurable being. Some of which affect the ſences, the eye, the eare, the taſt &c. others are ſweetly contentfull to the underſtanding, with all the faculties

faculties of the soule, He ( I say ) concludes this from it; *The bountifull Creator hath provided for more then our necessity, or he hath provided more then will barely serve our turne to live upon, we are loved even up to our delights.* Now I say, though the Lord hath provided delights for us in the creature, yet it is our duty, our greatest, our highest duty to delight chiefly in the Lord, to delight in him first, and to delight in nothing but in reference unto him; nothing should be pleasing to us, but as there is an impresse or stampe of the love of God upon it, or as it tastes of his goodnesse. And indeed what can delight us long but *this thought?* that God delighteth in us, or that we are a delight to God; that God is Good, and that God is good to us; having tasted his goodnes, we should love and delight in him, above all our delights. The Psalmist ( *Psal. 137. 6.* ) preferred *Jerusalem* above his chiefest joy; how much more should we preferre the God of *Jerusalem* above our chiefest joy. God delighteth in man whom he hath made, and who is his son by Grace, next to Jesus Christ who is his son by nature, and Jesus Christ delighteth in man whom he hath redeemed, and should not man delight in his maker, in his father, in his redeemer? We have a most divine description of the delight which the Father takes in Christ his Son, and which Christ taketh in his redeemed ones, ( *Pro. 8. 30, 31.* ) *Then was I by him as one brought up with him, and I was daily his delight* (Christ was the delight of his father, and he delighted in his father) *rejoycing alwayes before him; rejoycing in the habitable parts of his earth, and my delight was with the sons of men.* Jesus Christ himsele takes up many of his delights with the sonnes of men, whom he calls *the habitable parts of the earth*, even those of the sonnes of men that are a habitation of God through the Spirit. Now ( I say ) as the delight of the Father is in the Sonne, and the delight of the Sonne in the Father, and the delight both of Father and Sonne in the Saints, *in the habitable parts of the earth, or with the sonnes of men*; so the delight of the sonnes of men should be in the Father, and in the Sonne; there should our delight be, there should we take our highest contentment.

Secondly, The words are rather to be taken for a promise; *Then shalt thou have thy delight in the Lord*; Then, that is, when thou turnest from sinfull delights, or delight in sin, I assure thee of spiritual delight.

*Neg: enim necessitatibus tantum nostris provisum est, utque in delicijs ammur. Sen l. 4. de Benef. c. 5.*

*He sunt piorum deliciae & summissima voluptates, deo placant in fini, cujus etiam deliciae sunt habitare inter eos qui ipsum animo reverentur & colunt.*

Whence



Whence observe;

*That they who mourne for, and turne from sinne, shall have delights in the Lord.*

When once sinne is bitter to us, the Lord will be sweete to us; and untill sin be bitter to us, the Lord is not sweete to us; sinne hinders our delightfull enjoyment of the creature; it puts gall and wormwood into our dish, and cup, it is that which makes all relations grievous and burthen some to us; yet this is but a small matter, that it hinders us from the contentment, and sweetnesse which are to be had in the creature; sinne takes us off from delighting in God. That soule cannot delight in the Almighty, who loveth and continueth in the love of sinne. If such professe delight in God, it is but a false boast, and a high presumption; it is impossible for such to delight in the Lord indeed. *Job* ( Chap. 27. 10. ) saith of the hypocrite; *Will he delight himselfe in the Almighty? will he alwayes call upon God?* He may pretend to a delight in the Almighty, he may have some flashes, some raptures, but his joyes and delights are not in the Almighty, what joyes soever he hath they are in somewhat below God; the hypocrite may delight himselfe in somewhat received from the Almighty, in some present benefit, or future expectation that he hath from the Almighty; he cannot delight in the Almighty himselfe, or in God as God.

As it is impossible in the nature of the thing, for a man to delight in sin, and in God too; so God hath sayd that he who hath a delight in sin, shall not finde any delight in him. God hath sayd, *Delight thy selfe in me, and I will give thee the desires of thy heart,* ( *Psal.* 37. 4. ) But if any man will follow the desires of his owne heart, he shall not delight himselfe in God. *Sinne separateth between God and us* ( *Isa.* 59. 2. ) that is, it separates between the comforts and mercies which are in God, and us; sin doth not, cannot separate us from the power, or presence, from the eye, or justice of God, so sinne doth not separate ( for God is nigh to sinners both to see what they are doing, and to punish them for what they have done sinfully ) but sin separates from all those delights that flow from God, from those joyes which his people take in him; yea sin breeds a strangenesse between God and the soule, so that the soule that loveth sinne, cannot have any holy familiarity or converse with God. The Lord saith to those who repeat

( *Isa.* 1. )

(*Iſa. 1. 18.*) *Come let us reason together*, &c. As if he had ſayd, I am now ready to debate the matter with you that repent, and how great ſoever your finnes have been, they ſhall be blotted out. Whereas before the Lord tells them that he was weary of them, and that they were a burthen to him in all their ſervices; Now when we are a burthen to God, God is never pleaſant to us; if the Lord ſay he is weary of us, we cannot ſay we delight our ſelves in him. Our delight and pleaſure in God is the fruit of his delight in and wel-pleaſednes with us.

Thirdly, *Eliphaz* propoſeth this delight in the Lord as the moſt winning promiſe.

Hence note,

*Delight in the Lord is the beſt and choiceſt mercy.*

There is nothing better, nothing ſweeter then to delight in the Lord; delight in the Lord hath all true delights in it. *David* ſpeakes this out fully in that place lately quoted to another occaſion (*Pſal. 37. 4.*) *Delight thy ſelfe in the Lord, and he ſhall give thee the deſires of thy heart*; that is, thou ſhalt have all thy deſires fullfilled in this thing; delight in the Lord will be the fullfilling of all thy deſires; not only ſhall they who delight themſelves in the Lord, have all their deſires filled up, but their very delight in the Lord is the fullfilling of all their deſires. What is the glory of heaven, but delighting in the Lord? And he who delights in the Lord, feeles not the want or abſence of any earthly Good. *In thy preſence is fullneſſe of joy, and at thy right hand are pleaſures for evermore* (*Pſal. 16. 11.*) Heavenly glory is nothing but delight in God, and all earthly good is nothing without delight in God. We may affirme foure things of this delight; in oppoſition to all worldly delights.

First, This is a reall delight; worldly delights are but ſhadows, or pageant-like ſhewes of delight. The joyes of a hypocrite, are like his holines, meere appearances of joy; he hath no reall, no true joy, as he hath no true, no reall holineſſe. That man doth but ſaine a taſte of joy; whoſoever he is, that doth but ſaine the practice of holineſſe. Thus who wickedly hold out a holmes which they feele not, ſhall talke of joyes which they finde not.

Secondly, Delight in the Lord is a ſtrong delight, yea it is a ſtrengthening delight; That muſt needs be ſtrong joy, which is

strengthening joy; such is the joy of the Lord, as Nehemiah told that people (Neh. 8. 10.) *The joy of the Lord, is the strength of the soule, the strength of the inward man, it makes us mighty, it makes us giants to run our race, the race of holinesse.* The giant rejoyceth to run his race, because he is strong, and knowes he can doe it. The joy of the Lord is our strength, and is both an evidence that wee are strong, and a meanes to make us so. Worldly delights are weake, and they weaken us; Delight in the Lord is strong, and it strengthens.

Thirdly, It is a lasting delight; not like the crackling of thornes under a foot, (to which Solomon elegantly compares the laughter of the foole, Eccl. 7. 6.) that make a noise, and a blaze for a while, but are presently extinct. Now Solomons foole may be eyther, first, the prophane man in the world, or, secondly, the hypocrite in the Church; All the joyes of this payre of fooles, the prophane worldling, and the formal hypocrite are soone in, and soone out, like crackling thornes. But joy or delight in the Almighty is a lasting delight, it is not for a fitt, or a pang, but for continuance, yea it continueth in the midst of all worldly sorrows, for it overcomes and conquers them. There is a laughter in which (saith Solomon, Pro. 14. 13.) the heart is sorrowfull, and there is a sorrow in which the heart laughs; *A sorrowfull, yet alwayes rejoycing,* saith the Apostle (2 Cor. 6. 10.) Spiritual joy, or joy in the Lord is not extinguished, though surrounded with worldly sorrows; *Many waters cannot quench this vehement flame, this flame of God* (as Solomon speaks of love, Cant. 8.) *neither can the floods approve it.*

Fourthly, Delight in the Almighty is a holy delight, a delight which makes us more holy; the delights of the world are impure, and they defile us, we seldome take in worldly pleasures, but they leave some spot and taint upon our spirits or conversations; but the delights we have in the Lord are all pure, yea, purifying delights, they make the soule more cleare, more holy, more heavenly, they make us like unto the Almighty, in whom our delight is. For look what the object is in which we delight, such is the spirit of him that takes that delight; now the Lord in whom this delight is being altogether holy, they that take delight in him, must needs be made or kept holy by it. As delight in worldly things makes the heart worldly, base and dreggish, so this refines and purifies it. The more



we drinke of the rivers of this pleasure, the more sober we are, to be an epicure (as it were) in these delights, is the highest temperance. Our feeding cannot be too full, nor our draughts too large upon these delights. Solomon (Eccle. 2. 2.) who had run a course through all worldly delights, and tryed them to the utmost, said of laughter it is mad, and of mirth what doth it? there is a madnesse in the mirth of the world, what doth it? that is, what good doth it to any man? many things it doth, it makes men vaine, foolish, dissolute, dispirited for any goodnesse; but what good doth it? doth it make any man better, more holy, more wise or fit for duty, no, it can doe none of these things. But delight in the Lord, is all this, and can doe all this, it is true, strong, strengthening, lasting, holy, a delight that makes us more holy. This is the portion of Saints at all times, though payd them in more or specially at some times, and that eyther, first, respecting the state and disposition of their owne soules, as in the rest, or secondly, the state of and promised dispensations of God to the Church. (Isa. 65. 14. 18. Isa. 66. 11.) Then (also in a speciall manner) shalt thou have thy delight in the Lord. And because every man doth freely or willingly looke to that in which he is delighted. Therefore Eliphaz addeth,

*And shalt lift up thy face to God.*

But some may say, is that such a great matter, is it any speciall favour to lift up the face to God? seing to doe so is common to mankind. The Naturalist saith, *Thas whereas other creatures looke creveling downward, God gave man an erect countenance, and bid him looke heavenwards.* How then doth Eliphaz promise, *Thou shalt lift up thy face to God?* We had the like expression (Ch. 10. 13.) *If I be righteous, yet I will not lift up my head.* And (Ch. 11. 15.) *Then shalt thou lift up thy face without spot.* The lifting up of the head, and the lifting up of the face are the same; implying confidence, or a wel-grounded boldnes in him that doth so; For all these phrases of speech imply a lifting up of the minde or Spirit to God. As David saith (Psalm. 25. 1.) *Unto thee O Lord doe I lift up my soule.* Eliphaz meanes not the lifting up of a heart-lesse face or head, such as the hypocrite or formalist lifts up to God in worship, nor the lifting up of a meeke living head or face, such as all men lift up to God according to the forme or frame of their

*Quum unus  
quisq; licenter  
respect id, in  
quo delectatur,  
satis, verisq;  
equum.*

*On homini sub-  
limis dedit.  
Ovid.*

*Equiparantia  
sum caput vel  
oculos vel faci-  
em vel animam  
ad deum leu-  
re. Bold.*

*Fiduciam habere  
in recurrendi  
ad deum.  
Aquino.*

natural confidence; but the courage and confidence of the soule, and that a holy courage and confidence, is here intended. And there are not many, who can thus lift up their face to God; as is promised here to Job by way of priviledge.

*And shalt lift up thy face to God.*

*Faciei elevatio  
oranti habitus  
est. Pinco.*

To lift up the face, is taken under a twofold notion in Scripture, first, as a gesture or bodily position in prayer; He that prayeth doth usually lift up his face to God, and so to lift up the face to God, is to pray unto God. A corporal posture being put often in Scripture to signifie a spirituall duty. Thus some understand it here; *Thou shalt lift up thy face to God*, that is, thou shalt pray; secondly (which further complies with the duty of prayer. To lift up the face, notes (as was touched before) confidence of spirit, and boldnesse, courage, and assurance towards him, before whom the face is lifted up, whether God or man.

*Vultum attollit  
qui sibi bene  
consciens est ani-  
moq; fidens.  
Deus.*

*ὑψηλὸς ὡς  
ἐναιετο ὁ  
πλ. Sept.*

The Septuagint who rather paraphrase then translate this text, give this sense fully; *Thou shalt be confident before the Lord (or thou shalt act fiducially and boldly before him) and behold heaven cheerfully.* This lifting up the face is opposed to casting downe the face, & that is a phrase used in Scripture to signifie shame and fayling of spirit. When courage is downe, the countenance is downe too; as we say, such a man hath a downe looke, that is, there is an appearance of guilt upon him. The face is cast downe three wayes; First, by feare; secondly, by sorrow; thirdly, by shame. *Ezra. 9. 6. O my God I am ashamed and bluse, to lift up my face unto thee;* for our iniquities are increased over our heads. So (*Luk. 18. 13.*) the Publican durst not lift up his eyes to heaven, and possibly there was a complication of all these three causes why he durst not, feare, sorrow, shame; he was so much terrified, so much grieved, so much ashamed of himselfe, that he durst not lift up his eyes to heaven. It was the speech of Abner to Asahel (*2 Sam. 2. 22.*) *Turne thee aside from following me, why should I smite thee to the ground, how then should I hold up my face to Joab thy brother;* that is, if I slay thee I shall be afraid to looke him in the face, nor can I have any confidence of his favour; and it is well conceived, that he spake thus (for it is indeed a very unusuall thing for the Generall of an Army in the very heate of warre to looke after the favour of the Generall of the opposite Army, but (I say) 'tis conceived

ceived he spake thus) as being convinced that he had undertaken a bad cause in upholding the house of Saul against David, and therefore had misgivings that he might shortly fall into the hands of Joab Davids Generall, and was therefore unwilling to provoke him by killing his brother. This made him say, *How shall I bold up my face to thy brother Joab?* As if he had sayd, I shall obstruct the way of my owne reconciliation to thy brother, (in case The turne of things in this warre cast me into his hands) by killing thee. Again we may looke backe to Gen. 4. 5. where it is reported of Caine, That he was wrath, and his countenance fell; anger, and sorrow, and shame, falling at once upon him (because the Lord had respect to Abel and his offering, but had no respect to him or his) caused his countenance to fall; which phrase stands in direct opposition to lifting up the face in all the three occasions of it. For it implyeth first feare, which is opposed to boldnes; secondly, sorrow or anger, which are opposed to content and joy; thirdly, shame which is opposed both to freedome of approach, and liberty of speech. We have an expression which paralels much with this, in that Prophecy of Christ (Psal. 110. 7.) *He shall drinke of the brooke in the way, therefore shall he lift up his head,* that is, he shall rise and appeare like a mighty Conquerour with boldnesse, honour, and triumph. So Christ himselve prophesying of the troubles which shall be in the latter dayes, comforts the surviving Saints in this language; *When these things begin to come to passe, then looke up and lift up your heads* (that is, then take heart and boldnesse) *for the day of your redemption draweth nigh,* (Luke 21. 28.) that is, the day is at hand wherein you shall be freed from all feares and sorrowes.

Hence observe;

*Holinesse hath boldnesse and freedome of spirit with God.*

*Then shalt thou lift up thy face unto God.* As soone as Adam sinned, he hid himselve from the presence of the Lord amongst the trees of the Garden, (Gen. 3. 8.) He ran into the thickets for shelter, he durst not appeare or shew his face. But when once we are reconciled to God, and sinne is taken off, when we are freed from the bonds of guilt, then we have boldnesse, reconciliation is accompanied with the spirit of adoption, whereby we cry abba father; we can then speake to God as a childe to his father; the childe

Quod legitur  
Exo. 14. 8.  
eg: effos filius  
Israel in manu  
excessi, Chal-  
dæc: aicunur,  
capite disco-  
perio. i. e. pa-  
lam, confidente  
sine metu.



childer dare lift up his face to his father, and speaks freely to him, where the spirit of the Lord is, where liberty (saith the Apostle, 2 Cor. 3. 17.) and that a threefold liberty. First, a liberty from shame; secondly, a liberty unto righteousness, or a freenes and readines of spirit to doe good; thirdly, where the spirit of the Lord is, there is a liberty of speech or accesse, with boldnesse in all our holy Addresses unto God. As the Apostle clearly sheweth at the 12<sup>th</sup> verse of the same Chapter. *Seeing then that we have such hope, we use great plainnesse (or boldnesse) of speech*, as wee put in the Margin of our Bibles to expresse the significancy of the Greeke word in the full compasse of it. For as because we have such hope we ought to use great plainnesse of speech towards men in preaching and dispensing the Gospel to them, so great boldnesse towards God in receiving the offers and promises of the Gospel, for our selves. *Eliphaz* having thus shewed what freedome *Job*, truly repenting, might have with God in prayer, proceeds in the next verse to shew what successe with God, or what fruit he should have in prayer.

Verse 27. *Thou shalt make thy prayer to him, and he shall hear thee, and thou shalt pay thy Vowes.*

In these words we have a further promise, leading to a further duty; as before the duty of returning to the Almighty, had a promise annexed to it of lifting up the face to God, or boldnesse in prayer. So now the promise of being heard in prayer, is followed with a duty, The payment of vowes.

*Thou shalt make thy prayer to him &c.*

multi-  
plicavit propterea  
verba fortia  
fuit in Ora-  
tione.

The word notes the powing out of many prayers, or of a multitude of words in prayer, yet not of bare words, but of words clothed with power, strong prayers as well as many prayers. For as the Gospel comes from God to us, not in word onely, but in power and in the holy Ghost, and in much assurance, (1 Thes. 1. 5.) so prayer should goe from us to God, not in word onely, but in power, and in the holy Ghost, &c. Thus saith *Eliphaz*, *Thou shalt make many, and mighty prayers; strong prayers, prevailing, conquering prayers*; so the word is used (Gen. 28. 21.) *Then Jacob intreated the Lord for his wife because she was barren*; that is, he made

made many prayers to God, he made a businesse of praying, that he might have a sonne, though there was a sure promise made to *Abraham* that he should have a sonne, and that in him, and from him should come the promised seed; yet *Isack* was long without a sonne, and he leaves it not carelessly in the decree of God, resolving idly, *God hath said I shall have a sonne at least, if not many sonnes, why should I trouble my selfe in the thing.* No, *Isack* had not so learned the minde of God, he was better skill'd in Divinity then so, to separate the meanes from the end, or to conclude that wee need not pray for that which God hath purposed and promised. He I say, was better instructed then so, and therefore though he (doubtlesse) did fully beleieve that God would fulfill the promise made to *Abraham* in giving him a sonne, yet he entreated the Lord for his wife because she was barren: and he intreated the Lord earnestly, he made plenty, abundance of prayers; for it cannot be supposed but that he had prayed for that mercy long before (for it was neere twenty yeares since his marriage to *Rebecca* as appears plainly by comparing the 20. verse of that Chapter with the 26.<sup>th</sup>, the former telling us, that he was forty yeares old when he married *Rebecca*, and the latter that he was threescore when *Rebecca* bare *Jacob* and *Esau*. So that I say, we cannot suppose but so holy a man as *Isack* had been suing out the good of the promise before) but when he perceived it sticking so long in the birth, then his soule fell in travel about it, then he was very fervent in prayer, and would give the Lord no rest; Then he entreated the Lord &c. The same is sayd of *Manoah* (Judges 13. 8.) Then *Manoah* intreated the Lord, and said, oh my Lord, let the man of God which thou dost send come againe unto us, and teach us what we should doe unto the child that shall be borne; he prayed then with much earnestnes, or made prayers for direction in that thing. The word is often used to signifie abundance, (Isa. 35. 2.) It shall blossom abundantly. (Iere, 33. 6.) Behold, I will bring in health, and cure, and I will cure them, and will reveale unto them the abundance of peace, and truth. Not onely shall they have peace, and truth, but abundance of them. So here, thou shalt not onely pray, but a spirit of prayer shall be powred out upon thee abundantly. Thou shalt make thy prayer unto him.

Hence note;

First, Prayer is a duty.

We

We owe prayer to God as his creatures, or in regard of our naturall dependance upon him, much more as new creatures, or in regard of our spirituall dependance upon him.

Secondly ; Note ;

*It is our duty not onely to pray, but to pray much, or to pray with much fervency.*

The emphasis of the Originall word here used, leades us to this as well as many Scripture Authorities. Cold asking invites a denyall, 'tis effectuall or working fervent prayer that prevayles much, (Jam. 5. 16.)

Note, thirdly.

*Prayer is due onely to God.*

Prayer is a part of holy worship, and all such worship is proper to God alone ; *Thou shalt make thy prayer unto him.* Saints and Angels worship God with us ; we must not worship eyther Saint or Angel with God, no nor God by the helpe and mediation of Saints or Angels. We know no mediator of intercession, but he who is the mediator of redemption, the Lord Jesur Christ.

Fourthly, Taking in the consideration of the time, as before in the former part ; *Then shalt thou have thy delight in the Lord, then shalt thou make thy prayer to him.*

Observe.

*That, we are never in a fit frame for prayer, till wee turne from every sin by repentance.*

As the Lord will not heare us when we pray, if we regard iniquity in our heart (Psal. 68. 18.) so neyther are we in a fitnes to speake to God in prayer, if we regard any iniquity in our hearts. Repenting and praying must be of the same length ; unlesse we repent continually, we cannot pray continually, because we sin continually. *The more holy we are, the more free we are to pray.* Sinne clogs and checks the spirit in this great duty, cast off that weight, and then, *shalt thou make thy prayer to him,*

*And he shall heare thee.*

To heare prayer, is more then to take notice of the matter or words spoken ; to heare prayer, is to grant what we pray for ; as



our hearing the word of God is more then to take in the sound or sence of what is spoken; it is to submit to and obey what is spoken; Now as we heare no more of the word of God, then we beleewe and practice, so the Lord heareth no more of what we pray (in a Scripture sence) then what he granteth. There are two expressions in Scripture which note this.

First, To have regard to a person, or to a prayer (1 Kings 8. 28, 29.) when Solomon prayed at the dedication of the Temple, the Lords hearing of prayer, which he then beggd, is thus described, *Have thou respect unto the prayer of thy servant, and to his supplication, &c. that thine eyes may be open toward this house night and day.* So it is said of Abel (Gen. 4. 4.) that the Lord had respect to his offering, the Lord looked towards him, and accepted of him; to accept a prayer, is to heare a prayer.

*Respicere est  
audire.*

Secondly, The hearing of prayer is described by the presence of God with those that pray. (Isa. 58. 9.) *Then shalt thou call, and the Lord shall answer, thou shalt cry, and he shall say, here I am.* This is a wonderfull condescension, 'tis even as when a Master calling to his servant, he answereth, *here, Sir, here I am;* and that is as much as to say, *I am ready to your command, I am ready to doe what you will have me, here I am;* so saith that promise in the Prophet, *Thou shalt cry, and the Lord shall say, here I am,* that is, *I am ready to doe what you aske, I am even ready* (O unspeakeable Goodnes) *at your command* (as our translation of the 11<sup>th</sup> verse of the 45<sup>th</sup> Chapter of *Isayah*, speakes out in plaine termes,) *or I am willing to doe what you will have me to doe.* All which is in effect and virtually contained in the word of the Text. *He shall heare thee.* This teacheth us,

*Adesse est au-  
dire.*

First, That God is the hearer of prayer.

It is the Lords title, *O thou that bearest prayer, unto thee shall all flesh come* (saith David, Psal. 65. 2.) God is not onely *A hearer of prayer*, but he is *The Hearer of prayer*; to heare prayer is his peculiar prerogative and priviledge as well as his goodnes and mercy; none in heaven or earth have a will to heare prayer as God doth, nor have any power to doe it. No creatures eare is long enough to reach the complaints, nor his stocke large enough to supply the wants of all his fellow creatures. The crowne of this honour fits none but God himselfe. *He shall heare thee.*

M m

Secondly,

## Secondly, Note;

*It is a great mercy, a mercy comprehending all mercy, to be heard in prayer.*

*He shall heare thee; Man cannot desire a richer favour then to be heard of God. To have audience in the Court of Princes, and among the great men of the earth is a great favour. What greater worldly priviledge can a man have then this, that he hath the eare of those who are greatest in the world? When a man saith, I have the Princes eare, I can be heard when I speake, we thinke he hath spoken enough to make him a man. How great a mercy is it then to have the eare of God? to have ready audience in the Court of heaven? that as soone as we call, the Lord is ready to answer, here I am, what's the matter? what would you have? it shall be done, your request is granted. And to shew that to be heard by God is the summe of all mercies, or all our mercies wrapt up in one, the Scripture testifies that not to be heard of God is the summe of all judgements, or all judgements wrapt up in one. When the Lord refuseth to heare, -or sayth he will not heare those that pray, then wrath is comming upon them to the uttermost. Thus the Lord threatned the Jewes (Isa. 1. 15.) When ye spread forth your hands, I will hide my eyes from you, yea when ye make many prayers I will not heare, your hands are full of bloud; As it is an argument of the greatest sinfullnesse of man against God not to pray; Powre out thy fury upon the Heathen that know thee not, and upon the families that call not on thy name, (Jere. 10. 25.) So it is an argument of the greatest wrath of God upon man not to be heard in prayer. He that is not heard receives nothing, and he that is heard receives all. And this is the Saints priviledge by Jesus Christ, their prayers are heard, they have welcome audience at the throane of Grace continually. And hence by way of Corollary from the former observation, we learne, that*

*Holy prayers are fruitfull and gainesfull prayers.*

*God hath not said to the seed of Jacob, seeke ye me in vaine; Hee that goeth forth and weepeth bearing pretious fruit (this pretious fruit faith and prayer, or the prayer of faith) shall doubtlesse (there's no hazard nor peradventure in the case) come againe rejoycing, bringing his sheaves with him. His showry seed-time shall be*

be blessed with a fruitfull and plentiful harvest. The wicked make many adventures, many voyages by prayer, such as it is, heavenwards, yet come home without lading, without any freight at all. Their prayers are all lost, and turne to no profit; and indeed theirs are not prayers but words, or babling rather. But holy prayer, the prayer of the holy is prevailing; Those showers of prayers and teares which beleivers send up to heaven, are like the raine (as the Prophet speakes, *Isa. 55. 10.*) which commeth downe, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. Even thus the word of prayer which goeth out of the mouthes, or hearts rather of beleivers, returns not to them voyd, but prospers in the thing whereto they send it. As appears yet more fully in the next words of this verse spoken by *Eliphaz*; *He shall heare thee*; What then?

*At quibus cumque tandem modis peccator oret, verum etiam est nunquam exaudiri peccatorem ex dignitate sua persona aut meriti sed ex dei gratia & misericordia. Bold.*

*And thou shalt pay thy Vowes.*

That is, God will give thee the mercies which thou didst pray for, and thereby give thee occasion to pay the vowes which thou didst make to him in case he performed thy desire in prayer. *Eliphaz* is not exhorting *Job* (directly) to pay vowes; but he is assuring him that his prayer shall be heard, and so fully answered, that he shall see reason and have abundant cause to pay them, and to pay them both fully and chearefully.

*Thou shalt pay thy Vowes.*

The word signifies *free voitive promises made to God, yet obligatory upon man*; for howsoever as the word implyeth, there ought to be the greatest freedome and voluntarines in making a vow, yet a vow being made, there is an obligation, a bond or tye upon him that made it to performe or pay it; He that voweth binds himselfe, but he cannot unbind or absolve himselfe from his vow, nor can he retract or call in his lawfull vow.

*וְנִשְׁבַּעְתָּ* significat votivis promissiones deo factas qua obligant, nec retractari nec solvi propria auctoritate possunt. Bold.

*Eliphaz*, I suppose, here mentions the payment of Vowes, because the godly in those times did often make Vowes. When *Jacob* (*Gen. 28. 20.*) fled from his brother *Esau*, he in case of his safe returne, vowed a vow, saying, *If God will be with me, and will keepe me in this way that I goe, and will give me bread to eat and rayment to put on, so that I come to my fathers house againe in peace, then*

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shall



*shall the Lord be my God, (that is, I will owne and honour him, love and depend upon him more then ever) And this stone which I have set up shall be Gods house, and of all that thou shalt give me I shall surely give the tenth to thee.* Here's the tenour and forme of the most ancient and famous vow that ever was made. Likewise *Haana* (1 Sam. i. 11.) vowed a vow, and said, O Lord of hosts, if thou wilt indeed looke on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give to thy handmaid a man-childe, then will I give him unto the Lord. We reade often in the *Psalmes* of paying of Vowes, *Psal.* 66. 13, 14. *Psal.* 50. 14. *Psal.* 76. 11. *Psal.* 116. 14. And we have the command for it (*Ecc.* 5. 4.) *Pay that which thou hast Vowed.*

Further, To explicate this Text, It may be inquired what a Vow is?

I answer, *A Vow is a solemne, free, and voluntary promise made to God, of things lawfull, weighty, & possible, to further & help us to glorifie God in our obedience.* In which description we have, first, the nature of a Vow, *It is a solemne promise, not a bare promise.* Secondly, the object; *It must be made to God;* Thirdly, the manner of it, *It is a free and a voluntary promise;* for though a lawfull vow layeth a necessity upon us to keepe it, when once wee have made it, yet there is not an antecedent necessity of compulsion upon us to make it; so that, a vow ought to be a most free, and voluntary act. Fourthly, in this description of a vow, we have the generall matter of it. As first, it must be of things lawfull, wee may not vow that which we may not doe, eyther expressely, as they did (*Act.* 23. 12, 13.) who vowed to kill *Paul*, or implicitly, as *Herod* did who promised to give the daughter of *Herodias* whatsoever she should aske, limiting her onely as to the quantitie of her demand, she must not aske above halfe the kingdome, but leaving her without limits as to the quality of her demand, whether good or evill, lawfull or unlawfull made no matter. And thus many conceive *Jephthah* failed, implicitly vowing to doe that, which was unlawfull for him to doe, (*Judg.* 11. 30, 31.) Secondly, a vow must be of things weighty and serious, wee must not vow about trifles. Thirdly, it must be of things possible, through grace, though we must vow weighty things, yet we must not vow things impossible, eyther in their own nature, or without extraordinary assistance and strength from God. Fifthly, we have here the ends of a vow; first, to Glo-

rifie

nise God; secondly, to oblige us more strictly to obedience.

Hence Note;

First, *It is lawfull to make a Vow.*

All the Scripture testimonies before alledged confirme that proposition.

Secondly, *Vowes lawfully made, ought to be kept.*

*Thou shalt pay thy vowes*, hath in it the nature both of a promise and of a command; Vowes are bonds, we must take heed of breaking them; if wee breake our vowes, God will breake our peace. The word which we translate *to pay a vow*, signifies also to give peace and quietnesse, implying that till the vow be payd wee cannot have peace. A man that is in bonds to men hath no peace till he dischargeth or hath prepared to discharge his debt, and therefore an acquittance or a discharge for a debt, is commonly called, *A quietus est*, implying that till a man hath got a discharge, he is not at quiet. We are at our liberty whether we will vow or no, but we are not at our liberty whether we will pay our vowes or no. And therefore *Solomon* doth not onely exhort to the payment of vowes, but to the speedy payment of them (*Eccl. 5. 4.*) *When thou vowest a vow unto God deferre not to pay it, for he hath no pleasure in fooles*; That is, he is greatly displeased with fooles; he means it not of such as are called fooles for the want of a natural understanding, but for the want of a good conscience, & such are all they, who flatter God with their hastines in making vowes, and then mock him by their slownes in or neglect of paying them. And therefore, take foure Cautions about Vowes.

First, Be not frequent in making vowes; vowing must not be like praying, *an every days work*, we may not vow, as we must pray, alwayes, and without ceasing. Many have brought themselves into great snares by multiplying vowes; and we have need to be caution'd in this thing, because the nature of man is carried much to it. The Heathens made many vowes, especially when they were in any distresse, and so meere carnal men will doe to this day, vow great things, what they will be, and what they will doe, if trouble be upon them. It is sayd that those Heathen Marriners made vowes when the storme was overland the danger past (*Jon. 1. 16.*) Many make vowes in a storme whether at Sea or Land, which they little minde

minde when the storme is done, But those Heathens ( which may be a rebuke to some Christians ) made vowes of praise and thankfullnes when they had escaped the storme. And this is a further prooffe of that naturalnes which is in man to make vowes. And the reason of it is, because this satisfieth a natural man, and fills him with confidence that he shall receive good from God, because he hath vowed duty to him. Man loves to be upon his owne bottome, and thinkes he shall surely engage God to be mercifull, while himselfe promiseth to be dutifull and thankfull. Now ( I say ) though there be still a lawfullnes of vowes in these Gospel times, yet take heed of making many vowes, especially of conceiting to oblige God by any of them. As the former may prove a snare, and an entanglement to us, so the latter is a dishonour to God, who never shewes us mercy more freely, then when wee binde our selves most to duty.

Secondly, *When ever you vow be sure you doe it in the strength of Christ.* None discover more weakeness in keeping vowes, then they who make vowes in their owne strength, or not wholly in the strength of Christ. Some have vowed never to commit such a sinne more, and they never committed it so much as after they had vowed. Some have thought to get cure and remedy against such a corruption or lust by a vow, and yet that lust or corruption hath prevailed more upon them after their vow. The reason of all is, because they have eyther put their vow in the roome of Christ, as if that could helpe them alone, or else they have made their vowes alone without relyance upon the power of Christ. That rule of the Apostle which obtaines in all cases of duty, doth most in this; *Whatsoever ye doe in word or deed, doe all in the name of the Lord Jesus, giving thanks to God and the Father by him* ( Col. 3. 17. )

Thirdly, In things which are directly commanded or directly forbidden in the Law of God, we are not to vow the doing, or not doing of the thing in it selfe, but only a greater care & stricter watch over our selves, eyther for the doing of the one, or not to doe the other. As for example, we should not vow absolutely, that wee will not worship Idols, that we will not sweare, that we will keepe the Saboath, that we will honour our parents, that we will doe no murder, for all these duties are expressely commanded by God, and are therefore past being vowed by us. Oney thus, wee ( observing



(serving the treachery of our owne hearts) may now more care and diligence in and about all these things. And thus wee are to understand that of *Jacob* (Gen. 28. 21.) vowing *that the Lord should be his God*; as also that of *David* (Psal. 119. 106.) *I have sworne and will performe it, that I will keepe thy righteous judgments.* *David* kept them before, but now he would be more strict then before in keeping them. So then, when we vow things already commanded or forbidden, we must pitch and place our vow not upon the matter of the commandement, but upon the manner and intensenes of our spirits in keeping it.

Fourthly, Let not vowes about indifferent things be perpetuall. All vowes about things expressed in the Law of God must be perpetuall, because the things themselves are allwayes a duty. For the affirmative precepts of the Law are at all times binding, and the negative binde at all times. But as for things which are not precisely under a Law; As for example, in the affirmative, to pray so many times in a day, to reade so many Chapters of the holy Scriptures in a day, to heare so many Sermons in a weeke; and in the negative, not to drinke any wine or strong drinke; not to weare filke or lace for or upon our Apparel, not to take such or such a recreation in it selfe lawfull. I say in these cases, let not vowes be perpetuall but limited to a season, lest thereby wee entangle our owne soules, and cast our selves into temptation, while (through a zeale not according to knowledge) we use such meanes to avoyd it. Make no vowes to binde your selves at all times in things which are not necessary at all times, eyther to be done or not to be done.

From the whole verse, Observe;

*That, the answer of prayer received from the Lord, doth call us to pay and performe all the duties that we have promised or vowed to the Lord in prayer.*

Though we doe not alwayes make strict and formal vowes when we pray, yet every prayer hath somewhat of a vow in it, so that having prayed at any time, we may say, *The vowes of God are upon us*; for when we pray we promise, and then especially we doe so, when we pray under any pressure of trouble, or when we have any extraordinary request to make; then, I say, we engage our selves in a more solemne manner to serve and walke with God.

And

And so the returne or answer of such prayers ingageth us more strongly to duty. For wheresoever the Lord soweth, there he lookes to reape, and where he hath sowed much, he looks to reape much; but then and there chiefly when we promise him fruits of duty for our receipts of favour and mercy. Did we take notice of this, we should not be found as we are so much in arreare to the Lord, eyther for our private or publique mercies? What promises have we made in the day of our distresse? that we would be holy, that we would strive against and mortifie our sinnes, or the deeds of the body through the Spirit & power of our Lord Jesus Christ. Now let conscience speake; have wee performed our promises? have we paid our vov'es? we can hardly say that we have put up a prayer which hath not had an answer by blessings and successes; God hath been to us a *prayer-hearing God*; have we been to him a *vow-paying people*? Who amongst us is now more active for God? or more carefull to please him then before? Who amongst us is more watchfull over his heart, or more circumspect in his walkings then he was before? Who is more carefull over his family, that it may be holy? or more zealous for the publike, that it may be reformed, then he was before? What manner of men should we be in all holy conversation and Godlines, did we but pay those vov'es and make good those engagements which have gone out of our lips, and we have layd upon our selves before the Lord, in the day of our trouble? how just, how pure, how righteous a Nation should we be were we what we promised our utmost endeavours to be? the Lord hath done much for us; let us up and be doing for him; let us make good what we have spoken to the Lord in vowing and promising, seing the Lord hath performed what we have spoken to him in praying and calling upon his name. God hath answered us at the first call, yea sometimes before we called; let us not put God to call a second and a third time, much lesse often and often for the payment of our vov'es. For though the Lord in patience waite many dayes for the payment of vov'es, yet according to righteousness we should not let him waite one day for it. *All these spirituall debt-bills, are payable at sight or upon demand*; God shewes us our owne bills and bonds wherein we stand engaged to his Majesty every day, and every day (by some or other of his Attorneys, that is, by some meanes or other) he makes his demand; therefore pay to day, pay every day, for we can

can never come wholly out of these debts to God, or say, we owe him nothing, how much soever, we have payd him. And know, that if when God hath heard us, we be sloathfull in paying our vowes, eyther God will heare us no more; or wee shall heare of him ( and that, as we say, with both eares ) till he make our eares ring, and our hearts ake for not paying them. Swift Judgements have often followed these slow payments. And though they have not been swift in comming presently upon the neglect, yet when they have come, they have come swiftly upon the neglecters. And as wee may alwayes say of the evils and Judgements which come upon any of the people of God, as the Prophet in a like case doth to the people of *Israhel* ( *Jer. 48. 18.* ) *Thy way and thy doings have procured these things unto thee, this is thy wickednes.* So in most cases when evils and judgements fall upon and afflict the people of God, we may say, *Your not doing what you have promised; hath procured these things unto you; This is your vow-breaking, or your neglect of paying your vowes.* And how just is it that their troubles should not onely be renewed, but even doubled and trebled, yea, severentimes more encreased upon them, who slight and throw off those very duties which they tooke upon them in the day of their trouble, in expectation to have their troubles removed. Every mans mouth will be stopt, when he suffers for not doing that good which the mouth of the Lord hath spoken, how much more will his mouth be stopt, and he have nothing to say for himselfe, who suffers for not doing that good, or for not forbearing that evil, which his owne mouth hath spoken, and solemnly charged upon himselfe as a duty in the presence of the Lord. They will have least to say for themselves who goe against or come not up to what themselves have said. Then pay your vowes.



## JOB, CHAP. 22. Vers. 28, 29, 30.

*Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy wayes.*

*When men are cast downe, then thou shalt say, There is lifting up: and he shall save the humble person.*

*He shall deliver the Island of the Innocent: and it is delivered by the purenesse of thine hands.*

**I**T hath appeared in opening the whole Context (of which this is a part) how *Eliphaz* presseth *Job* with promises, assuring him that not onely good, but great good should accrew to him by his returning to God, and acquainting himselfe with the Almighty. And in the foregoing verse *That* great benefit was shewed, *The Lords* hearing the prayer of such as doe so; *Thou shalt make thy prayer to him, and he shall heare thee, and thou shalt pay thy vov'es*: Here *Eliphaz*, gives in another excellent promise; *Thou shalt also &c.* that is, moreover and beside what I have said, I adde this,

*Vers. 28. Thou shalt also decree a thing, and it shall be established unto thee.*

scidit  
abscidit secuit  
divisit. Meta-  
leptice secuit  
lites, definitivit  
decrevit. Import-  
at hoc verbum  
decrevit cum  
quodam separa-  
tione unius rei  
ab alia. Bold.

*Thou shalt decree.* The word here translated to decree, signifies properly to divide, to cut asunder. So it is used (1 Kings 3. 25.) when *Solomon* gave sentence between the two women that were harlots concerning the living Childe, he sayth, *Divide the Childe*; my decree is that the Childe shall be divided. Now hence by a Trope, the word signifies also to decree, to descide, or to determine a matter, because in all decrees about or determinations of a Controversie, there is (as it were) a Cutting off the buisines, a laying aside of one thing, and a sticking to another. When the whole matter is debated and weighed in Courcell, then the result and issue of all is drawne up and given out in a decree. So that to decree is to divide, or separate one thing from another, resolving upon that, which we conceive most just, and reasonable.

*Thou*

*Thou shalt decree a thing.*

The Hebrew is, *Thou shalt decree a word*: it is usuall in that language to put *word* for *thing*. And when he saith, *Thou shalt decree a thing*, wee are not to understand it at large, as if whatsoever were decreed should be established, but the meaning is, thou shalt decree that which is right and good in it selfe, and good for thee. For the decree being made by a godly man, wee cannot suppose that he should decree any thing but that which is just and good; and so the signification of the former word is well applyed to this, *Thou shalt decree*, that is, thou having by deliberation and serious discussion considered what is right, and having cut off all evill from thy sentence, thou decreeing such a thing, *it shall be established unto thee*.

There are yet two opinions concerning this decree, as it is an exposition of the former promises, *Thou shalt be heard*, and, *thou shalt pay thy vov'es*; that is, what thou sue'st for by prayer on earth, shall be decreed for thee in heaven. That is, thy prayer shall certainly be performed, thy prayers shall not be lost, no, They shall be as the Statutes and decrees of heaven. It is said of *Elijah* (1 Kings 17. 1.) what he decreed was done? and what was his decree? his decree was his prayer; See how he speaks as if he had the command of heaven and earth, as if he had carryed the keyes of the Clouds at his girdle. *As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor raine these yeares, but according to my word*. But what was this word of *Elijah*? the Apostle *James* expounds that for us, he telleth us what this word was, when *Elijah* sayd, *it shall be according to my word* (Jam. 5. 17.) *Elias was a man subject to the like passions as wee are, and he prayed earnestly that it might not raine; and it rained not on the earth for the space of three yeares and six months: And he prayed againe, and the heavens gave raine, and the earth brought forth her fruit*. The Apostle explaines, what the word of *Elijah* was, even a Prayer-word, he prayed and sought the Lord in that thing, and his prayer was as certainly performed to him, as if he had the whole power of decreeing what he would have. Thus here, thou shalt powre out a prayer, and thy prayer shall be as a decree established with God. So we read (Gen. 32. 24.) in the report of *Jacob* wrestling with the Angel, that the word of *Jacob* was as a decree,

Verbum pro re  
frequenter per  
Metonymiam  
adjuncti.

Poteris esse  
precedentis  
partis expositio  
Decernes offer-  
re vota et deus  
illa vota effici-  
et, vel vota  
semper fundes  
verba Pined.

*I will not let thee goe, except thou bleſſe me; I will have a bleſſing; and it is ſaid, as a Prince haſt thou power with God; and with men, and haſt prevailed. Jacob had what he would in prayer, he decreed a thing, and it was eſtabliſhed to him. The prayers of Saints are decrees with God: and tis but reaſon they ſhould be ſo; becauſe their prayers answer the decrees of God, or they pray for that which God hath decreed; and indeed there is no Saint or Godly man would pray any other prayer, or aſke any thing of God, but what God hath determined and decreed before to give: As a Godly man would doe nothing but what God hath commanded, ſo he would aſke nothing but what God hath decreed.* This is a comfortable truth, yet I rather conceive the ſence of this place more generall, and not tyed up to that of prayer, and therefore

*Ordinabis per  
nam providen-  
tiam facturum  
aliquid, & quaſi  
rem non futu-  
ram & incer-  
tam, ſed quaſi  
divina jam vo-  
luntate conſtitu-  
tam illam ha-  
bebis. Aquin.*

Secondly, *Thou ſhalt decree a thing*; that is, thou ſhalt take up a reſolve, or a purpoſe; thou in thy wiſdome and prudence ſhalt ſay in thy heart, I will doe ſuch a thing, or I would bring ſuch a thing to paſs, and it ſhall come to paſs or be eſtabliſhed. For as many men meet together in Councell, make Decrees; ſo any man in himſelfe may make a decree; and we alwayes make decrees in our own minds before wee joyne in any decree with others; firſt, wee ſpeake in our mindes, then we ſpeake out our mindes; *Thou ſhalt decree a thing*; that is, thou ſhalt reſolve to goe ſuch a way, or to doe ſuch a thing, and it ſhall be done. Now, this Caſe of decreeing muſt be underſtood with a Caution, ſuppoſe the thing it ſelfe be juſt and lawfull (as wee touched before) yet a man muſt not make abſolute decrees (that's the priviledge of God, he onely can make peremptory decrees; who hath all things in his power) we muſt decree ſubmiſſively to the will of God, and ſay, *if the Lord will, if the Lord pleaſe* wee will doe ſuch a thing. The Apoſtle (*James 4. 12, 13, 14.*) reproves thoſe that would make peremptory decrees of what they would do in reference to outward affaires: *Goe to now yee that ſay to day or to morrow wee will goe in to ſuch a Citie, here is a decree, wee will goe to ſuch a place, or doe ſuch a thing, wee will continue there a yeare, and buy and ſell, and get gaine.* It is lawfull for men to take up a purpoſe to goe to ſuch a place, and follow their trade to buy and ſell, and get gaine in an honeſt way, but no man muſt be peremptory in this, becauſe we know not what ſhall be on the morrow; therefore, the Apoſtle directs; *Yee ought to ſay, if the Lord will we ſhall live, and doe this*



or that. Such decrees must be made with the Lords good leave, or with a reference to his pleasure who alone doth whatsoever pleaseth him. As the persons so the workes of all men are in the hand of God ( *Eccl. 9. 1.* ) And there they are; first, as to the performance of them; secondly, as the successe of them. They take themselves for more then men, who decree the doing of lawfull things without the leave of God. We must not onely see what we doe is according to the will of God, but we must have his good-will for the doing of it; that is, as we must have a Law from God for what we doe, so leave from God. Thus *Paul* teacheth us to speake by his owne example ( *1 Cor. 4. 19.* ) *I will come unto you shortly if the Lord will.* And againe ( *Chap. 16. 7.* ) *I must tarry a while with you if the Lord permit.* Once more ( *Phil. 2. 19.* ) *I trust in the Lord to send Timothy to you shortly.* And even Heathens themselves by the light of nature have acknowledged such a submission as due unto their superiour Powers, *their gods*; therefore they used to expresse their resolutions thus, *If the gods will*; much more must Christians speake thus in all they undertake to doe, we will doe it, *if God will*.

*Et hinc illud in ore frequens erat, si dii volunt.*

*Thou shalt decree a thing and it shall rise up to thee.* And it shall be established unto thee.

That is, thou shalt have successe in it, it shall be confirm'd. The word in the Originall signifies, to rise up, as also to stand. So some render it here; *Thou shalt decree a thing and it shall rise up to thee.* When a thing that we are determined upon, prospers and comes well on, we say it riseth up to us, whereas a businesse that failes, falls off from us, or goeth backward. But saith *Eliphaz* to *Job*, *The thing which thou decreest shall rise or come up to thy minde, to thy desire, or as some read, It shall come to thee*; we say, it shall be established. So the word is used frequently in Scripture. ( *Isa. 40. 8.* ) *The word of the Lord shall stand.* Now is the word of the Lord that stand, so shall the word of man while it is according to the word of God. So the word is used in the Case of a virgins making a vow ( *Numb. 30. 4.* ) *If the father heare it and say nothing it shall stand, or be confirm'd*; otherwise if he dislike, it is a void voy, a null vow. So that here, to rise up, or to be established, notes only the effectivenes and successe of those decrees which this godly man should make, these shall be established unto him for his good,

□ *pro surget tibi; surgere pro existere vel effectum dari.*

*Veniet tibi. Vulg.*

good, he shall have the comfort and benefit of them, while he aymes at the Glory of God in them.

Hence note;

First, *The successe of our Councells and Decrees is a great mercy.*

*Eliphaz* brings it in by way of promise, *Thou shalt decree a thing, and it shall be established unto thee*: Success in any of our right actions is to be acknowledged as a mercy; and therefore the Lord doth so distinctly specify the successelesnes of the *7* *men* after their return from *Babylon* in their rural and household businesses for neglecting to build his house ( *Hag. 1. 6.* ) to shew that he had a Controversie with them; *I see have some much, and brought in little* ( no successe ) *ye eate, but have not enough, ye drinke, but ye are not filled with drinke* ( that is, ye are not satisfied ) *ye cloath you, but there is no warmth* ( which is the effect of cloathing ) *and he that earneth wages, earneth wages to put it into a bag with holes*. Which is a proverbiall speech, implying that nothing sticks, nothing stayer by a man, no more then money doth in a bag that hath holes in it, or water in a sieve, or in a leaking vessell. Successelesnes attended them in all they did, and that was their affliction. So when our Councells prosper, when what we advise to be done thrives in the doing; when the directing word of a man proves like the Creating word of God ( *Gen. first* ) who did but say; *Let there be light, and there was light, let there be a firmament, and there was a firmament, &c.* Thus when a man shall say, let such a thing be done and it is done, when every thing comes forth at a word, like a new Creation, how great both a mercy and honour is this? When he saith, let there be deliverance, and there is deliverance, let there be victory, and there is victory, let there be peace, and there is peace; when in cases of greatest difficulty and utter impossibility to flesh and blood, he speaks like magnanimous *Josua* ( *Josh. 10. 13.* ) in a commanding language to the creature, while with strongest confidence in & humblest dependance upon God. *Sunne stand thou still upon Gibeon, & thou Moone in the valley of Ajalon, & the Sun stood still, and the Moone stayed untill the people had avenged themselves upon their enemies*. Who of the sons of men ( who were not also the sons of God ) were ever crowned with such an honour?

Secondly, He doth not say, he shall decree a thing and establish it, for man may decree a thing, but man cannot establish it;

the

the decree is from one, the eſtabliſhment is from another; and who is that other? *Eliphaz* doth not expreſſe who by name, but we may eaſily underſtand who it is, even God himſelfe. For as it is God alone who hath given a being to all things, ſo he alone gives all things their eſtabliſhment, whether they be things wrought by him, or wrought by us, *God ſhall eſtabliſh it, or it ſhall be eſtabliſhed by the ſtar, and conſent of God.*

Hence obſerve;

*The ſucceſs of our Councells and decrees is from God.*

There are many who take wiſe, yea honeſt Councells, which yet are not eſtabliſhed, becauſe the Lord is not pleaſed to eſtabliſh them, and the Lord doth often overthrow evil and malitious Counſels. We read (*Eſay 7. 5, 6, 7.*) of Councells and Decrees made; *Syria, Ephraim, and the ſon of Remaliab, have taken evil Councell againſt thee, ſaying (they decree a thing, what was it) let us goe up againſt Judah to vex it (there was the decree) let us make a breach therein for us, and ſet a king in the miſt of it; even the Son of Tabeal.* Here was their decree; we will vex this people, we will ſet a king among them, the Son of *Tabeal*. But what ſaith the Lord to this? *Thus ſaith the Lord God (7 ver.) it ſhall not ſtand, neyther ſhall it come to paſſe.* It is this word in the Text, *it ſhall not be eſtabliſhed.* You have made a decree, but you have not my conſent for the Eſtabliſhment of it, and therefore it ſhall not ſtand, it ſhall not come to paſſe. Take another Scripture (*Eſay 8. 10.*) The Lord doth as it were give them leave to make decrees: make as many decrees as you will, and ſit together in Councell, lay your Councells as deep as you can, take Councell together, and it ſhall come to nought (you may take Councell; but it is in my Power whether it ſhall ſucceed or no, and I have decreed concerning your decree, that it ſhall come to nought) *ſpeake the word and it ſhall not ſtand.* The ſtanding or not ſtanding, the frustrating, or the fullfilling of our Decrees and Councells, it is from the Lord.

Thirdly, When he ſaith, *Thou ſhalt decree a thing, and it ſhall be eſtabliſhed unto thee.* We may obſerve;

*The Councells of the Godly are under a promiſe of good ſucceſſe.*

They have a kinde of Assurance that what they ſay ſhall come



to passe, though they have not an absolute Assurance, yet they  
 have much assurance, though we cannot say in every particular  
 Case, that their decree shall be Established to them; yet their de-  
 crees in generall are under a promise of Establishment. Christ  
 speaketh concerning the Decrees of a Church Assembly: *Math.*  
*18. 18.* *I Keryly I say unto you, whatsoeuer ye shall binde on earth,*  
*shall be bound in heaven; and whatsoeuer ye shall loose on Earth,*  
*shall be loosed in heaven;* that is, I will Establish your Decrees.  
 If when you meet together in my name, you decree concerning a  
 person to bind sin upon him, he shall be bound, if to loose or pro-  
 nounce him pardon'd, he shall be loosened, your decree on earth,  
 shall be a decree in heaven, I will binde what you binde, and loose  
 what you loose. Now in proportion, the Lord speaks the same  
 concerning the decrees of any Godly man; what he binds on earth,  
 the Lord doth binde in heaven, and what he looseth on earth, God  
 looseth in heaven; that is, there is an Establishment of his decrees;  
 and as the Church there hath a promise that the Lord will joyne  
 with her in her decrees; so a Godly man hath a promise here that  
 the Lord will joyntie with him in his decrees. We have also an ex-  
 cellent confirmation of it, (*Esay 44. 25, 26.*) The Lord is many  
 wayes described in Scripture, but here he is described by disappoint-  
 ing and establishing the Councells of men. *He it is that frustra-*  
*reth the tokens of the tyars, and maketh diviners mad; that turneth*  
*wise men backward; and maketh their knowledge foolishnes.* Here is  
 a description of God in reference to the disappointments which  
 he puts upon his enemies, in frustrating their Councells and de-  
 crees; they boast of these and these tokens that assure them of  
 good successe, but the Lord frustrates their tokens. The Diviners  
 say, O the Starrs promise good luck, and tell us we shall have  
 good fortune; thus diviners boast, but the Lord *maketh the divi-*  
*ners mad;* how doth he make them mad? by making them see  
 things fall out quite cross to what they have foretold or prophesied.  
 Againe, *hee turnes wise men backward;* that is, he turnes the  
 Councells of wise men backward, when they have resolved such a  
 thing, the Lord sets it quite another way: this is the glory of God  
 that he can give check to the Councells of the greatest Politicians,  
 and deepest Machiavells, he turnes them backward. Thus the Lord  
 is set forth overthrowing the decrees of the wicked; but at the  
 26<sup>th</sup> ver. He is set forth establishing the decrees of the Godly.

He it is that confirmeth the word of his ſervant, and performeth the Councell of his Meſſengers; that ſaith to Jeruſalem, thou ſhalt be Inhabited, and to the Cities of Judah yee ſhall be built, &c God confirmeth the word of his ſervant; which may be underſtood not onely of the word of Propheſie ( though that be the ſcope of that place, as if it had been ſayd, when the Lord ſendeth forth his Prophets and holy Diviners, 'tis not with them as with falſe Prophets and heatheniſh Diviners, who making promiſes from the Starres of heaven, not from the God of heaven, are fruſtrated and diſappointed; 'tis not thus with the Lords holy Diviners, for he confirmeth the word of his Servants. Now, I ſay, wee may underſtand that Text not only of that word of prophecy which the Lord puts into the mouths of his Servants by an immediate inſpiration ) but alſo of that word of prophecy, or decree, which any one of his faithfull ſervants ſpeaketh or maketh according to his already revealed will. This word of his ſervants the Lord confirmeth alſo, and performeth the Councell of his Meſſengers. And the reaſon is ( as was touched before about prayer ) becauſe there is a ſuitablenes between ſuch words and decrees of his ſervants, and his owne Decrees; for the deſignes of his ſervants falling in with his owne deſignes, & ſo their decrees with his decrees, he in eſta bliſhing their decrees, doth indeed but eſta bliſh his owne. For the ſervants of God deſiring that their decrees may be ſuitable to the written or revealed will of God, they ſeldome miſſe of a ſuitablenes to the decrees of his hidden and ſecret will. So that their decrees are ( as it were ) the Duplicate or Counterpane of the Decrees of God; and therefore no wonder if they be under ſuch a promiſe of ſucceſſe and eſta bliſhment. The Lord ſaith concerning his owne Decrees or thoughts; Surely as I have thought, ſo ſhall it come to paſſe ( Iſa. 14. 24. ) ( Now if wee thinke as God thinketh, then what wee thinke ſhall come to paſſe too ) and as I have purpoſed ſo ſhall it ſtand; If wee purpoſe as God purpoſeth, then our purpoſes ſhall ſtand too. Againe ( Eſay 46. 10. ) I am the Lord and there is none elſe, I am God, and there is none like me: declaring the End from the beginning, and from ancient time the things that are not yet done, ſaying, my Councell ſhall ſtand, and I will doe all my pleaſure. If then the Councells of Saints, be the Councells of God, he will doe all their pleaſure. That's the ſumme of this promiſe to Job; Thou ſhalt decree a thing, and it ſhall be eſta bliſhed unto thee.

thee. Which appears further from the laſt Claufe.

*And the light ſhall ſhine upon thy wayes.*

*Eliphaz* in this promiſe might poſſibly have reſpect to *Jobs* former Complaint. (*Chap. 19. 8.*) *Hee hath fenced up my way that I cannot paſſe; and he hath ſet darknes in my pathes.* As if *Eliphaz* had here ſayd, thou didſt Complaine a while agoe that God ſet darknes in thy pathes, doe thou returne unto the Lord, and the light ſhall ſhine upon thy wayes, or there ſhall be light in ſtead of darknes in thy pathes. This light may be taken three wayes.

Fiſt, A light of direction, thou ſhalt ſee what to doe; So it answers the former promiſe, *Thou ſhalt decree a thing, and it ſhall be eſtabliſhed unto thee.* Thou ſhalt not make blind decrees, or decrees in the darke, thou ſhalt not decree at a venture, or at random; the light ſhall ſhine upon thy wayes; thou ſhalt have the light of the Word, and the light of the Spirit to direct thee in making thy decrees, and for the ordering of thy whole converſation.

Secondly, Light ſhining upon his wayes, is the proſperity of his wayes; as if he had ſayd, ſucceſſe ſhall attend thy undertakings, the favour of God and his bleſſing ſhall be upon what thou takeſt in hand; as the Sun ſhining upon the earth ripens the fruits thereof, ſo the light, heate, and influence of divine favour ſhall ripen thy undertakings, and bring them to a deſired perfection. Light, in Scripture, is often put for proſperity, as hath been ſhewed from other paſſages of this booke.

Thirdly, *The light ſhall ſhine upon thy wayes*; that is, thou ſhalt have perſonall Comfort and Contentment in thy wayes; that's a different bleſſing from the former; 'tis poſſible for a man to be in a proſperous way, and yet himſelfe to take no Comfort nor Contentment in it. When theſe three lights ſhine upon any man in his way, or upon the wayes of any man, when the Lord ſhewes him what he ſhould do, when he proſpereth & ſucceeds what he doth, and when he hath comfort & joy in what he is doing or hath don, then the bleſſing is full. As the Lord meets him that rejoyceth in his way and worketh righteouſneſſe, ſo the Lord doth often meet thoſe that worke righteouſneſſe in their way, cauſing them to rejoyce; And then the light ſhines upon their way indeed. This is a further addition unto the promiſe of ſucceſſe before given.

From



From the first notion of light, first Observe;

*The righteous are under a promise of direction and guidance by God, they shall see their way, and know what to doe, by a divine light.*

*The steps of a Good man are ordered by the Lord (Pſal. 37. 23.)* That is, the Lord gives him light to see how to order his steps; He hath not onely an outward naturall light shining in the ayre, and an outward spirituall light shining in the rule, but he hath an inward spirituall light shining in his heart, or that outward rule planted within, as it followes at the 31. verſe of the ſame Pſalme; *The law of his God is in his heart, and none of his steps shall slide.* The law in the heart is a rule within, which directs the good man what to doe, and gives him ſuch good direction, that none of his steps shall slide. He ſhall not walke like a man upon glaſſe or ice, all whole steps are ſlips, or in danger of ſliding, but he ſhall walke like a man upon plaine firme ground, whoſe very steps are as ſure as ſtandings. As Saints who were darknes are made light in the Lord, in reference to their ſtate, ſo they have light from the Lord, in reference to their walkings; and as they receive a light from God whereby they know all things, that is, thoſe great things which concerne Eternal life (1 Joh. 2. 20,) *Ye have an unction from the holy one, and ye know all things.* Now as they have a light promiſed them, that they may know all things, that is, all neceſſary ſaving truths or doctrines of ſalvation for attaining the next life, ſo a light is promiſed them whereby they may doe all things; that is, all their neceſſary workes, buſineſſes, and affaires, which concerne their duty in this life.

From the ſecond notion of light, Observe;

*Righteous men, ſuch as turne unto the Lord, ſhall have a Bleſſing in their way, their way ſhall proſper.*

As they ſhall have a light ſhining to ſhew them their way, ſo to proſper them in their way: God is a Sunne, and he is a Shield, (Pſal. 84. 11.) And as he is a Sunne to give light, and a Shield to protect, ſo, no good thing will he withhold from them that walke uprightly; That is, he will not hinder or ſtopp thoſe good things from them which their ſoules deſire, or move after, they ſhall proſper in their way, yea, when 'tis ſayd, *He will not withhold, &c.*

there is more intended then expressed, for the meaning is, he will plentifully give forth or powre out all good things to and upon them *who walke uprightly.*

From the third notion of light, learne ;

*( That the Lord gives Godly men Joy and Comfort in their way.*

Though their way be a way of much labour, yea and a way of much danger too, though it prove a way full of sweat & trouble, yet the Lord will cause a light to shine upon them, and refresh them in their way. *To the righteous there rises up light in darknes:* The light of joy in the darknes of sorrow, the light of comfort in the darknes of trouble ; They who walke in the light of truth and holines, usually finde the light of joy and comfort in their way, and are sure to finde it in their end. *The wayes of wisdom* (saith Solomon, Pro. 3. 17.) *are wayes of pleasantnes, and all her pathes are peace ;* and if at any time her wayes and pathes are not peace and pleasantnes ( as to the outward man they often are not ) while we are travelling in them, yet they are alwayes so in the close of our travells. ( *Psal. 37. 37.* ) *Marke the perfect man, and behold the upright, for the end of that man is peace.* Yea when others finde most trouble in their way, then God is neereest to him for support, as it followes in the next words.

*Verf. 29. When men are cast downe, then thou shalt say there is a lifting up, and he shall save the humble person.*

In this and the following verse, *Eliphaz* gives a firme assurance to *Job* by way of promise, that he should not onely be delivered, but should have two further priviledges.

First, That himselfe should be exalted when others were cast downe, or that he should be saved in times of common calamity, *ver. 29.*

Secondly, That he should be a meanes of safety to others, and should prevaile with God for their deliverance : *he shall deliver the Island of the Innocent, &c. verf. 30.* That's the generall scope of these two verses, according to our translation ; as will further appeare in the explication of them.

*Verf. 29. When men are cast downe.*

*Job* depressus prostratus.

When they are prest, or opprest with mountaines of affliction and

and trouble. So the word is used ( *Esay 2. 17.* ) *The loftines of man shall be bowed downe*; that is, the lofty man shall be bowed downe, as a man with a heavy burden upon his backe. Wee say, *when men are cast downe*, the word, *men*, is not exprest in the Hebrew text, 'tis there onely, *when cast downe*: and because that word is not exprest, therefore some supply out of the former clause, the word, *way*, *The light shall shine upon thy way when it*, that is, *when thy way is cast downe*; though thou be now in a low condition, and though thou shouldest hereafter be cast into a low condition againe, yet *thou shalt say there is a lifting up*, or, *thou shalt be lifted up*. If at any time thy wayes be cast downe in darknes, the light shall shine upon them, thou shalt say in faith, *there is a lifting up*. The Apostle speakes ( in a language like this ) of himselfe and of his fellow-Apostles ( *2 Cor. 4. 8.* ) *Wee are troubled on every side, yet not distressed; perplexed, but not in despaire, persecuted, but not forsaken, cast downe, but not destroyed*. Thus here, *when there is a casting downe*, or, *when thy wayes are cast downe*, yet *thou shalt say there is a lifting up*; Thou mayest be cast downe, but not destroyed. Yet, I conceive, that Suplement of the word *men*, which we put into the Text, is more suitable to the scope of it, and then the sence is this, *When men are cast downe*, that is, when sinners or ungodly men are cast downe, when God comes to ruine his enemies, and make them desolate, *then thou shalt say there is a lifting up*. A lifting up for me and for such as I am.

*Cum humiliati fuerint via tua duas, et nio illis est, i. e. more senies conditio. n. in tua ex ima factam optimā. Contextus mtrē concisus est, ideo va. ie intelligitur. Merc.*

*Thou shalt say.*

This saying may be taken two wayes, and in both 'tis the voyce of faith.

First, *Thou shalt say in prayer, or thou shalt pray, O Lord, let there be a lifting up*. Thus it is expounded as a promise to *Job*, that when others were cast downe, he should helpe them up againe by prayer, thou shalt say, *There is a lifting up, or, O Lord, let there be a lifting up, namely, of him who is cast downe, lift him up O Lord*. As prayer is in its owne nature a lifting up of the soule to God ( *Psal. 25. 1.* ) so prayer in the effect of it hath a mighty power and prevalency with God for the lifting up both of our owne bodies and outward estates, as also the bodies and outward estates of others out of the deepes of misery and trouble. Many a Godly man hath lifted himselfe and others out of the mire by prayer, while

*Dicit, sc. in tu- is ad deum pre- cibus exaltatio sit, sc. illi de- presso. i. e. ex- alta illum O- deus. Piscar.*



while being a casting downe, he hath sayd, *There is a lifting up, or, O Lord, let there be a lifting up.* This sence carrieth a high priviledge; but I rather conceive that intended in the next verse. And therefore

Pollicetur Job  
Eliphaz eximi-  
am sollicitatem,  
i. ut ipsi alij aq;  
etiam h. sibi  
suis ad extremū  
infelicitatis gra-  
dum p. accip. ta-  
tia.

Secondly, I shall take these words of *Eliphaz* as a promise, *when men are cast downe, thou shalt say, (or confidently asseme this thing) there is a lifting up:* that is, I promise or assure thee *O Job*, that when thou shalt see the Lord bringing vengeance up- on the wicked, when thou seest them fall on this side, and on that, when nothing is visible but the ruine and destruction of men and families, yea of Nations, that even then thou shalt say, *there is a lifting up*, that is, thou shalt have faith for thy selfe, that both thou and thine shall be lifted up, or saved and delivered in a time when many wicked men or thine enemies fall and perish, and shall never (as to any worldly enjoyment) rise any more.

Hence observe;

*That a godly man may have much assurance when others are cast downe; that yet he and others shall be preserved and lifted up.*

When men were cast downe in *Sodom*, when *Sodom* was over-throwne, *Lot* was lifted up, and assured of his preservation. When all the men in the world were overwhelm'd and swept off the face of the earth with a Deluge, there was a lifting up for *Noah* and his family, he and his were safely housed in the Arke floating upon the waters. Thus the Lord hath made provision for the preservation of his people, when thousands have been undone, and cast downe on the right hand and on the left by common calamities; yea when they have been cast downe, his people have been not onely pre- served, but exalted and lifted up. *Thou shalt say there is a lifting up,*

*And hee shall save the humble person.*

Et transi-  
tus dicitur.  
Sept

Interior animi  
fastus & tumor  
per oculos et per  
omnes externos  
gestus se prodit.

That is, the Lord shall save him; the vulgar reads thus; *He that is humble shall be in glory.* The Seaventy thus; *Because thou hast humbled thy selfe thou shalt be saved.*

But I shall keepe to our Reading; *hee shall save the humble per- son* (or according to the strictnes of the Hebrew) *He shall save him that is low of eyes,* 'tis frequent in Scripture to expresse an humble person in this forme; *A man that hath low eyes;* as *high lookes* and *lofty eyes* are every where in Scripture the periphrasis of pride.

David

David ſayd ( *Pſal. 101. 5.* ) him that hath an high looke, and a proud heart will I not ſuffer; for you may ſee pride in the eye, pride ſits upon the eye, therefore David puts a high looke and a proud heart both together there. And againe ( *Pſal. 131. 1.* ) Lord mine heart is not haughty, nor mine eyes lofty. So that I ſay an humble perſon, and a perſon of low eyes, is the ſame, as a proud perſon, and a perſon of lofty eyes is the ſame in Scripture ſence, and both are very ſignificant Expreſſions; He ſhall ſave the humble perſon, this humble perſon, may be taken two wayes, either paſſively, or actively.

Paſſively, ſo 'tis he that is caſt downe and layd low by affliction. Thus the humble perſon is the ſame with the humbled perſon; affliction is an humiliation, however the afflicted take it or carry it; and uſually it makes men humble, at leaſt in appearance and lowly in their looks, whereas in proſperity men liſt up their eyes uſually and looke ſoſtily, as if they would reach heaven with their heads, while their hearts are farre from it. But affliction makes men ſtoope. We may underſtand the Text of a perſon who is humble when humbled, who ſtoopes downe quietly to take up and beare his croſſe, and doth not in ſtoutnes flight it, or in wantonnes play with it, but is ſerious under the rebukes of God; He ſhall ſave the humble perſon.

Secondly, It may be taken actively, He ſhall ſave the humble perſon, that is, the perſon who is low in his owne eyes, while in the greateſt worldly heights, the perſon that humbles himſelfe, and walkes humbly with God and men when moſt exalted. Thus the Apoſtle James exhorts the brother of high degree, or the rich brother to rejoyce in that he is made low ( *Jam. 1. 10.* ) But if he be rich, how is he made low? he meanes it not of a lownes in ſtate, but of a lownes or rather lowlines of ſpirit. The brother of high degree hath no cauſe to rejoyce in his highnes, but when he is low in his owne eyes. Lownes of eyes is more then a vertue or common modeſty, 'tis a Grace; That's in a ſpirituall ſence, the moſt Grace-full looke, which is the moſt humble looke. He ſhall ſave the humble perſon. But with what ſalvation? I answer; Salvation is eyther temporal and bodyly or eternal, uſually called the ſalvation of the ſoule. We may expound this Text of both; The Lord ſaveth the humble perſon both body and ſoule both temporally and eternally.

Non enim is ſu-  
pe-bia mor eſt,  
qui latere aut  
diſſimulari poſ-  
ſit. Pined.

Non tam mode-  
ſtū qui ſe ſuo-  
minit (ut u-  
tutē ſignificet)  
intelligi, quam  
afflictum eſſi il-  
lad etiam ſen-  
tētia non repug-  
nat, imo utriq;  
recte intellexe-  
ris? Merc.

Dimiſſus oculis  
eſt, qui ſuo ju-  
dicio & exiſti-  
matione ſibi ipſi  
vileſcit.

Where

Where note ;

*That the Lord takes speciall Care of humble ones.*

The Lord seemes to take so much care to save the humble, as if there were none else that he tooke care to save, or regarded what became of them, whether saved or no. And the Lord speakes of proud persons as if he contemn'd none but under that name and notion. (*Jam. 4.6.*) *He resisteth the proud* ; he that is proud of his person, or parts, or estate, or witt, or power, the Lord resisteth him. And he speakes of the humble as if none were saved but under that name and notion, *He saves the humble persons*, or as that Text in *James* hath it, *He giveth grace to the humble*. What grace ? There is a twofold grace ; and both are given to the humble ; First, he gives them the grace of favour or good will, he is kinde to and respecteth the humble, or ( as this text in *Job* hath it ) *He saves the humble person*. Secondly, He gives much grace to the humble, as grace is taken for that gracious worke of the Spirit in us, forming up faith, love, &c. in our soules. The Lord gives more of this grace also to the humble, that is, he addeth unto the graces which they have, and makes them more humble, more gracious : a man cannot be ( in that sence ) an humble person without grace ; humility it selfe is a great grace, and the greater our humility is, the greater accession we have of other graces. Thus, I say, we may understand the text in *James* both wayes ; *He giveth grace to the humble*, that is, he favours and respects them, because they are gracious, and he addeth to or encreaseth their graces. We have a promise very paralel to these of *Eliphaz* and *James* (*Psal. 18. 27.*) *Thou wilt save the afflicted people, but wilt bring downe high lookes*. The word which we translate *afflicted*, signifies also one humbled, and humble, and so we might render the *Psalme* ; *Thou shalt save the humbled or the humble people* ; and that the humble are to be taken in to partake of the priviledge of that promise, is plaine from the opposite Terme in the latter clause of the verse ; *High lookes* ; that is, *high lookers* God will bring downe, but he will save the humble person. Men of low and meane estates are usually wrapt up with great ones in the same judgement, as the Prophet speakes (*Esay 5. 15.*) *The meane man shall be brought downe, and the mighty man shall be humbled, the eyes of the losy shall be humbled* ; there we have the meane man and the mighty man under the same wrath-  
full



full diſpenſations of God. The wicked whether high or low, are farre from ſalvation, but God knowes how to make a diſtinction between the humble and the proud, when his wrath makes the greateſt confuſions in the world. *Humility it is not onely a ſweet, but a ſafe grace, yea a ſaving Grace; wee never goe under the Covert of God ſo much as when wee walke humbly with God; He will ſave the humble perſon.*

Verſ. 30. *Hee ſhall deliver the Iſland of the Innocent, and it is deliver'd by the purenes of thine hands.*

The promiſe is continued to the man that returnes to God, *Hee ſhall deliver the Iſland of the Innocent*; or as ſome tranſlate, *the Innocent ſhall deliver the Iſland*. The ſence is the ſame; *He ſhall deliver the Iſland*, that is, the Inhabitants of the Iſland; All ſhall be ſafe, the Iſland and they that dwell in it. There is another reading of the Text, which yet falls in fully and clearly with this; whereas we reade, *He ſhall deliver the Iſland of the Innocent*, it may be read, *He ſhall deliver him that is not Innocent*. Now becauſe this may ſeeme a very wide difference in the tranſlation, wee are to Conſider the ground of it, how this can be made out, that the ſame text ſhould be rendred, *the Innocent, and him that is not Innocent*? The reaſon is becauſe the word which we tranſlate, *Iſland*, is taken by many of the Hebrew Doctours, as alſo by other tranſlators, onely for a negative particle, ſignifying *not* or that which is *not*. So the word is rendred (1 Sam. 4. 21.) when Phineas his wife dying in travell gave the name to her Childe, ſhee ſayd, *Hee ſhall be called Ichabod, There is no glory, or not glory*. And againe, (Pro. 31. 4.) the word is uſed in the ſame ſence; *It is not for Kings O Lemuel, to drinke wine; ſtrong drinke is not for Princes*. So here, *Thou ſhalt deliver the nocent, or the not Innocent*. And ſo the whole verſe is thus tranſlated; *God, becauſe of or for the purenes of thy hands, will deliver the nocent, or thoſe who are not innocent*. Whereas we ſay, *Thou ſhalt deliver the Iſland of the Innocent, or the Innocent ſhall deliver the Iſland*.

*And it is delivered by the purenes of thine hands.*

Eliphaz ſpake before in the third perſon, here in the ſecond; 'tis probable he did ſo purpoſely to make Job underſtand that he

P p

meant

*Liberabit noxi-  
um. Piſc.*

*Vocula יא qua  
hic redditur in-  
ſula, idem valet  
quod יל non.  
Piſc.*

*Ego cum veteri-  
bus יא pro ne-  
gatione expone-  
rẽ. Eritq; faci-  
lis ſenſus, ſc. de-  
us puritate ma-  
nuum tuarum  
etiam nocentẽ,  
vel non innocen-  
tem liberabit.  
Merc.*

*Manus pura  
sunt opera in-  
culpata & qua  
crimine vacan-  
tibus*

meant him. *It is delivered &c.* That is, the Island is deliver'd, according to our translation; how is it delivered? *by the purenes of thine hands.* The word notes the most exact purity and cleannes, like that of gold when it is refined in the fire, or of garments that are washed with Soape or Nitre; *by this purenes it or the Island shall be deliver'd:* and by the *purenes of his hands*, he means the purenes of his actions or administrations. The hand is the instrument of action, and pure or cleane hands in Scripture are put for the purity or cleannes of our actions or conversation. While our doings are holy, our works righteous, just, and good, it may be said our hands are pure. And wee may referre this especially to prayer; *Thou shalt deliver the Island of the Innocent, and it is delivered by the purenes of thine hands;* That is, thou praying in the purity of thy hands, or with pure hands, shalt deliver the Island of the innocent, or (according to that other reading) those that are not innocent. And then, purenes of hands, or *pure hands*, are put as a signe for the thing signified, the gesture, for that which is done in that gesture. The lifting up of hands is a gesture in prayer, and the lifting up of pure hands, notes the purity of prayer. (1 Tim. 2. 8.) *I will that men pray every where, lifting up holy or pure hands.* Now because 'tis usuall in prayer to lift up the hands; and in prayer no hands but morally pure or holy hands should be lifted up (and so theirs are in Scripture sence whose lives are holy) therefore wee may well conceive, that when he saith, *it shall be deliver'd by the purenes of thy hands*, his meaning is this, it shall be delivered by holy prayer, or when thou prayest holyly, it shall be delivered. Thus *Eliphaz* doth not onely promise *Job*, that himselfe in person should be lifted up and saved when others are cast downe, but that he should be a meanes of saving and delivering others, and those not some few or all his owne family, but that the whole Nation or Island in General should escape and fare the better for him. *It shall be delivered by the purenes of thy hands.* Learne hence, this Great and famous Truth;

*That, a Godly Person is a Common good.*

He doth good not onely within his owne walles, or to his owne personal relations, but hee is a Common good, a publique mercy, a general Blessing, whether wee Consider general Blessings either negatively, or affirmatively, that is, eyther as delivering from

from evil, or as bringing in of good, every way the Godly man is a general blessing, he shall deliver the Island of the Innocent, yea those that are not Innocent; the Lord will accept his prayer, and heare his request for the deliverance of a place, though there be many wicked ones in it. *Abraham* (Gen. 18. 32.) had that priviledge granted him, that for his sake and at his suite the Lord would have spared the wicked, the not Innocent, those who were most abominably poluted: if there had been but ten righteous persons there, *Sodom* had been saved from burning at the suit of *Abraham*. Much more will the Lord spare the Island of the Innocent, that is, where there are a great many Innocent ones, at the prayer and request of an *Abraham*, a man Eminent in faith and holines. How often did *Moses* turne away the wrath of God, when it was breaking forth against the people of *Israel* (Psal. 106. 23.) *Hee said he would destroy them*, (that is, the Lord said it) *had not Moses his chosen stood before him in the breach, to turne away his wrath lest he should destroy them*. The Lord had as it were made a decree that he would destroy that people; but *Moses* comes and Interposeth for them, and the Lord spared them. We read (Exod. 32. 9, 10.) that how the Lord sayd to *Moses*, *I have seene this people, and behold it is a stiffe-necked people; Now therefore let mee alone, that my wrath may waxe hot against them, and that I may consume them, and I will make of thee a great people; But did Moses accept this offer of advancement upon the ruines of that people? No, he deprecates his owne honour, as it follows (ver. 11<sup>b</sup>) And Moses besought the Lord his God, and said, Lord why doth thy wrath wax hot against this people &c? Then at the 14<sup>th</sup> ver. The Lord repented of the evill which he thought to doe unto his people. Thus *Moses* by the purenes of his hands, holy prayer delivered a Nation that was not innocent, from consumption in the flames of the Lords provoked Jelousie. Againe (Jere. 5. 1.) the Prophet is Comanded to run to and fro through the streetes of *Jerusalem*, to see and know in the broad places thereof, if he could finde a man, if there were any that executed judgement, that sought the truth, and I will pardon, saith the Lord. One man should deliver the City that was not Innocent by the purenes of his hands. We see the Lord puts the whole issue upon this, if thou canst finde a man. But were there not multitudes and throngs of men in *Jerusalem*? Why then was it proposed as a matter of difficulty to*



finde a man there? Doubtleſſe *Jeruſalem* was a populous City, and was filled with men; but a man ſo qualified, a man of Juſtice, a man that ſought the truth was hardly to be found there, and therefore *if thou canſt finde ( ſuch ) a man, I will pardon it ſaith the Lord.* How pardon it? There is a twofold pardon: firſt, a pardon of the guilt of ſinne; ſecondly, a pardon of the puniſhment of ſin. The Lord, upon the finding out of ſuch a man, would not pardon the guilt of all that were there, nor give them an everlaſting pardon, but pardoned they ſhould be as to preſent puniſhment and ruine, they ſhould be pardoned or ſaved from deſtruction for that time, if ſuch a godly man could be found among them. Godly men ſave the wicked three wayes.

Firſt, They ſave them, when by their good Councell and Inſtruction they turne them from their ſinnes, and bring them to repentance; this is a happy way of ſaving them. And thus a godly man may ſave the wicked, every godly Miniſter of the Goſpel is ſayd to ſave not himſelfe onely, but ( in this ſence ) thoſe that heare him; becauſe he offers and urgeth upon them the meanes of ſalvation. ( *1 Tim. 4. 16.* )

Secondly, As they may ſave them thus by being a meanes of their Conversion, ſo they may ſave them by being a meanes of their Direction; One godly man may ſave a whole Land by his directing Councell, as well as he ſaveth many by his converting Counſell. Of this *Solomon* ſpeakes clearely ( *Eccle. 9. 14, 15.* ) *There was a little Citie and few men in it, and there came a great King againſt it, &c. Now there was found a poore wiſe man in it, and he by his wiſdome delivered the Citie.* That is, He gave wiſe and wholeſome Counſel, which being followed, proved an effectually meanes for the deliverance of the Citie.

Thirdly, A godly man may be a publique good to ſave and deliver others by his Prayers and Interceſſion, by ſeeking the Lord that they may be deliver'd, as the latter branch was opened, hee ſaves them by the purenes of his hands, liſted up in prayer. Yet wee muſt take this with a Caution; For wee cannot affirme it univerſally, that the righteous have alwayes this priviledge ( in the event ) to deliver the Iſland or Nation wherein they are. But wee may ſay, that this is a priviledge which Saints have often been honoured with, and which none but Saints have been honoured with at any time to be the Saviours and Deliverers of a people among

whom.

*Haud tamen  
deus id ſemper  
facit, neq; eſt  
quod quiſquam  
in hac re certū  
ei legem impo-  
nat, fallitur er-  
go Eliphaz ſi  
hoc perpetuum  
eſſe putavit.  
Merc:*

whom they dwell ; For wee know the Lord himſelfe hath given expreſſe Exceptions to this rule ( Jer. 15. 1. ) where hee tells the ſtubborne Jewes by his Prophet ; *Though Moſes and Samuel ſtood before mee, yet my minde could not be toward this people ; Caſt them out of my ſight, and let them goe forth ; and it ſhall come to paſſe if they ſay unto thee, whither ſhall wee goe forth, thou ſhalt tell them, thus ſaith the Lord, ſuch as are for death, to death ; & ſuch as are for the ſword, to the ſword, and ſuch as are for famine, to famine.* When he ſaith, *Though Moſes and Samuel ſtood before wee ;* Some may aſke, what to doe ? I answer, wee are not to take it for a mute ſtanding before the Lord, but a ſtanding before the Lord with earneſt Prayers, Interceſſions, and Supplications, for the ſparing of that people ; Now ſaith the Lord, though *Moſes and Samuel* ( who in their generations were eminent godly men, and eminent favourites of God ) though theſe ſhould ſtand before mee, earneſtly praying for this people, yet *my minde could not be toward them*, that is, I would not ſpare them, nor ſave them from death, ſword, famine, or captivity, no not at their entreaty. And wee have a like Inſtance ( Ezek. 14. 14. ) *Though theſe three men, Noah, Daniel, and Job were in it* ( there were but two named in Jeremy, but here three, though theſe three men, Noah, Daniel, and Job were in it ) *they ſhould but deliver their owne ſoules by their righteouſnes ſaith the Lord God.* They might have the priviledge mentioned by Eliphaz in the former verſe, *When men were caſt downe, they might ſay, there is a lifting up,* or there is preſervation for us, God will take care of us : but God would not be perſwaded, no not by Noah, Daniel, and Job, to ſave the reſt. So that there are caſes wherein the Lord will not heare the Interceſſions of the beſt of men for a ſinfull people. The Iſland of the wicked, or of the not Innocent ſhall not be delivered, no, not by the purenes of their hands ; yet 'tis an experienced truth, that God hath ſpared a people for the ſake of ſome Godly ſound among them ; yea the reaſon why the Lord doth not deſtroy the world which lies in wickednes, is, much, in reſpect of them who walk in holines. For were it not ( as Eliſha told Jehoram to his face in reference to good king Jehoaſaphat, 2 Kings 3. 14. ) that God hath regard to their preſence in the world, God would not ſo much as looke towards the ungodly, nor ſee them for good. This honour have all the Saints, and how great an honour is it. to be a publique good,

to be a Saviour to an Island, to a Nation? Some indeed are of such narrow spirits, that if they may save themselves, and keepe their owne stakes, they care not what becomes of the publike. But as it is a great honour to be active for the saving and delivering of a Nation, so it is a greater honour to have the safety and deliverance of a Nation attributed or given in to us by God himselfe (though not at all by way of desert; yet) in a way of favour. *Paul* was at Sea with no good company, yet when all looked to be swallowed up, *An Angel of God appeared to him, saying, Feare not Paul, Thou must be brought before Cesar, and lo, God hath given thee all them that sayle with thee* (Acts 27. 23, 24.) That is, for thy sake, or because they are now in thy company, they also shall escape the rage of this tempest. They all owe their lives to thee henceforth as well as to mee, for to thee have I given them. The men of this world might hence take notice of their own folly, who can hardly afford them a good word, or roome to live in the world, for whose sake it is that they live. How often doe they wish and seeke their destruction, for whose sake it is, that themselves are not destroyed? How often doe they accuse the Godly, as the troublers of a Nation, as the hinderers of publike good: whereas they are indeed a common good, *The Chariots and horsemen, The Protection and Defence, the Salvation and Deliverance of those States and Nations where they are.* The breaches which wicked men make by sinning, they make up by praying, to turne away the Lords wrath, that they be not consumed. We read how the Lord Complaines, that there was none found to make up the hedge, to stand in the gapp when he was coming to destroy them. (Ezek. 22. 30.) And it is sayd of *Moses* (Psal. 106. 23.) that he stood before the Lord in the breach, that he should not destroy the Israelites. Which phrase of standing in the breach seemes to beare an alusion to an Army besieging a Citie, who first plant their Canon, and make a breach, and then come to the storme. Thus the Lord deales many times with a people, he encampes against them, and batters them, he makes some breach upon them by troubles and divisions, and then expects that some should stand in the breach, and beseech him not to storme them with the whole Army of his Judgements. And the Lord takes it well when any of the Valiant Ones, when any of the Worthies of his Israel present themselves in the breach, praying with utmost importunity, that the



the Lord would withdraw those evils which threaten to come in at the breach like armed men and lay waſt a Nation.

And forasmuch as men of pure hands, or Godly men have this priviledge to be a common Good, by being the deliverers of Nations from common evils and calamities, I shall hint some few things from it more distinctly.

First, We see wherein (under God) the strength and safety of Kingdomes and Common-wealths doth consist. It is not, so much, in the wisdom of the Counsellor, or in the courage of the Souldier; It is not, so much, in Armyes at Land, or Navyes at Sea; It is not, so much, in walled Cities and fortified Castles; It is not, so much, in union at home, or in leagues and confederacies abroad, as it is in the purity of mens hands, or in the holines of their lives. *Godlines is the Sampsons locke, wherein the strength of a Nation lyes.* A Heathen could say, that *A people were never safe by the standing of their walles, while themselves were falling in their virtues.* It is therefore (if there were nothing better in it) good policy to encourage piety, and to endeavour the encrease of a Holy Seed in any Nation. For as the Prophet speakes (Is. 6. 13.) *As a teile tree and as an oake whose substance is in them, when they cast their leaves, so the holy seed shall be the substance thereof.*

Secondly, In this we see the honour which God puts upon Godly men. What can be greater then this, to be really (though perhaps farre from being accounted so) the Deliverers and Saviours of their Country? What an honour was it to Abraham when God told a King, that he was beholding to Abraham for his life, or that favour must be granted to him at the suite and as it were sent him by the hand of Abraham (Gen. 20. 7.) *Hee shall pray for thee, and thou shalt live.* An honour much like this God put upon Job also, at the latter end of this Booke (Chap. 42. 8.) *My servant Job shall pray for you, for him will I accept, lest I deale with you after your folly.* Such Honour (in some degree) have all the Saints.

Thirdly, Let men honour those whom God honours thus; and let the Princes and Powers of the world be glad when they heare that they have many such in their Dominions. When such are subject to them, as rule with God. It is sayd of Zerxes (the Greatest Monarch in the world in his time) that when Themistocles came over to him (who was a man eminent for wisdom and Eloquence)

Eloquence) that, being over-joyed at such a treasure, he cryed out in his sleepe; *I have got Themistocles the Athenian*. Spirituall wisdom renders men a Greater treasure to States, then moral wisdom can. Surely then they who are spirituallly wise deserve to be rejoyced in. I am sure it is not safe to let them be discouraged by whom our safety is established, much lesse is it safe to let them fall, by whom in their capacity kingdoms stand; least of all, is it safe to cast them downe, who (by the rule of divine politicks) are *State-upholders*. Therefore let me say this to all *the powers of this world*, doe not destroy those who have the priviledge to be *Saviours and deliverers*. Yea, Take heed of deadning and straitning their spirits in prayer for you, above all, take heed of turning their prayers against you. Doe not provoke your owne Horsemen to fight against you, and your owne Chariot-wheeles to run over you. As these are the best friends to a Nation, so the worst enemies. Better have many outwardly opposing you, then one (upon just ground) secretly praying, or but complaining to God against you. They who have no power at all in their hands, no not so much as to helpe or save themselves, may yet destroy many by the *purenes of their hands*, that is, they holding up pure hands in prayer, may bring downe destruction upon many who are wicked, and the adversaries of Christ because their adversaries. But that which they mostly doe, and that which they worst of all desire to doe is, *That Lands and Islands may be delivered by the purenes of their hands*.

To shut up this poynt and Chapter, we see, *that as the Saints are killed all the day long*, by the wicked world, *for the Lords sake* (Rom. 8. 36.) that is, because they owne the Lord and his wayes: so the wicked of the world are spared even all the day long; or as often as they are spared by the Lord, for the sake of the Saints, that is, because the Lord ownes and approves them and their wayes, and doth therefore give peace to the world, that so in their peace, they also may have peace.

JOB, CHAP. 23. Vers. 1, 2.

*Then Job answered, and said,  
Even to day is my complaint bitter, my stroke is heavier  
then my groaning.*

**I**N the former Chapter we had the third & last charge of *Eliphaz* against *Job*, in this and that which followeth *Job* makes his reply, and defends himselfe against what *Eliphaz* had objected and charged upon him. There are two opinions concerning the tendency of this reply.

First, Some interpret it in favour of *Job*, as if he onely summoned his friends to the tribunall of God, being confident of a good issue there.

Secondly, Others enterpret it as a presumptuous suggestion against God himselfe, and the strictnesse of his proceedings with him, which they endeavour to prove upon (as they conceive) these foure grounds of his complaint.

First, Because he *complained* that his afflictions were beyond all his *complaints*; and that what he had sayd was but little to what he felt, or to the greatnesse of his sorrow ( *ver. 1, 2.* ) *Even to day is my complaint bitter, my stroke is heavier then my groaning.* These words are conceived, to cary in them, at least, an intimation that *Job* thought himselfe too hardly dealt with, or that there was no just cause why he should be prosecuted and proceeded against with so much severity by the continued and renewed strokes of God upon him. And indeed it cannot be denied, That he ( who-soever he is ) is justly judged as over-bold with God, who judgeth any of the dealings of God with himselfe or with any other man over-severe. But wee shall finde, that though *Job* complained often that his sorrows ( as to him ) were exceeding great, yet he never complained, that ( as to God ) they were unjust.

Q. 9

Secondly,



Secondly, ( Say they ) because he complained, that he could not get admittance unto God, nor audience with him, which was a further aggravation of his sorrow. This he prosecutes from the third verse to the end of the ninth. *O that I knew where I might finde him, that I might come even to his seate, I would order my cause before him, and fill my mouth with arguments, I would know the words which he would answer me &c.* As if ( according to the scope of this exposition ) he had sayd, *I have waited long under my pressures and burdens, with my petition in my hand, yea I have tendered up my petition, but as yet I can get no answer; Alas, I am greatly afflicted, yet, so farre from being releevd, That I cannot be heard, I would therefore gett neare God, to spread and order my cause before him.* To be heard and to be releevd, are often in Scripture sence the same thing, and alwayes not to be heard signifies as much as not to be releevd. Till the Lord gives us his eare, he never gives us his hand, therefore Job must needs think himselfe farre from being helped while he thought that he was not heard.

Thirdly, Because he complained that the Lord did thus afflict and try him, when he already knew what he was, and what he would be after his tryall by the forest afflictions; when he knew that he was innocent, & that he would continue & hold out in his innocency to the end. That he would not be weary of well-doing, though under the worst of sufferings. ( *Ver. 10, 11, 12.* ) *He knoweth the way that I take, &c.* As if he had sayd; *The Lords needs not doe this to try me, for he knoweth well enough who I am, and the way that I goe; he knoweth both the frame of my heart and the course of my life; he knoweth how it is with me now, and that I shall be found such.* I have often professed my selfe to be, when he hath kept me to the utmost of his purpose in this fiery furnace of affliction. When he hath tryed me I shall come forth as gold, that is, when all's done, he knows that I shall hereafter approve my selfe upright in heart, and that ( through his grace, already bestowed upon me ) I have hetherto kept his way, and not declined nor gon back from the commandements of his lips, yea that I have esteemed the words of his mouth more then my necessary food. Thus Job is conceived complaining upon this account, that he should be so extreamely afflicted, though the Lord knew his way, and that he was both a lover of his Word, and a keeper of his Commandements, and that he would persevere with joy in keeping them to the end, though he should not see the expected and desired end of those sorrows.

Fourthly,

Fourthly, Because he is conceived complaining that he found the Lord altogether inexorable, so that no impression could be made upon him by any thing he could say or doe to take him off from his severity towards him. (*Ver. 13, 14.*) *He is of one minde, who can turne him (there is no dealing with God) and what his soule desireth, even that he doth (let it fall where and on whom it will, he will doe it) for he performeth the thing that is appoynted for me.*

From all which *Job* inferreth, that he had cause enough to complaine, much more that he did not complaine without cause. (*Ver. 15, 16, 17.*) *Therefore am I troubled at his presence when I consider, I am afraid of him, for God makes my heart soft, and the Almighty troubleth me, because I was not cut off before the darknesse, neither hath he covered the darknesse from my face.* Thus you have the parts and scope of the whole Chapter, as 'tis supposed to be an over-bold complaint in reference to the dealings of the Lord with him.

From all which 'tis concluded, that though the Chapter begins with, *Then Job answered, and said,* yet, that *Job* doth not answer *Eliphaz*, nor apply himselfe to what he had said; but that being wearied with his often repeating, and renewing the same arguments against him, he doth, upon the matter, leave him and his friends, and all discourse with them; turning himselfe to God, and pourcing his sorrows into his bosome; as if the answer were directed to God, and not at all to *Eliphaz*.

But I rather apprehend (according to the former interpretation of this reply) that *Job* doth here plainly hold forth an answer to what *Eliphaz* had objected or layd to his charge, and that being still so hotly opposed, he doth first defend his owne integrity in this Chapter; and that, secondly, in the next he overthroweth the ground or foundation upon which his friends built their generall opposition: affirming, that there is neither any certaine time nor way in which the Lord doth punish wicked men in this world, and that therefore no argument can be framed, or judgement given of any mans condition by his present state, or the external dispensations of God towards him. Taking this sence, we may reduce the whole Chapter to these two parts.

First, A preface; secondly, the pleading it selfe.

The preface is layd downe in the second verse; *Even to day is*

*Sape antea statuerat Job, se amicorum exacerbantibus sermonibus effesus, nolle amplius cum ijs differere, sed potius cum deo ac quissimo iudice; Nunc hoc suum propositum ad implere tentans ad deum sermonem dirigit, vel ad seipsum, i. e. secum ipse rationatur. Bold.*

*my complaint bitter, my stroake is heavier then my groaning; the pleading follows in the subsequent parts of the Chapter; the summe of which may be collected into this formal Argumentation.*

*Iee doe falsely accuse him of wickednesse, and hypocrisie, who is ready to plead his cause, and doth earnestly desire that he may doe it before the throane of God.*

*But I am ready and doe earnestly desire to plead my cause before the throane of God.*

*Therefore yee falsely accuse mee of wickednes and hypocrisie.*

The assumption only of this Syllogisme is handled in this Chapter, from the second verse to the end; in which it appeares, that *Job* was ready not onely to dispute the poynt in controversie with his friends, but was most willing that the Lord should have the hearing of it; for so he sayth, *O that I knew where I might finde him, that I might come even to his seate, I would order my cause before him, and fill my mouth with arguments.* That is, I would produce such arguments for my selfe, and against my opposers, as would render my cause just and innocent before God, how guilty soever I am found and represented in the opinion of men.

Thus farre concerning the general state of this Chapter.

I shall next proceed to explicate the parts and particulars of it.

*Vers. 1. Then Job answered; and said;*

These words have occur'd often before, I shall not stay upon them. But what said he? and how did he answer?

*Vers. 2. Even to day is my complaint bitter, my stroake is heavier then my groaning.*

Thus *Job* begins, This is at once his prologue to what he had to say, and his Apology for what he had ( passionately ) sayd already. *Even to day, or even this day.* The word *day* is taken eyther more largely for the time neere at hand, or strictly, for the present time. ( *Psalm. 95. 8.* ) *To day if ye will heare his voyce, harden not your hearts; That is, Heare his voyce this instant day, and harden not your hearts one day longer.* Again ( *Deut. 4. 8.* ) *What Nation is there so great, that hath statutes and judgements so righteous as all this law, that I have set before you this day, or at this present*



preſent time. *Jacob ſaith to Eſau (Gen. 25. 31.) Sell me this day thy birth-right; that is, let me have it now, let us ſtrike up the bargain this houre, or before we part. Thus here, To day &c. As if Job had ſaid, O friend Eliphaz, I perceive that after all thoſe dayes of diſputation which have paſſed between us, this day is like to be ſpent and run out in as harſh cenſures on your part, and in as bitter complaints on my part as any of the former.*

*Even this day is my complaint bitter.*

The word rendered *complaint*, is tranſlated alſo ſometimes prayer, and ſometimes meditation. (Gen. 24. 69.) *Iſack went out into the field to meditate*, we put in the Margin, *to pray*. *Hannah uſeth the ſame word (1 Sam. 1. 16.) Account not thy handmaide for a daughter of Beliall, for out of the abundance of my complaint* (we put in the Margin, *Meditation*) *and grieve, have I ſpoken hitherto*. Many complaine, who pray not, ſome pray, who complaine not, and others meditate, who doe neyther complaine nor pray, yet uſually we meditate, that we may conſider what to pray about, & in prayer powre out our complaints both about thoſe ſins and wants and mercies, which have fallen under our meditation.

*Even to day is my complaint*

*bitter.*

The Original word hath a twofold derivation, moſt render it as we, *bitter*; Bitterneſſe in Scripture is often uſed by a metaphor, to denote any thing which is grievous, troubleſome, afflictive, or diſtaſtfull to us, becauſe bitter things are ſo to the pallate or taſt of man. Bitter things are troubleſome to ſence, and troubles are bitter to the Spirit. *Affliction is a bitter pill; thou writeſt bitter things againſt me*, ſayd Job to God before (Chap. 13. 26.) ſo that when he ſaith, *my complaint is bitter*, it ſounds thus much, my complaint is as great as great can be, and I have the greateſt reaſon to complaine. For *by complaint*, we are to underſtand not onely the act of complaining, but the matter upon which he did complaine, or the cauſe of his complaint. As if he had ſayd, *My afflictions (about which I complaine) are exceeding bitter, no marvaile then if my complaint be ſo too.*

Secondly, The word comes from a roote, ſignifying to rebell, to diſobey, to be exaſperated, or (as ſome learned in the Hebrew give

*Aliqui deducunt a מרר quod ſignifi. ac amaritudinem, alij a מרה denotant rebellionem ſeu contumaciam.*

מַרְרָה exaspera-  
tio, propriè va-  
riatio, alienitas,  
ut sic dicam;  
quod qui rebel-  
let, variet &  
infingat ver-  
bum & manda-  
tum alterius,  
aut fœdus cum  
eo iniungat.

Etiā hoc die,  
contumacia,  
(habetur) que-  
rimonia mea?  
Contuman est  
questus meus,  
perstat. q. d.  
non paret non  
cedet solatijs  
vestris.  
Rab. Sol:

give it) to vary or alter the frame of a mans spirit, and the dispo-  
sition of his minde; because they who disobey and rebell, doe cer-  
tainly vary and change their minds from what they ingaged to be,  
or professed they were before; they turne aside eyther from the  
lawfull command given them, or from the promise and faith which  
they had given. So the word is used (1 Kings. 13. 26.) Where  
the sacred History tells us of a Prophet who was sent out upon a  
Message by the Lord unto Jeroboam, and though he faithfully per-  
formed the Message, yet hearkening to the counsell of another  
Prophet, he was slaine by a Lion; *Thus saith the Lord, for as much  
as thou hast disobeyed (or rebelled against) the mouth of the Lord,*  
(that is, the words that proceeded out of the mouth of the Lord;) *and  
hast not kept the commandment which the Lord thy God com-  
manded thee, &c. Thy carcasse shall not come into the sepulcher of thy  
fathers.* Thus the word is translated by some in this Text, of *Jobs*  
*disobedience or rebellion*; And they render the whole sentence with  
an interrogation.

*What, is my complaint this day accounted rebellion?* as if I did  
contumaciouly set my selfe against God, while I am pourcing out  
my sorrows before him; whereas indeed, my complaint is rather  
rebellious or stout against your consolations, it yeelds not to them,  
nor is at all abated by them. The way or course which you take  
to comfort me, is too weake to grapple with, much more is it too  
weake to conquer and subdue my sorrows.

Yet further, This sence and translation of the word, may be ap-  
plied to that speech of *Eliphaz* in the former Chapter (ver. 21.)  
exhorting *Job* to acquaint himselfe with God, and to be at peace.  
As if he had sayd, *Leave off thy distances, lay downe the weapons of  
that most unholy warre which thou hast taken up against God.* To  
which close rebuke *Job* answers here, *what? Is my complaint to God  
looked upon by you as a combate with God? or do ye thinke that while  
I beg pity and favour of God, I have bid him defiance, or declared my  
selfe his enemy? What else can be the meaning of it, that you exhort  
me so seriously to reconcile my selfe to God? He that is called to make  
peace with another, is supposed to be at warre with him, or at least to  
beare him ill will.* So then, according to this rendering, and inter-  
pretation of the Text, the drift of his speech is to shew how little  
ground there was, yea how unjust it was, that he should be accu-  
sed of rebellion and contumacy against God, while he was onely  
bemoaning

bemoaning his owne sad condition; and putting up his complaint to God. We may forme up his sence into this argumentation.

*He cannot be justly accused of rebellion against God, who complains much, or greatly, when his grieve is more or greater.*

*But my grieve is more and greater then my complaint.*

*Therefore I cannot be justly accused of rebellion against God, because I complaine.*

Againe, The text is thus rendred; *Even to day the sharpnes or bitternesse of my complaint remaineth, or my sorrow is as it was. I am no way eased but rather more afflicted by what you have sayd for the easing of my affliction. An improper plaister doth but enflame, not at all heale the wound.* So that, as according to the former interpretation, he tooke off their charge of impatience, contumacy, and rebellion against God, according to the minde of this he shews the weaknesse and insufficiency of what they had spoken, as to the allay of his sorrow, and the curing or satisfying of his distemperd spirit. So that here he seemes to renew and confirme that opinion which he had given of his friends in their procedure with him ( Chap. 13. 4. ) *Ye are forgers of lyes, ye are all Physicians of no value: O that ye would altogether hold your peace, and it should be your wisdom.* And againe ( Ch. 16. 2. ) *Miserable Comforters are ye all; Shall vaine words have an end? or what emboldeneth thee that thou answerest.* So here, ye have done nothing yet effectually to remove my complaint: I am like a poore patient, who having been long under the Physicians hand, and suffered many painefull applications, is yet as farre from a cure as the first houre of his undertaking. *Even to day the bitternes the sharpnes of my diseased minde remaineth. I have been in paine ( as the Church speakes, Isa. 26. 18. ) I have as it were brought forth winde. Ye have not wrought any deliverance, neyther hath this inhabitant ( my sorrow ) fallen by your hand.*

Lastly, Some referre these words to the promise made by Eli-phaz ( Chap. 22. 21. ) exhorting Job to acquaint himselfe with God &c. and so good should come to him. But saith Job here, *Though I am cleare from what you accuse me; and also have communion with God in wayes of holines; yet I experience no such good as you promise, I am not brought into wayes of comfort, but rather my sorrows encrease, and my complaint is as bitter this day, as ever it was.*

*Etiam hodie est  
(vel suo loco  
manet) exasperatio  
querelae  
meae. Merc.  
Quasi ex noxio  
medicamine  
vulnus crevit.  
Etiam post tot  
& tanta verba  
vestra, quibus  
sperabam fore  
ut me sola remi-  
ni augetur mea  
querela, quia ni-  
hil est in vestris  
verbis consolati-  
onis. Merc.*

And



And ( as it follows in the Text )

*My stroake is heavier then my groaning.*

Non savi pro  
gravitate plagæ  
conquerar; Su-  
perat plaga que-  
rimoniam.

Mei c:

Sic se excusat  
ab impatientia  
et contumacia  
objectu. q d.  
Injustissimum  
est me a vobis  
accusari quia  
querat de meis  
malis cum mul-  
to gravior sit  
plaga.

Manus pro pla-  
ga a manu dei  
inflata.

Metonymicæ.

This he addeth as a further explication, or as a prooffe of the former part of the verse; as if he had said, *If yee inquire why my complaint is so bitter, it is because my stroake is so heavy, even heavier then my groaning; And why should ye call my complaint rebellion, seing I doe not complaine more, no nor so much as I have cause. My stroake is heavier then my groaning.* Thus he is still labouring to acquit himselfe of that so often repeated accusation, impatience under the hand of God, and rebellion against him.

*My stroake.*

The Hebrew is, *my hand*, the hand is taken for that which was done by the hand; The instrument for the effect; *my hand*, that is, *the stroake of the hand that is upon me*; whose hand was that? the hand of God he meanes. As if it had been sayd more expressely, *The stroake of the hand of God upon me is heavier then my groaning.* In the former part of the verse, he spake of the bitterness of his complaint, here of the heaviness of his stroake, or that the stroake given him was exceeding heavy. As bitter things are grievous to the pallate, so heavy things are burdensome to the whole body; *We are soone weary of that which is very heavy.* And therefore ( *Mat. 11. 30.* ) when Christ would convince us that we have no reason to be weary of that burden, which he layeth upon us, ( his holy counsels and commandements ) he saith, *My yoke is easie, and my burthen light*: My burdens are not like those which the Pharisees bind upon you, *heavy and grievous to be borne* ( *Math. 23. 4.* ) So here, when Job sayth, *My stroake is heavy*, he would have his friends know that his were ( in themselves ) no light afflictions ( though there is a sence in which all the afflictions of the Saints are light, *2 Cor. 4. 17.* ) but grievous to be borne.

Secondly, Some read the words thus, *My stroake is heavier upon my groanings, or when I groane*; As if he had sayd, *the more I groane and sigh, the more I am wounded, I get nothing by my groanings but fresh smitings and additional sorrows.*

Thirdly, Others translate the Hebrew word properly, not *stroake* ( by a Metonymie of the effect ) but *hand*. *My hand is heavy upon* ( or because of ) *my groaning*; that is, *my hand is weake*

*weake because of my groaning*; a weake hand, is a heavy hand; that is heavy, which is not lifted up without difficulty. Now when the hand is weake we can hardly lift it to our head (as we say). The weake hand is a heavy hand, not because of the weight of it, but because of the weaknes of it, or want of strength to weild any thing with it, or to hold it up. In this sence we are to understand *Job* crying out, *My hand is heavy because of my groaning*; As if he had said; *My strength failes me, my hands hang downe, and through weaknesse I am not able to lift them up.* In the fourth Chapter, *Eliphaz* told *Job*, that he by his good counsel had formerly strengthened the weake, or the loosned hands. Which forme of speaking answers that of the Apostle (*Heb. 12. 12.*) *Lift up the hands that hang downe.* Weaknes is as a weight fastned to the hand, and holding it downe. The hand is never so much fastned, as when it is (in this sence) made lax or loosened. The Original word here used intimates, that much sorrow and trouble weigh downe the hand; *My hand is heavy because of my groaning*, or (as we read) *My stroke is heavien then my groaning.*

*Manu mea aggravata super genitum meum, i. e. propter genitum et planctus quos dolores extorquent, etiam vires meae deficiunt, manusque lesse & remissae vix pie imbecillitate attolli possunt.*  
Sculpt.

Thus we have *Job* still complaining and groaning; whence was all this? even from the sence of his sore afflictions.

Which may teach us;

First, *That affliction doth usually vent it selfe in complaints and groanes.*

While we are in the flesh, we are subject to affliction; and all affliction is grievous to the flesh, not onely to flesh as it notes the corruption of the soule, but to flesh as taken for the constitution of the body. *Affliction will be felt; It makes the flesh smart*; and when the flesh smarts, it may make him complain and groane who is spirituall; yea, complaints and groanes give some ease to our afflictions. As the paine of affliction causeth groaning & complaining, so groaning and complaining are some releefe in our paines: & hence it hath been reported as one of the highest peices of cruelty not to allow those who have been under exquisite paines to complaine and groane; for though groaning doth not at all abate the paine, yet it doth somewhat divert our thoughts from it; and while we communicate it to others in complaints, we are somewhat the lesse sensible of it our selves.

Secondly, Whereas *Job* checks his friends (according to the

second exposition of the words) for calling or accounting his complaint rebellion.

Observe;

*That we are apt to misunderstand and wrongfully interpret the complaints of others.*

Many are ready to mis-interpret that which we speake deliberately, much more what we speake passionately and complainingly; *Job* spake sorrowfully, and he was presently judged to speake rebelliously: he was but humbling and bemoaning himselfe before God, yet he was esteemed as a man rising up against and warring with God. While *Hanna* was making a prayerfull complaint to God, *Eli* a good man thought she was overgon with wine (*1 Sam. 1. 14.*) *How long wilt thou be drunke, put away thy wine from thee.* When the Apostles were uttering the great things of God, as some were amazed, so others mocked, saying, *These men are full of new wine* (*Acts 2. 13.*) There are two sorts of words and actions most liable to mis-interpretation.

First, When we act or speake highly in holinesse; for then the world looks upon those of soundest minds as mad, or vaine, as distracted or drunken, *these men* (saith the world) *are full of new wine*; whereas indeed (as *Peter* makes answer in the *Acts*) *they are not drunken, as is supposed, but filled with the Spirit.* *Festus* told *Paul*, that he was beside himselfe, that much learning had made him mad, when he heard the discourse of his wonderfull conversion to Christ, and holy conversation in Christ (*Acts 26. 24.*) And it seemes that some among the *Corinthians* had no better nor other opinion of him, else he would not have made such an Apology for himselfe and fellow-servants in Gospel-worke (*2 Cor. 5. 13.*) *Whether we be besides our selves it is to God &c.* that's a sober madnesse indeed which is to God. But thus still we see they who act or speake highest in grace, are censured as acting and speaking below nature. And as these whose graces are moving aloft, are often suspected of madnesse,

So, secondly, they who lye below complaining under the pressures of nature by affliction, are as often suspected of and charged with impatience. *A troubled spirit can hardly judge aright of it selfe, and is seldome rightly judged by others.* I will end this poynt with two Cautions. The first to all, concerning those that are afflicted; The second to all that are afflicted.



To the former I ſay, *judge charitably of thoſe who complaine bitterly*; for as a man in a low condition knoweth not what himſelfe would eyther be or doe, were he advanced to the heights of honour and power; ſo he that is at eaſe, and wel, knoweth not what himſelfe would eyther be or doe, were he in paine or overwhelmed with ſorrows. *Extreames in any ſtate are rarely borne with a wel or duely tempered moderation.*

Secondly, To the latter I ſay, let them expect to heare themſelves hardly cenſured, and learne to beare it: let not ſuch thinke ſtrange of their ſufferings, eyther under the hand of God, or by the tongues of men. *Great ſufferers ſpeake often unbecommingly, and are as often ſo ſpoken of.*

Thirdly, Forasmuch as the matter of this ſuggeſtion againſt Job, *tumultuous and rebellious ſpeeches*, at leaſt ſpeeches favouring ſtrongly of rebellion are incident to any Godly man in Jobs condition. Obſerve.

*There may be rebellion againſt God in a good mans complainings under the afflicting hand of God.*

An unquiet ſpirit is not onely a great burden to man, but a diſhonour to God. Our diſſatisfaction with the dealings of God, carrieth in it (at leaſt an implicit) accuſation of him, or that God hath not done well becauſe it is ill (to ſence) with us. There is a rebellion againſt the rod as wel as againſt the word of God. For as our ſtrugling and ſtriving with the word of God and the unquietneſſe of our hearts under any truth when it takes hold of us is rebellion againſt God, ſo to ſtrive, and ſtruggle, with the rod of God, or with the croſſe that he layes upon us is rebellion againſt him alſo. God ſpeakes to us by his rod as wel as by his word; and we ſpurne at God in wrangling with his rod, as wel as in wrangling with his word. Yea to have hard thoughts of God, as that he is ſevere, and rigourous, that he hath put off his bowells of compaſſion towards us, and forgotten to be gracious; ſuch thoughts, as theſe, of God under affliction, are rebellious thoughts. And as there is a rebellion in the thoughts againſt God in caſe of affliction, ſo alſo in the Tongue. Thus, to murmur is to rebell. I doe not ſay that all complaining is rebelling, but all murmuring is; we may complaine and tell the Lord how ſad it is with us, how much our ſoules, our bodies, our eſtates, our relations bleed and ſmart.

smart. We may complaine, and make great complaints without sin, but the least murmuring is sinfull, yea in the very nature of it, so full of sin, that it usually and deservedly passeth under the name of Rebellion. The children of *Israel* were as often charged with rebellion as with murmuring; And therefore when they murmured for want of Water, *Moses* sayd unto them, *Heare now ye rebels, must we fetch you water out of this Rocke?* (Numb. 20. 10.) And againe, *Moses* chargeth this upon them with his last breath (as it were) *Dent. 31. 27. I know thy rebellion and thy stiffe necke, behold while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death: yea the Lord himselfe chargeth rebellion upon that unparalleld payre of Brethren, Moses and Aaron themselves, because they had not so fully as they ought at all times and in all things submitted unto his divine dispensations among that people, (Numb. 24.) The Lord spake to Moses, saying, Aaron shall be gathered unto his people, for he shall not enter into the Land which I have given unto the children of Israel, because yee (the Lord puts them both together in the sin) rebelled against my word at the waters of Meribah.*

Fourthly, whereas *Job* sayth; *Even to day my complaint is bitter. Observe.*

*The Afflictions and sorrows of some eminently Godly, sticke by them, or continue long upon them.*

It is with afflictions as with diseases, there are some acute diseases, sharpe and seirce for a while, but they last not, they are over in a few dayes; for eyther the disease departs from the man, or the man departs out of the world by the seircenes of his disease. There are also Chronicall diseases, lasting, lingring diseases, that hang about a man many dayes, yea moneths and yeares, and will not be gone while he lives, but lye downe in the grave with him. Such a difference we finde among those other afflictions and troubles which are not seated (as diseases) in the body, but reach the whole estate of man. Some are acute and sharpe, like the fierce fitts of a feavor, but they last not; or like Summers sudden stormes, which are soone followed with a succession of faire weather. But there are also chronicall afflictions, tuffe and unmoveable troubles, which abide by us, which dwell with us day after day, yeare after yeare, and never leave us while we live, or till we leaye the world.

world. Many a good man hath carryed his affliction with him to the grave. If any shall object; how then is that of *David* true, (*Psal. 30. 5.*) *Weeping may endure for a night, but joy commeth in the morning.* I answer; First, That Scripture speakes of that which is often experienced, but not alwayes: secondly, It is most true also that all our weeping is but for a night, yea but for a *Moment* (as the Apostle speakes, *2 Cor. 4. 17.*) compared with that morning of joy when the day of our blessed eternity shall begin. Thirdly, the *Psalm* hath this scope cheifely, to shew, that the troubles of the Saints are not everlasting, not that they are never lasting; or to shew that the night of weeping shall at last conclude in a morning of joy to the Godly, not that their night of weeping shall presently conclude. For as some have onely a Summers night, or a short night of sorrow, so others have a winters night, or a long night of sorrow. And this night of sorrow, may be as long not onely as many natural dayes, or as somes yeares, but as long as all the naturall dayes and yeares of this present life. The morning of joy is not to be understood of the next morrow after the sorrow began, for how long soever our weeping continues, it is night with us, and whensoever joy comes (though at midnight) 'tis morning with us. For sure enough as those sonnes of pleasure are described (*Isa. 56. 12.*) promising themselves the continuance of their joyes; (*To morrow shall be as this day, and much more abundant, therefore come fetch wine and let us drinke to day, there will be wine enough for to morrow too,* thus they promised themselves that their pleasures should continue in a succession of many morrows, now as these sonnes of pleasure promised themselves the continuance of their delight) so many of the sons & daughters of sorrow have found and still finde a continuance of their troubles, and have cause to say, this day is even as bad as yesterday was; yea our bitter cup, our wine of astonishment is much more abundant, our sorrow is greater this day then it was yesterday, that was a blacke sad gloomy day, and this is a day more blacke, sad, and gloomy then that was.

Fifthly, From these words; *My stroake is heavier then my groaning.* Observe.

*That the afflictions of some of the pretious servants of God, exceed, and surpasse all their complaints and groanes.*

The groanes of some are heavier then their stroake, and the stroakes



stroakes of not a few are heavier then their groanes. Some shew more sorrow then they have, and others have more sorrows then they can shew. *I, sayth Job, cannot tell you no not so much as by the language of my groaning; how heavy my stroake is.* As there is a peace of God, a peace which he giveth to many of his people in this life which passeth all understanding (Phil. 4. 6.) they have a sence of such peace sometimes upon their spirits as their understandings know not what to make of it, they are so farre from being able to tell you what it is, that they are not able to conceive what it is, but must confesse that their peace is greater and larger then their understanding, now (I say) as the peace which God gives his passeth their understandings) so the troubles and sorrows of many who are deare to God, exceed, or surpasse all their expressions, they cannot declare, nor can any for them, how it is with them. Againe, as there is in this life a joy in beleiving, which is unspeakeable (1 Pet. 1. 8.) so there is a sorrow in suffering which is unspeakeable. And (which is very wonderfull) these two meet sometimes in the same person, who at the very instant while his sorrow is so great that he is not able to expresse it, hath also sweete and ravishing joyes beyond expression. Yet, I conceive (as to *Jobs* case) his spirit was darke, and his minde troubled, as well as his body was pained, and his outward estate torne and ruin'd.

Sixthly, From these words; *My stroake is heavier then my groaning.* Observe;

That, it is sinfull to groane and complaine beyond the stroake that is upon us, or to complaine more then we have cause.

*Job* seemes here to yeeld it, and confesse, that if his stroake had not been so heavy, his groanes had not been innocent; and if it be sinfull to groane, and complaine more, or beyond our stroakes, how sinfull is it to complaine without any stroake at all? Some complaine without cause, and groane before they are smitten, yea, some are ready to complaine when they are compassed about with many mercies, and are not satisfied when they are filled; they complaine, because they have not what they would, or because others have more then they, though themselves have enough, if they knew what is enough. The Oxe and the Ass are a rebuke to such; For as *Job* speaketh (Chap. 6th) *Will the Ass bray*

*bray when he hath grasse, or loweth the Ox, vnder his fodder? Irrationall creatures will not complaine when they have the conveniences of nature. Surely then those men act much below grace, who complaine when they have food convenient, and health convenient, yea all things convenient (possibly abundant) for the support of nature; who complaine when they have not so much as an aking joynt about them, or the scratch of a pin, no nor the want of a pin, nor of a shoe-latchet. Some complaine when they have meate enough, because they have not sauce, yea some complaine when they have both meate and sauce enough, the affluence of all things, not onely for necessity but for delight. What shall we say of them who are never well neyther full nor fasting; who are so farre from having learned the Apostles lesson to be content in all estates, that are content in none. The people of Israel murmured not onely when they wanted bread, but when they had it; when they had Mannah they murmured for Quails, and at last they murmured at their very Mannah, their soules loathed that light bread: Consider how at their sinne is, who complaine upon such termes as these, who complaine before they are hurt, yea who complaine when they have no cause but to be very thankfull. Wee live in complaining times, many cry out of pressures and burthens, nothing pleaseth many among us, because every thing is not as they please. Take heed your groanings be not heavier then your stroakes, especially take heed yee be not found groaning without a stroake, and complaining over your blessings; the Lord hath healed our stroakes in a great degree, but our complainings are not healed; If we be found complaining when we have no cause, or when we should be giving thanks, wee may quickly provoke God to give us cause enough of complaining. God hath heavier stroakes for them, whose groaning is heavier then their stroake, and he hath heaviest stroakes for them, who groan when they are not stricken. When children cry for nothing, they are usually made to feele something which will make them cry to purpose. This humour is childish enough in children, it is worse in men, but it is worst of all in Christians, who are also the children of God. There are two things which God will not beare in his; First, when they grow wanton with a mercy; secondly, when they complaine without a crosse. To complaine under a crosse,*

croſſe, is to act below grace; To complaine of a croſſe, is to act againſt grace. To complaine beyond a croſſe, is a defect of grace, but to complaine without a croſſe, is a defect in nature.

The Apoſtles rule is (1 Theſ. 5. 18.) *in every thing give thanks*, and he gives his reaſon for it in the words which follow, *for this is the will of God in Chriſt Jeſus concerning you*. Now, if it be the will of God that we ſhould give thanks in every thing, then it muſt be againſt his will that we ſhould complaine in any thing. *Complaining is contrary to thankſgiving*. A godly man may ſee two things in the heaviest ſtroakes of his affliction, which may provoke him to thankſgiving, at leaſt, which may ſtop him from all immoderate complaining; Firſt, That God hath a reſpect to his good in his heaviest afflictions, and that the iſſue ſhall certainly be good to him. Secondly, that how heavy ſo ever his ſtroake is, his ſin hath deſerved a heavier, and that God could have made it heavier, even his little finger heavier upon him, then his loynes have been. That our ſtroake might have been heavier may ſtop our complaining, but our heaviest ſtroake ſhall turne to our benefit, ſhould ſtirre us up to thankſgiving: In heaven there will not be the leaſt ſhadow of a cauſe to complaine; Thankſgiving will be all our worke, and the worke of all in heaven; And by how much we are the more in thankſgiving and the leſſe in complaining on earth (unleſſe it be of and againſt our ſelves for ſinne) the more heavenly we are. When we are ſtricken we ſhould complaine as little as we can, and we ſhould alwayes be able to ſay (as Job here) *That our complaint is not greater then our ſtroake*.

JOB.



## JOB, CHAP. 23. Verſ. 3, 4, 5.

*Oh that I knew where I might finde him, that I might come even to his ſeate :*

*I would order my cauſe before him, and fill my mouth with arguments.*

*I would know the words which he would answer me, and underſtand what he would ſay unto me.*

**J**ob having ſhewed in the former verſe, how bitter and how ſad his Condition was, even farre beyond his owne Complaint, and that his ſtroake was heavier then his groaning ; he now turnes himſelfe from earth to heaven, from the creature to the Creator, from man to God. Job had been among his friends a great while, they had debated the matter long, but all in vaine, and without fruit to his ſoule ; he had yet received no Comfort : What will he doe next ? ſee here his addreſs to God.

Verſ. 3. *O that I knew where I might finde him ! that I might come even to his ſeat,*

*O that I knew !*

The Hebrew is, *who will give me to know* &c. The words are a forme of wiſhing, ordinary among the Jewes ; *Who will give, or who will grant mee this or that, O that I knew* &c. And it Intimates or Implies two things.

Fiſt, A vehement and ſtrong deſire after ſomewhat much deſirable ; who will give mee this ? or where ſhall I have it ?

Secondly, It Implies ſelfe-Inability, or ſelfe-Insufficiency to attaine and reach the thing deſired. As if Job had ſaid ; *I am not able of my ſelfe to finde him, O that I knew where I might finde him ! O that I eyther had the light of this knowledge in my ſelfe, or that ſome body would enforme and teach mee ! O that I had a friend to Chalke mee out the way, to lead mee by the hand, and bring mee neer to God.*

*Quis mihi tribuat ut cognoscam & inveniam illum.*  
Vulg.

The vulgar latine Reading fixeth both those acts upon God as the Object; *O that some one or other would give mee to know and finde him!* As if his wish and longing desire were first to know God, secondly, to finde him; or in finding to know him. Our translation determines this knowing in *Job*, and finding upon God. *O That I knew where I might finde him!* Who it is that *Job* would finde is not exprest in the text by name, nor is there any Antecedent in the verse before, with which we can Connect this relative him. Yet 'tis beyond question or dispute that he meanes God, *O that I might finde him!* that is, God. But why did he not say, *O that I knew where to finde God*, but, *O that I knew where to finde him?* I answer, He doth it because his heart being full of God, he supposed that those to whom he spake had their hearts full of him too, and so would easily understand whom he meant, or that he could mean none but God.

Wee finde such kinde of abrupt speeches (as I may call them) in other Texts of Scripture, still arising from fullnes and strength of affection in the speaker. See how *Solomon* begins his Love-song, his *Song of Songs*. *The Song of Songs which is Solomons*, that's the title of it; How doth it begin? *Let him kiss mee* &c. Here is a strange Exordium to a Song, none having been spoken of before, *Let him kiss mee with the kisses of his mouth!* by whom the Church would be kissed shee expresth not, but her heart was so full of Christ, so full of love to Christ her Bridegroom, her husband, that shee thinks it needlesse to mention him by name, when shee speakes of him whose kisses shee desired. Her love had passed through the whole Creation, through men and Angels, through all things here below, and fixt it selfe onely upon Christ her Lord and Love. Therefore shee never stood speaking personally of him, but onely relatively, and leaves all to understand whom she intended. Thus saith *Job*, *O that I knew where I might finde him!* when as he had not spoken of any distinct person before, in this Chapter. And wee have a like passage flowing from a like abundant love to Christ, in the 20<sup>th</sup> of *John* ver. 15. where *Mary* comes to the Sepulchre (Christ being risen) and the Angel seing her weepe asked her the reason of it; To whom shee replied, *Because they have taken away my Lord, and I know not where they have laid him;* having thus said, *shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus:* he saith unto her, *Woman, why weepest*

weepest thou? whom seekest thou? Shee supposing him to be the Gardiner said, Sir, if thou have borne him hence, tell me where thou hast laid him: Shee never names Christ, but onely faith, If thou have borne him hence &c. because her heart was full of Christ, shee thought his heart was full of him too, and that hee understood her well enough whom she meant, though shee sayd not whom shee meant. Thus in the present text, Job was to God at that time, as Mary to Christ, at a losse for him, not knowing where to finde him, God was as if were removed from him, as Christ was risen from the Sepulchre; Therefore he complainingly and affectionately enquires; *O that I knew where I might finde him!* My soule is a thirst for God, my heart pants after him, *O that I knew*

*where I might finde him!*

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Secondly, That word signifies so to finde as to take hold and apprehend, to take fast hold of a thing; and then, *O that I might finde him;* is, *O that I might lay hold on him;* if I knew where I might have him, I would lay fast hold on him, and cleave close to him. So the word is used (Esay 10. 10.) *As my hand hath found the kingdomes of the Idolls, and whose graven Images did excell them of Jerusalem and Samaria.* Thus spake the proud Assyrian, *my hand hath found them;* Why, the Kingdomes of the Heathen were not in a Corner, that he had need to search after them, he did not make a new discovery of those kingdomes, They were not, *terra Incognita*, an unknowne or a new found land; that's not the meaning; but when he saith, *my hand hath found them,* the sence is, *I have laid hold on them, and ceized them to my owne use, I have ad-*

Verbum **NYD**  
significat sepius  
obviam habere  
quemquam vel  
al cui obvium  
fieri.



*Quis mihi tribuat ut cognoscam & inveniam illum.*  
Vulg.

The vulgar latine Reading fixeth both those acts upon God as the Object; *O that some one or other would give mee to know and finde him!* As if his wish and longing desire were first to know God, secondly, to finde him; or in finding to know him. Our translation determines this knowing in *Job*, and finding upon God. *O That I knew where I might finde him!* Who it is that *Job* would finde is not exprest in the text by name, nor is there any Antecedent in the verse before, with which we can Connect this relative him. Yet 'tis beyond question or dispute that he meanes God, *O that I might finde him!* that is, God. But why did he not say, *O that I knew where to finde God*, but, *O that I knew where to finde him?* I answer, He doth it because his heart being full of God, he supposed that those to whom he spake had their hearts full of him too, and so would easily understand whom he meant, or that he could mean none but God.

Wee finde such kinde of abrupt speeches (as I may call them) in other Texts of Scripture, still arising from fullnes and strength of affection in the speaker. See how *Solomon* begins his Love-song, *his Song of Songs. The Song of Songs which is Solomons*, that's the title of it; How doth it begin? *Let him kiss mee &c.* Here is a strange Exordium to a Song, none having been spoken of before, *Let him kiss mee with the kisses of his mouth!* by whom the Church would be kissed shee expresseth not, but her heart was so full of Christ, so full of love to Christ her Bridegroom, her husband, that shee thinks it needlesse to mention him by name, when shee speakes of him whose kisses shee desired. Her love had passed through the whole Creation, through men and Angels, through all things here below, and fixt it selfe onely upon Christ her Lord and Love. Therefore shee never stood speaking personally of him, but onely relatively, and leaves all to understand whom she intended: Thus saith *Job*, *O that I knew where I might finde him!* when as he had not spoken of any distinct person before, in this Chapter. And wee have a like passage flowing from a like abundant love to Christ, in the 20<sup>th</sup> of *John* ver. 15. where *Mary* comes to the Sepulchre (Christ being risen) and the Angel seing her weepe asked her the reason of it; To whom shee replied, *Because they have taken away my Lord, and I know not where they have laid him;* having thus said, *shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus:* he saith unto her, *Woman, why weepest*

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Verbum נָחַם  
significat sapientiam  
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fieri.

ded them to my owne dominion, and brought them under my subjection. So in the 14 verse of that Chapter; *My hand hath found as a Nest the riches of the people*, that is, I have laid hold on their riches, and said *all's mine*; I have taken the whole nest with all the eggs, all their goods and treasures, into my custody and possession. Thus Job would finde God that he might lay hold on him for his owne or owne him as his. Thus also the word is used ( *Psal. 21. 8.* ) *Thine hand shall finde out all thine Enemies, thy right hand shall finde out those that hate thee*. It is not meant onely of a discovery of a person ( though it be a truth, that the Lord will discover all that are his Enemies ) but *thine hand shall finde them out*, is, it shall take hold of them, graspe them, and arrest them. Thy hand shall finde out all thine Enemies, though close, though Covert Enemies, not onely thy above-ground Enemies, but thy under-ground Enemies, as well those that undermine thee, as those that assault thee. Once more, in the 116<sup>th</sup> *Psal.* ver. 3. we have an Illustration of this sence; *The sorrowes of death Compassed mee, and the paines of hell gate hold upon me*. The Hebrew text is, *the paines of hell found mee*: *the paines of hell*, that is, the greatest, the extreamest paines, *gat hold upon mee*; *they found mee*, that is, they ceized upon mee, and held me fast: a word of the same roote is used in both parts of that text, that which wee translate *to get hold*, is the same with that, *I found trouble and sorrow*, they found mee and I found them; thus saith Job, *O that I knew where I might finde him*, that I might take hold of him; why how doth the hand of a Saint finde God? how doth he take hold of and apprehend God? how doth he as it were, arrest him, and keepe him close? I answer, *By faith*, and reliance upon him; *O that I knew where to finde him*; that the Lord might not be at such a distance from mee, as he hath been, but that I finding him might fix my soule upon him. That's a good sence.

Yet I conceive in this place, wee may rather expound Job speaking of God after the manner of Magistrates among men, who appoynt certaine places where to sit in Judgement, where to heare Causes, whither all that are wronged and oppressed resort for reliefe and right. ( *1 Sam. 7. 17.* ) *Samuel was the Chiefe Magistrate, The Judge in Israel*: Now the text saith at the 16<sup>th</sup> verse, that *he went from yeare to yeare in Circuit* ( as wee have the Judges of the Circuit ) *to Bethel, and Gilgal, and Mizpeh, and Judged*.



*Judged Israel in all those places, and returned to Ramah, for there was his house, and there he Judged Israel; As if he had sayd, his standing house was at Ramoth and thither all causes were brought and all persons grieved resorted for Justice in their severall cases. Hee rid Circuit every yeare, that all the people might the more easily finde him; yet he had a fixed seate. In alusion to this practice Job appealing from his friends to God saith, O that I knew where I might finde him, and goe to him for Judgement; O that I might have Audience before him in this great busines.*

But it may be said, Did not *Job* know where to finde God? or was *Job* out of the presence of God?

I answer, the Lord carryed himselfe to *Job* at that time as a stranger, and though he were with him (as he alwayes is with all his) yet he did not finde him; The Lord is with many of his people when they are not with him, that is, when they doe not finde him, or are not sensible of his presence. God is with his people, even when they walke through the valley of the shadow of death, yet they are not alwayes with God: yea God doth not alwayes manifest himselfe to them while they walke in the most delicious and lightsome paradises of this life. God sometimes hides himselfe, so that they cannot make it out that God is present with them. God is never seene in regard of the invisibility of his nature, and he is often unseene in regard of the obscurity of his dispensations: as *Job* shewes further at the 8<sup>th</sup> verse, *Bekold I goe forward but he is not there, and backward but I cannot perceive him.* I goe forward and backward, that is, I goe every way, I take all courses to finde him, but I cannot perceive God, for he hides and covers himselfe with clouds, that our prayers cannot come at him; as the Church complaines (*Lament. 3. 44.*) though wee are alwayes present to God, yet God is not alwayes present to us, that is, to our apprehension; as God is not at all present to our sense, so he is not alwayes present to our faith; that's the meaning of *Job*, when he saith, *I goe forward but he is not there, &c.* God is every where; whither can I goe from his presence (saith David, *Psal. 139.*) *If I goe up into heaven he is there &c.* yet saith *Job*, *if I goe forward he is not there*, that is, I have no Enjoyments of God there; and upon this ground he saith in the present text, *O that I knew where I might finde him!* *Job* was well acquainted with the doctrine of Gods Omnipresence, he was farre from thinking that there

there was any certaine place where God was fixt, and whether he must repaire as to the Kings and Princes, of this world for helpe. *Job* knew better Divinity then this, he was acquainted with the nature and divine perfections of God, but he speaks as to his present want, *O that I knew where I might finde him!*

Hence observe first,

*A godly man hath earnest and longing desires after God.*

Whatsoever, or whomsoever he findes, he thinks he hath found nothing, or no body till he findes God; *O that I might finde him!* How doth *David* (*Psalm*. 42. 1, 2. ) shew his unsatisfiednes till he found God. *As the hart panteth after the water Brookes, so panteth my soule after thee, O God, my soule thirsteth for God, for the living God, when shall I come and appeare before God?* nothing but God was in his mouth, nothing in his desire; *David* had a kingdome, *David* had a Throne, *David* had honour and riches as much as he could desire, why would not these satisfie his thirst? Could not he sit downe in these Enjoyments? no! *David* was hungry and thirsty, and pineing, and empty, and starveing, and dying, till he had God, till he had this speciall Enjoyment of God; for so wee are to Expound that text, as this. *A wicked man can take up on this side God, Cares not to finde him, nay, is afraid to be found of him; he then saith (according to the text touched before) as Ahab to Elijah, Hast thou found mee O mine Enemy? He would be glad if God would never finde him, nor he finde God. (Psalm*. 10. 4. ) *The wicked through the pride of his Countenance will not seeke after God. The seat of pride is in the heart, but the prospect of pride is in the face; through the pride of his Countenance, that is, by reason of that pride which doth discover it selfe in his Countenance, which breakes out there, he will not seeke after God, his pride will not let him seeke after God. He that is proud, seeth not his need of God, and he that seeth not his need of God will never seeke after him. Such a one is so farre from longing after God, or saying, O that I might know where I might finde him, that hee will not so much as looke after him, when he is told where he may be found. And not onely so, but, God is not in all his thoughts; or as some render it, all his thoughts are, there is no God; yea not onely are all his thoughts, but all his hopes are, that there is no God; if hee can but strengthen himselfe in the unbeleef of a God,*  
then

then he is well ; all the thoughts and hopes that please and delight him are that there is no God, so farre is he from being solicitous to know God. *'Tis a condition equally sad eyther when all a mans thoughts are, that there is no God, or when God is not in all his thoughts.* A wicked man may talke of God sometimes, but God never comes neer his heart, as the Prophet speakes ( *Jer. 12. 2.* ) *Thou art neare in their mouth, but farre from their reines ;* that is, from their desires and delights. 'Tis what our reines say, not what our mouthes say, that God respects. A Godly mans chiefe care is to be accepted with God, his thoughts are for God, and of God ; and were it not for this thought, *that God is*, or that there is a God, and he a holy God, a just God, a gracious God, he would not thinke himsele ( as wee say ) worth the ground hee goes upon. And as all his thoughts are that there is a God, so all his hope and faith is in him, and his desires are after him ; *O that I might finde him, enjoy him, graspe him, take hold on him, who is The All* of my desires and hopes and thoughts.

Secondly, Observe ;

*That a Godly man is sometimes at a los for God, and cannot tell where to finde him.*

He hath no sensibly-spirituell Enjoyment of him ; The children of light often walke in darkenes ; They who feare the Lord much, may be without the feelings of his love, and they who obey his holy commandments without the comfort of his pretious promises. Even Christ himsele was at such a los for God, when he cryed out, *My God, my God, why hast thou forsaken me* ( *Psal. 22. 1.* ) Christ being to suffer for sinners, tasted of all those sorts of sufferings which are due to sin ; He endured not onely the punishment of sence in the paines of his body, but the punishment of losse in the hidings of his fathers comfortable presence from his soule. If this were done to the Greene tree, much more to the dry, and if our head found an interruption of the presence of God, much more may we, who are his members.

Thirdly, Observe ;

*That while Saints are at a los for God, their desires are often quicker and more stirring after God.*

It is a sad thing not to finde God, but it is farre sadder to have  
on.



no desires after him : Unbelievers are alwayes at a losse for God, they live without God in the world, such a life is a very death, but this is more deadly that they have no desires after God, that they make no enquiry, no search after him. Though Job were at a losse for God, yet his heart was full of desires to finde him; and God ( I may say ) is most desireable to Saints while they are at a losse for him. Thus the Spouse speakes ( Cant. 3. 1. ) *By night on my bed I sought him whom my soule loveth, I sought him but I found him not.* But because she found him not, when shee sought him, did shee give over seeking him? No, her desires of seeking and finding him were enflamed by her not finding him when she sought him; as it follows in the second verse; *I will rise now and goe about the City in the streetes and in the broad wayes, I will seeke him whom my soule loveth, I sought him but I found him not.* Thus her second labour in seeking of him was lost also. But doth not this quite discourage her, and kill her desires after him? will she not now give over seeking him? No not yet ( ver. 3. ) *The watch-men that goe about the City found me, to whom I sayd, saw ye him whom my soule loveth?* Shee is still enquiring and seeking, and at last shee found ( ver. 4. ) *It was but a little that I passed from them but I found him, whom my soule loveth: I held him and would not let him goe, &c.* Many who enjoy Christ have not such strong desires after him as they who enjoy him not; as it is with other mercies, so with this, which is the highest and chiefest, the summe of all mercies, the Enjoyment of God, our desires to him grow quicker upon his absence, and wee seldome prize his presence as we ought, till he is departed or withdrawne from us.

Againe, we may consider Job here in a very afflicted Condition, what doth he doe now? *O that I knew where I might finde him!*

Note, Fourthly;

*God is most sweet to an afflicted soule.*

The presence of God is sweet, precious, and delicious to Saints at all times, but then sweetest when they finde most bitterness in the world. How pleasant is the love of God when we are sensible of mans hatred? Some good men have so much sweetnes and love in the world, that they cannot so well relish or taste the sweetnes of the love of God; though indeed nothing argues the Excellency of

of the ſpirit of a Saint, then this, that the ſence of the love of God to him, takes off the reliſh of all creature-love, in the miſt of his higheſt Enjoyments of it. That ſoule is purely ſpiritually, which having abundance of worldly enjoyments, riches, friends, relations, all that he can deſire, yet in the affluence and higheſt ſtate of all theſe can ſay, that the ſweetneſſe which he taſteth in God drownes the reliſh of all theſe, and makes them as taſtleſſe as the white of an Egge in compariſon of that ſweetneſſe which he hath taſted in the goodneſſe of God; this is ſpiritualneſſe in the very height of it; but uſually God is then ſweeteſt to us when the world is bittereſt to us. *Afflicted ſoules make moſt haſt after God*; and it is well to doe ſo; it is a very ſad ſigne, the worſt Symptome that can appeare upon the ſoules of any, when afflictions draw them off from God, or when they grow cold in their affections towards God, while the love of the world growes cold towards them. The Prophet (*Amos 6.7.*) foreſheweth a very great calamity that ſhould fall upon the people of God; *Thou ſhalt goe Captive with the firſt that goe Captive, &c.* And in the 8 verſe; *The Lord God hath ſworne by himſelfe ſaith the Lord the God of hoſts, I abhorre the Excellency of Jacob, and hate his Palaces* (As if he had ſayd, though I have inveſted him with excellent priviledges, & though he make a great profeſſion of my name, yet becauſe of his provocations and unworthy walkings) *I will deliver up the City and all that is therein*, there's Captivity; then comes Peſtilence in the 9<sup>h</sup> verſe; *And it ſhall come to paſſe, if ten men remaine in one houſe that they ſhall dye*; and they ſhall not bury them after the ordinary way, but burne them, and the neereſt relations ſhall doe it. (*Ver. 10<sup>h</sup>.*) *And a mans Uncle ſhall take him up, and he that burneth him, to bring the bones out of the houſe, and ſhall ſay unto him that is by the ſides of the houſe, is there yet any with thee? and he ſhall ſay, no, then ſhall he ſay hold thy tongue, for wee may not make mention of the Name of the Lrrd.* As if when all theſe evils and plagues were come upon them, they had been ſtopt or reſtrained from prayer, and totally withdrawn from God, by ſome prohibition from men, who were ſo farre from calling the people to ſolicite God by prayer to take off his hand, that they forbid them ſo much as make mention of his name; As if they were eyther afraid or abhorred to mention the name of God, becauſe he had been ſo terrible among them in his Judgements. And whereas we tranſlate, *We may*

*Extrema calamitas & abalienatio amicorum juſtum hominem ad deum confugere compellebat.*  
Pined.

*Diligentius de irati coluntur.*  
Sen. l. 1. Declam. 1.

Ne illis in  
pelles neq. illi  
tuis precibus  
solueret, illius  
ve nomen aut  
memoriam u-  
surpet qui tibi  
hac mala fecit  
mandavit vo-  
lunt. Pined.

not make mention of the names of the Lord. Our late Annotators take notice of two other readings. *We have not, or, we will not make mention of the name of the Lord*; Implying that the stop lay onely in their owne spirits, they being eyther so generally wicked, that they had no minde to call upon God, or so unbeleeving that they thought their case desperate, and had no hope of help if they should. A Heathen hath sayd, *That their gods were most worshipped when most displeased*; but we have some Christians in name who will not worship God at all when they are under the tokens of his displeasure. Thoughts of God are never more pleasing to a gracious heart, nor more troublesome to a wicked, then when they are in trouble.

Fifthly, ( which will further cleare what was last observed )  
Observe;

That, *The unkindnesse and trouble which a godly man findeth among his friends or others in the world, drives him neerer to God.*

Job besides the hardshipp he found from strangers, had been hardly used by his friends. The use which he made of all this, was to make more use of or to get neer unto God. *O that I knew where I might finde him.* This was Davids wisdom also ( *Psal. 142. 4, 5.* ) *I looked on my right hand, and beheld, but there was no man would know mee, refuge failed mee, no man cared for my soule.* When all flighted him, when none tooke care of him; what doth he in this case? The next words tell us what; *I cryed unto thee, O Lord, I said thou art my refuge, and my portion in the land of the living.* As if he had sayd, Upon these unkindnesse, disrespects and flightings which I found in the world, I tooke occasion, yea I was stirred in my spirit to cry unto thee, O Lord, and to say, *thou art my refuge*, that is, then I made thee my refuge more then ever. Having made thee my choyce in my best times, when men honoured and embraced me, I am much encouraged in these evill times when men regard me not, and the more because they regard mee not to make thee my refuge, to shelter my weather-beaten selfe in thy name and power. As the naturall spirits in the body, when the aire is very sharpe, cold, and unkinde to the outward parts, retire inwards, resort to the heart, keep close to the heart; whereas in warmer weather the spirits are drawne forth, and therefore we are more subject to faintings and swoonings in hot weather then



then in cold; so when it is cold weather in the world, when it is as it were frost and snow, storme and tempest, then our spirituall spirits resort and come in to God, and keep close to him. When we have most friends in the world, or when the world is most friendly unto us, then God is our best friend; his favour is the most beneficiall and desireable favour, when we have as much as we can desire of favour among men. But when the world hates us and frownes upon us, especially when (as the Prophet speakes of some, *Isa. 66. 5.*) *Our Brethren hate us, and cast us out for the name sake of God himselfe, saying, Let the Lord be glorified.* When 'tis thus with us (I say) our soules are even forced into the presence of God, to renew our interests in his love, and to assure our soules that we are accepted with him. If under such measure from men, we finde not helpe in God, we must remaine for ever miserable, God alone is enough, All without God is nothing to a Godly man. The fullnes of the creature without God cannot satisfie him, and the utmost want of the creature cannot discontent him while he enjoyeth God; the more he wants in the creature, the more he seeketh his content in God, and when he findes nothing below, he cryeth out with greatest earnestnes, *O that I knew where I might finde him, whose throane is above, and who is the onely happines of man while he is below.*

Sixthly, We see how Inquisitive *Job* was after God, as he had a desire and a minde to finde God, so he layes about him for information where and how to finde him.

Hence observe;

*They who truly desire to finde God, are diligent in searching after him.*

*O that I knew* (saith *Job*) *where I might finde him!* This was not an Idle wish; many are much in the *Oprative mood*, full of wishings and wouldings; but their wishes are altogether wishes, and their desires nothing but desires; and such desires are killing desires; as *Solomon* hath taught us; *The desire of the sloathfull killeth him* (Prov. 21. 25.) an Idle desire is a death to the desirer; A godly mans desires are active desires, they put him upon enquiry, lead him to the meanes of enjoying the good desired. And though God be unexpectedly found of some that seeke him not, yet no man can expect to finde God, but he that seeketh him.

And indeed what should the Creature doe, but be upon an enquiry after God? there is a Naturality in it, hee being the supream being, that we who have our being from him should seeke after him. And the Apostle tells us (*Act. 17. 26, 27.*) that this is the designe of God in making of one blood all Nations of men, for to dwel on the face of the earth, and in determining the times before appoynted, and the bounds of their habitation (namely) *That they should seeke the Lord, if haply they might feel after him and finde him, though he be not farre from every one of us, for in him we live, &c.* The Lord is neer all, he hath a presence in all places, with all persons; but the Lord would have all seeke, feele, grope after him, even such as have but a dim light of him, as those have that doe not seeke so much with their eyes as with their hands, they onely feele after the things which they would have. There is a light in the spirits of all men, that haply they may feele after God, and finde him; They who have not Scripture light, Gospel light, the highest light, yet have some kinde or degree of light; they have some glimmerings though no cleare discernings; And that should put them on to seeke God; much more should they seeke after him, who have clearest light. And where there is any heate of affection to God, a little light will serve them to seeke after him; *they that are true desirers will be diligent seekers.* And they, who seeking God, have found him, will seeke him yet againe, yea they will seeke him more and more, as long as there is any thing more of God to be found; And there will alwayes be more of God to be found; for here we know God but in part, and therefore have found him but in part: and hence it is that all the Saints in this life, or on this side Glory, even they of the highest forme and greatest proficiency in grace and knowledge, are called *Seekers* (*this is the generation of them that seeke him* (*Psal. 24. 6.*) not such seekers (as we finde too many in these dayes) who, as if all were upon uncertainties in religion, say, they have as yet found nothing; for as there is something wherein the most knowing and strongest Christians may be to seeke, so there are many things, yea all things necessary to salvation, or without which we cannot be saved, which the weakest may finde and know sufficiently, though not fully. And as they who desire to finde these things, will be diligent in seeking them, so they may know in themselves, or be fully assured that they have found them; and so even while they  
still

still continue to be seekers, know that they are already Finders.

Lastly, Observe;

*God is every where, yet especially some where to be found.*

As there is a finding time, so there is a finding place, and finding meanes; There is a finding time, saith holy *David* ( *Psal.* 32. 6. ) *For this shall every one that is godly pray to thee, in a time when thou mayest be found.* The Hebrew is, *in a finding time*; though I would not give any one a stop from seeking God at any time, yet I must say there is a speciall *finding time*. And this the Apostle calls the *Accepted time* ( *2 Cor.* 6. 2. ) that is, *the time* which we ought to lay hold upon, or accept, as also, *the time*, wherein we shall be acceptable or finde acceptation. There is also a *finding place*, there is a *where* as well as a *when* God specially is to be found, I mean it not of a meere locality, as if God were now to be found more in one place then in another; for *Paul* saith, ( *1 Tim.* 6. 8. ) *I will that men every where lift up pure hands without wrath and doubting.* And Christ told the woman ( *Joh.* 4. 21. ) *The houre cometh when ye shall neyther in this Mountaine, nor yet at Jerusalem worship the father*; not as if Christ had forbid the worship of the father in those places for the time coming; but he enlargeth publick worship to all places, or abrogates all differences of place under the Gospel as to the worship of the Father. Yet if any man shall enquire, where may I find God, or say as *Job* here; *O that I knew where I might finde him!* I would answer; First, Seeke him in his promises, search the Scriptures, there you will finde God. Secondly, Look for him in his Ordinaces, of prayer and preaching &c. for there he hath promised to be present; *Where two or three are met together in my name, there am I in the midst of them* ( *Math.* 18. 20. ) When the Church or Spouse in the *Canticles* ( *Chap.* 1. 7, 8. ) Askes the Question; *Tell me ( O thou whom my soule loveth ) where thou feedest? where thou makest thy flocks to rest at Noone?* Christ her Beloved, answers, *If thou know not ( O thou sayrest among Women ) goe thy way forth by the footesteps of the flocke, and feed thy kids besides the Shepherds tents*; That is, follow the holy practices and examples of the Saints in all former ages, which the Apostle calls *walking in the steps of the faith of Abraham* ( *Rom.* 4. 12. ) And againe, hearken to the voyce of faithfull Teachers, who as Shepherds feed the flocke of  
God



God with knowledge and understanding. Waite at these Shepherds tents (saith Christ) and there thou shalt finde a presence of God with thee, and his blessing upon thee.

Thirdly, And above all, *Seeke God in Christ*; The father is onely to be found in the Sonne; Looke to Jesus Christ, and in him you cannot but behold God; for he is *the brightnes of his glory, and the expresse image of his person* (Heb. 1. 3.) and therefore as he that hath the Son hath the Father also, so he that (by an eye of faith, and in the light of the Word and Spirit) Beholdeth the Son beholdeth the Father also. *For the light of the knowledge of the glory of God is given us in the face of Jesus Christ* (2 Cor. 4. 6.) The light of the knowledge of the goodnesse of God, of his mercy, Justice, holines (which are his glory) shineth forth from Jesus Christ; that is, in and by Christ it appeares gloriously, that God is exceeding good, mercifull, just, & holy. Therefore to every wearied soule complaining of the losse of God, and crying out, *O that I knew where I might finde him!* The summe of all the Counsell that I can give, or indeed that can be given is this; Seek God in Christ, and he will be found. *O that I knew where I might finde him,*

*That I might come even to his seat.*

Some conceive these words as the issue of a distemperd spirit: others tax Job with too much boldnes, that he being but dult and ashes should thus presse upon God, and that he was afterward reprov'd for it in the 38<sup>th</sup> Chapter of this Booke, verse the first and second; *Then the Lord answered Job out of the whirlwinde and said (there he found him) who is this that darkeneth Councell by words without knowledge, gird up now thy loynes like a man, for I will demand of thee, and answer thou me.* And againe, in the 40<sup>th</sup> Chap. ver. 2<sup>d</sup>, 3<sup>d</sup>, 4<sup>th</sup>, 5<sup>th</sup>, *Shall he that Contendeth with the Almighty instruct him, he that reproveth God let him answer it. Then Job answered the Lord and said; Behold I am vile, I will lay my hand upon my mouth. Once have I spoken, but I will not answer, yea twice, but I will proceed no further.* As if he had acknowledged his error and overboldnes in pressing upon God; as in other places, so also in this; *O that I might come even to his seat.*

Yet I conceive that Job in this passage, doth but put forth the nobler and higher actings of his faith, and that he speaks this,

not

not as forgetting the distance of dust and ashes, from the glory of God, or from the glorious God, but as remembering the promise, and as insisting upon his priviledge as a beleever who is invited to come, and to come with boldnes to the throane of Grace. For though that promise was not given out as to the formality of it in those times, yet the vertue of it was, though in a lower degree then now. To come with boldnes to the throne of grace, sounds much like this, *to come even to his seate*, and this Job did not onely as emboldened by the clearnes of his conscience towards men, but as by the freenes of the Grace of God in Christ towards him. In pursuance whereof it is well conceived by a learned enterpreter, that there is a metonymie, in the word which signifies a *prepared seate*, that is, such a seate as whereon God presents himselfe to poore sinners; prepared and ready to give them both admittance to himselfe and a gracious audience of their requests and suites. The word which wee translate *seate*, signifieth a *prepared place*, a *place fitted*, implying somewhat speciall and peculiar unto God. Heaven is called *the habitation of his holines and of his glory* (Esay 63. 15.) yet wheresoever the Lord is, hee makes it a heaven. Thus also he can make any place where he is a hell. *The wicked shall be punished with everlasting fire from the presence of the Lord*, (2 Thes. 1. 9.) that is, the very presence of the Lord shall be a hell and torment to them. The Lord can be both terrible and gracious in his presence any where; yet he is somewhere more graciously, some where more terribly present. Some cannot beare those expressions, *The Throne of God, the seat of God, heaven, and hell*. As if these were but the Imaginations, fancies and fictions of mans braine. But the Lord hath his seates and dwelling places, whence and where he declares himselfe, both in mercy and in judgement, both in his holines and in his glory. (Isa. 6. 1.) *I saw also the Lord sitting upon his Throne, high and lifted up*. Thus the Lord manifested himselfe in vision to the Prophet; and David confesseth, *Thy Throne O God is for ever and ever* (Psal 45. 6.) that is, thy Power and Soveraigntie. David speakes not of a material Throne such as Kings have; the Power and Soveraignty of God are his throne wheresoever he is, and is pleased to declare himselfe in his soveraignty and power. So that when Job saith, *O that I might come even to his seate or throane*, the meaning is, *O that I might come as neer him as possibly I may*,

תבונה denotat locum preparatum a iudice כון In voce תבונה suo esse metonymiam, q. d. vsq; ad locum in quo ipse proprius paratusq; est ad audiendum ubi sui copiam facit. Coc. Representat deum tanquam supremum Iudicem in solio excelso sedentem. usq; suum unicuique reddentem. Bold.

I would not stand at a distance, or keepe aloofe off, as a guilty malefactor, but draw neere to him in a holy and well-grounded confidence. Thus *Job* speaks in answer to that Charge of *Eli-phaz* in the former Chapter, *Is not thy wickednes great, and thine iniquities infinite?* Now (saith *Job*) you shall see what my finnes are, and what my guilt, seing I dare venture even to the very throne of God, where no hypocrite dares appeare. While *Job* professeth, That if God after the manner of men should sit in open Judgement (there will be such a Judgement at the last day) he would come neer to him, and not be afraid, he seemes fully assured of his owne integrity, or of the goodnes of his cause, as also that God would be good unto him.

Hence observe;

*That true holines and uprightnes hath abundance of Confidence before God.*

*Adam* having sinned, and the guilt of his sin being upon him, durst not come to the Seat, to the Throne of God: God came to him in the coole of the day to examine and question him about his sin, but he hid himselfe among the trees of the garden, he withdrew, not daring to abide him: and that's the state of all sinners, who have the guilt of sin upon them, they hide, they run from God, when once their Consciences are awakened. *As sin in the act of it is a turning or departure from the holines of God, so sin acted or sin in the guilt of it causeth not onely a departure but a running and a hiding from the justice of God.* Guilty sinners are so farre from coming up to his Seat, that they cannot endure to come in his sight; a malefactor hath little minde to come before the Judge, or to the Bench, where the Judge sitteth. *Solomon* saith (Prov. 20. 8.) *A king that sitteth in the Throne of Judgement, scattereth away all evill with his eyes.* Wee may understand it thus, he scattereth evill actions, and evill persons, evill workes and evill workers with his eyes; there's not an evill man willing to appeare, or that dares to appeare before him. *They who are selfe-condemned, must needs be afraid that others will condemne them also.* Magistrates sitting in Judgement are terrible to guilty malefactors. Or thus, *Hee scattereth the evill with his eyes;* that is, he makes evill men reveale and scatter their most secret evils, by his prying into them, and industrious Examination of them; that evill or wicked



wicked practice which they had bound up in their hearts, and ſaid, none ſhall know it, he ſcatters and diſcovers. *Solomons* proverb carries an experienced truth in it both wayes. And we may argue from it, That if an earthly King or Magiſtrate, *ſitting on the Throne, ſcattereth all evill with his eyes, how much more doth God?* neither any evill matter, nor any evill man can ſtand before him. And ſeing the Lord diſcovers all the evill that is in the hearts and wayes of men, what can give perfect boldnes in comming to the Throne of God, but onely an Interſt in Jeſus Chriſt, in whom the throane of God is become a Throane of grace to ſinners? Were it onely a Throne of Judgement and Juſtice, *no fleſh could ſtand before it*, but being a Throne of grace, the worſt of ſinners, who wait for grace, may come neer, and the neerer they come the welcomer they are. A godly man is never better then when he is neer God, and then thinks himſelfe beſt when he is neereſt unto God; all his happines in this life and his glory in that which is to come, doth conſiſt in his nearenes unto God.

Secondly, Whereas *Job* ſaith; *O that I might come even to his Seat.* Obſerve.

*A Godly man is willing that God ſhould Judge both his Perſon and his Cauſe.*

That's the deſigne of *Job*, he had appealed from the Judgement of his friends, and begd the Judgement of God; He was reſolute in it, to ſtand or fall according to his ſentence. But why was *Job* ſo deſirerous of the Judgement of God? why would he goe to his Throne, and appeale to him? When men make appeales from one Throne to another, they have their reaſons for it; When *Paul* ſaid, *I appeale to Caſar* (Act. 25. 11.) doubtleſs he was fully perſwaded that he ſhould find better termes with *Caſar* then among the *Jews*; So when *Job* ſaith, I appeale to God (which is the higheſt appeale, and beyond which there lyes no appeale) doubtleſſe *Job* was fully perſwaded that he ſhould finde better termes at Gods tribunal, then he had found among his friends. And *Job* might have many grounds of better termes from God. For

Fiſt, God is wiſe, even a God of Judgement, who would not receive Judgement from a wiſe and underſtanding Judge, eſpecially from him who is wiſdome and underſtanding.

Secondly, God is Omnſcient; there are many wiſe Judges,

but no Omniscent Judges in the world. Princes are said to have long hands, and very cleare eyes, they can reach farre, and see farre, but they cannot see all; but God is able to Judge the secrets of all hearts, for he sees all secrets, and knowes what man cannot. For that reason a godly man loves the Judgement of God, because he knowes his heart; And for the same reason wicked men, hypocrites especially, are afraid of the Judgement of God: they know if their outward actions should come to be scan'd, much more if their hearts should be turn'd outward, it must needs goe ill with them. Most hypocrites carry it faire onely for a while before the world, they at last discover themselves, the disease breaks out at their fingers ends, or at their tongues end; Their words or works discover the rottennes of their hearts, and the formality of their profession. But some hypocrites carry it fayre to the world all their dayes, and feare not the Judgement of men, yet even then a thought of the Judgement of God is dreadfull to them, whereas the Saints, even all who are sincere, desire God to Judge them; for indeed their hearts are better then their wayes, and their affections then their actions, and they know that God discernes with what heart and spirit every thing is done, as well as what is done. He doth not Judge by appearances (as we ought not, *Joh. 7. 24.*) and therefore his is a righteous Judgement. God doth not judge things as they appeare, but as they are, unlesse they are as they appeare, and whatsoever their appearance is, he can judge them as they are. He can judge by discerning what is in the deepe, and follow a matter to the very spring of it; therefore I'll goe to God (saith the upright heart) my desire is that he should Judge my cause.

Thirdly, The Lord is a gracious and a mercifull Judge; he is as full of pity as he is of wisdom, and as ready to relieve as he is quick-sighted to discern.

Fourthly, The Lord is very patient; First, patient to heare; and secondly, patient to beare. Patience to heare is a great encouragement; many Judges are weary of the worke, they will not heare a poore man out, but God will; and God is patient also to beare with and passe by the saylings of his people, whose uprightness he knowes.

Lastly, A Godly man knowes that God his Judge hath received an atonement, that *he is made for him*, and upon grounds of Justice

Justice and righteousneſſe is become his friend. Some who have bad Cauſes, yet come up to the Throne of man boldly, becauſe they know the Judge is *made for them* by a bride, and ſo will give ſentence on their ſide, be it right or wrong. Saints know that the Judge is *made for them*, but made in a holy manner, not with baſe bribery to blinde his eyes to pervert juſtice, but he hath received an atonement, he is appeas'd and ſatiſfied by a Mediator at his owne appointment. If God ſhould ſearch the beſt of Saints narrowly, they muſt needs fall in judgement, yet they know they ſhall ſtand in judgement, becauſe the Judge is reconciled to them by Chriſt; yea Chriſt who made the Atonement, and is the reconciler, is the Judge, this encourageth Saints to come to God; *For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we ſhall be ſaved by his life* (Rom. 5. 10.) The caſe ſtanding thus with beleivers, who ſeeh not ground for their appeale from the judgement, eyther of open enemies, or (as Job did) miſtaken Friends; *O that I might come even to his Seate.*

In the two next verſes, Job tells us what he would doe if his appeale were granted and himſelfe admitted to the ſeate of God.

Verſ. 4. *I would order my Cauſe before him, and fill my mouth with arguments.*

Verſ. 5. *I would know the words which he would answer mee, and underſtand what he would ſay unto mee.*

Thus he deſcribes his intended behaviour before his Judge, in alluſion to legall proceedings, where the Plaintiff brings in his bill, and the Defendant his answer.

*I would order my Cauſe before him.*

The Hebrew word which wee tranſlate *to order*, is a military terme, properly uſed for the ordering of an Army, or the putting of them into a Poſture for a battell, we call it *Marſhalling an Army*. And hence it is applied to the ordering of any other thing (Pſal. 23. 5.) *Thou wilt prepare a Table for mee in the miſt of mine enemies*, to order a Table is to ſet diſh by diſh; there is a kinde of method in ſetting diſhes at great feaſts; *Thou wilt pre-*

כרע est mili-  
tare verbum  
alq; dicitur de  
aciebus quæ  
certa ratione ac  
ordine disponuntur.



pare a Table for me. Againe ( *Pf. 50. 21.* ) God speakes to the hypocrite about his sinfull doings ; *I will set them in order before thee ;* that is, those sins, and confused practices of which thou hast sayd in thy heart, I shall never heare more of them, shall be brought forth and set like a terrible Army in ranke and file before thee. *Job* speakes to this sence, *I would order my cause before him , or, to his face,* as the Hebrew Text hath it, that is, in his presence.

*And fill my mouth with Arguments.*

*Pleno ore fidentèr, constanter pro me dicam. Bold.*

*Os meum replebo increpationibus. Vulg.*

**תוכחות** non redargutiones intelligit, quibus deum injustitia accusaret sed rationes quibus se iuveniret. Sic **ἐλεγχος** & **ἐλεγχος** Græcè sumitur. Merc.

I would have arguments enow or good store to prove that your proceeding hath been unequall toward mee ; And when he sayth ; *I would fill my mouth with arguments,* it shewes that his heart was full of arguments. Christ teacheth us to argue so ( *Luk. 6. 45.* ) *Out of the abundance of the heart the mouth speaketh ;* *Job*'s heart was full, therefore he would fill his mouth. *David* prayeth ( *Psal. 71. 8.* ) *Let my mouth be filled with thy praise.* And the Church speakes of her joy when God had turned their captivity, ( *Psal. 126. 2.* ) *Then was our mouth filled with laughter.* In this language God bespeakes his people ( *Psal. 81. 10.* ) *Open thy mouth wide, and I will fill it.* Open it by faith, and I will fill it, with what ? fill it with mercy, and with blessings. So here ; *I would fill my mouth with arguments ;* that is, I would not want matter to speake for my selfe, or in my owne cause. The vulgar reades it, *I will fill my mouth with Chidings, or, with reproofs.* The word properly signifies, *Conviction ;* and then wee are to understand it in reference to his friends ; I would abound with convincing, reproving, or chiding arguments against you, who, have thus long reproached mee ; I would bring such arguments as should not onely be a prooffe of mine owne integrity, but a reproof of my friends severity. Some arguments have onely a proof in them ; others have a reproof too. *Job* would fill his month with arguments, which should be both proofs for himselfe, and reproofs to his opposers. *Job* had not a word to say against God, but he had much to say against his friends. *I would fill my mouth with Arguments.*

Note from it.

*Troubled spirits have many things to say, and usually abound much in their owne sence.*

*Furor arma ministrat.*

As the passion of anger will administer weapons to a man though

though he be no great fighter, so those passions of griefe and sorrow will administer arguments to him though he be no great disputer. A troubled soule will hardly be put to a stand or *non-plus*. They who suffer much will alwayes have somewhat to say; *If nature deny* (said one of old) *yet Indignation will make a man a Poet*; And if nature deny, yet sorrow will make a man a Logician; and trouble will make a man an Advocate in his owne cause. The tongues of many are tipt with Oratory, they have excellent words and strong reasons too from the pressures that are upon their spirits: trouble of spirit fills the mouth with Arguments two wayes.

First, Against themselves, how strongly will some in that case dispute against their owne peace? what arguments will they bring against any comfort that is offered them? and how nimbly will they reply to any one that goes about to answer them? how will they finde out new *mediums*, when those are foyled by which they have formerly nourished their unbeleefe, and discouraged themselves from taking hold on mercy. 'Tis wonderfull to heare the pleadings of a troubled spirit; and 'tis one of the hardest taskes in the world to answer the doubts which such a man will make against himselfe.

Secondly, The troubles of many fills their mouths with arguments for themselves; that's the meaning of *Job* here in this place; *I would fill my mouth with arguments* to maintaine my Cause; I should not want eyther matter or words, to plead this busienes, were I before the Throne of God, and yet I would not be so free and forward to speake, as to neglect or slight what is spoken to me, as it followes.

Vers. 5. *I would know the words that he would answer mee, and understand what he would say unto mee.*

Some are so hasty to speake, that they will not heare, they are so forward to plead their owne Cause, that they will not receive the opinion of another. *Job* discovers an equall spirit to both; *As I would order my Cause, and fill my mouth with arguments*, so *I would know the words that he would answer mee too*, I would have the good manners, or the grace rather, to heed and *understand what God would say to mee.*

The

Cognitam sa-  
nationes quas  
loquetur mihi.  
Sep.  
Quam mihi la-  
borum curatio-  
nem adhibiturus  
esset intellige-  
rem. Chrysost.

The Septuagint render it thus; *I would know the healings which he would speake to me*; or as another, *What medicine or way of cure he would prescribe and administer to mee*; and this might respect eyther the quieting of his Spirit, or the repaying of his credit and good name, which had been sorely and deeply wounded by his friends, not onely suspecting but charging him as an hypocrite or wicked man. This is a fayre sence, onely it straitens the Text; For we may suppose Job in this addresse and application to God ready to heare whatsoever God should say unto him, whether his were words of approbation or reproof, whether for him or against him. Though Job had (doubtlesse) a strong confidence, that God would approve of him and give sentence on his side, yet considering his owne weakneses and distempers of minde, he might well conceive that some things had fallen from him or been done by him which might deserve and call for chidings and rebukes, as the issue indeed was. And therefore it was most congruous that he should present himselfe before the Lord in a frame of heart to receive reprehensions as well as consolations. *I would know the words that he would answer me and understand &c.*

*Knowing, and understanding*, may be taken here two wayes; First, for Considering and weighing what God would say, or what Award he would make; In which he seemes closely to checke his friends, who thought him so dull and incapable, that surely he did not apprehend nor understand their answers. Well (saith Job) whatsoever you thinke of my dulnes to understand your answers, or what you have sayd, yet I doubt not but I shall understand the answers of God, or what he shall say unto mee.

Secondly, They note a reverence and respect to the word of God; *I would know the words that he would answer*; that is, submit to them, I would not oppose the Judgement or Opinion of God concerning me. Though Job did not sit downe or acquiesse in the judgement of his friends, yet he would reverence and sit downe quietly in the judgement of God, & in the answer which he should please to give. In eyther of these interpretations, the sence is good. *I would know*; that is, I would study to finde out the minde of God, and understand what he saith to mee, and then reverently submit thereunto.

Further, This forme of speaking, *I would know the words, and I would understand &c.* seemeth to imply a vehement desire in Job  
to



to know the minde of God concerning him. As a man that is accused longs to heare the minde of the Judge, as for others 'tis not much to him what they say for him or against him. As *Paul* spake in a like case ( 1 Cor. 4. 3. ) *With me it is a very small thing to be judged of you, or of mans judgement &c. he that judgeth me is the Lord; that is, to his judgement I must stand; He is above all.*

Hence note.

*First, That a godly man is carefull to understand the answer and determinations of God concerning him.*

*I would know the words that he would answer mee,* and this notably ( according to the supposition which *Job* makes here ) if God should speake to him personally, or mouth to mouth; but in what way soever God should speake to him. It is the great care of a Godly man to know the word of God written and deliver'd over to us, as the rule of our life and faith; for indeed therein wee have our judgement, and our answer: as *Christ* saith, *the words that I speake, they shall judge you at the last day;* that is, by the word you shall be judged. Likewise it is the care of a Godly man to understand what God speakes to him by his workes and providences, by his rods and chastnings. In these the Lord speakes to us and gives us answers. They who are wise, will study to know and understand them. We may conceive that *Job* had respect to two things especially, about which he desired that he might understand the answer, and words of God to him.

*First, That God would shew him the true Cause of his affliction;* for he did not take that to be the Cause which his friends had so often suggested, and so disputed upon that *Fallacy* all along, which Logicians call, *The putting of that for a Cause which is not the Cause.* Therefore *Job* hoped to know of God what he would say, as to the reason why he did Contend with him.

*Secondly, What God would say to him by way of Direction and Councell,* by way of remedy and redress, he was solicitous to understand the minde of God, and what God expected from him under this dispensation. So that *Jobs* scope was not at all ( as *Eli-phaz* suspected ) to plead his owne righteousness and holy walkings before God, as if God had been beholding to him for them, and so must needs grant him ( as having deserved it ) whatsoever he should aske. But that he might be acquainted with the holy will

will and purpose of God concerning himselfe, and to be instructed by him about the grounds and ends of his long and sharpe affliction, that so he might beare it more chearefully, and more fruitfully. As also (and that principally) that he might heare from his Majesty which was the great poynt in controversie between him and his friends) whether he did correct and chasten him as a son, or punish and take vengeance on him, as on a rebell; and so set him among the examples of caution for sinners in time to come.

Secondly, Note.

*A Godly man rests in the Judgement of God.*

*Si me nisi fonte  
pronunciaret,  
cum gaudio, si  
fontem cum pa-  
tientia suscipe-  
rem sententiam  
ejus. Scult.*

*Job* would not rest in his friends judgement, but in Gods judgement he would rest, and enquire no further; I (saith he) freely yeeld up my selfe to that; if the Lord should pronounce mee Innocent, I would rest in his sentence, and be thankfull; if the Lord should pronounce mee faulty, yet I would rest in his sentence, and be patient; yea then I would aske mercy and begg his grace for the pardon of my saylings. God is an Infallible Judge, and therefore no man ought to question his determinations; Indeed, *Every mouth shall be stopped, and all the world become guilty before God* (Rom. 3. 19.) that is, acknowledg themselves guilty before him when he judgeth. And as there is no avoyding the judgement of God, so a godly man desires to rejoyce in it. *Good is the word of the Lord*, sayd *Hezekiah* (2 King. 20. 19.) When a very sore sentence was past against him, and he sayd, *is it not Good? if peace and truth be in my dayes?* By *good* in the former part of the verse, he meanes just and equall; as if he had sayd, though this word be full of gall and wormewood, yet it is no other then I and my people have deserved and drawne upon our selves: By *good* in the latter part of the verse, he meanes Gracious and mercifull; as if he had sayd, God in this sentence hath mixed the *good* of justice and equity, with the *good* of graciousnes and mercy, or in the midst of Judgement he hath remembred mercy. Thus also when God gave sentence by fire against the two sons of *Aaron*; *Moses* sayd to *Aaron*; *This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified* (Lev. 10. 3.) Now, when *Aaron* heard this, the text saith; *And Aaron held his peace.* He murmured not, he contradicted not, but rested patiently in the judgement of God. And thus *Job* was resolved to give

give himſelfe up to the judgement of God whatſoever it ſhould be. And we ſhall finde him ( in the next words ) hoping ſtrongly to finde God very ſweete and gracious to him, could he but obtaine a hearing at his judgement ſeate.

JOB, CHAP. 23. Verſ. 6, & 7.

*Will he plead againſt me with his great power ? No, but he would put ſtrength in me.*

*There the righteous might diſpute with him : ſo ſhould I be deliverd for ever from my Judge.*

**J**OB ſtill proſecutes the prooſe of his integrity from his willingneſſe to appeare before God, and plead his caſe at his throne ; and as in the two former verſes he told us what he would doe upon ſuppoſition that he could finde God, and have acceſſe unto him, even that he would ſtate his caſe, and then fill his mouth with arguments ; he would alſo ſeriously attend and ſtrive to underſtand the answer which God ſhould give him. So in theſe two verſes, he holds out what entertainment he aſſured himſelfe of, in this his addreſſe to God, as alſo what confidence he had of a faire hearing and of a good iſſue ; As if he had ſaid, O Eliphaz, you have often deterred and over-awed me with the Majeſty of God, as if he would certainly cruſh ſuch a worme as I am, and that I could not at all ſtand or abide a tryall before him in judgement ( Eliphaz hath ſpoken to that ſenſe at the 4<sup>th</sup> verſe of the former Chapter ) Will he reprove thee for feare of thee ? will he enter with thee into judgement ? doſt thou thinke that God will condeſcend ſo farre, as to treat with thee ) but know, O Eliphaz, that I am not afraid of the preſence of God ; for, though I confeſſe, if God ſhould put forth his power, I were not able to hold up my head before him, and that he could eaſily overthrow me with a breath, yet I am perſwaded he will take a more favourable courſe, and deale with me in mercy, not with rigour or ſeverity.



Verf. 6. *Will he plead against me with his great power?*

כִּירִי conueniet  
quasi de iure  
suo ut illud exi-  
gat.

*I know he is cloathed with Majesty, and that the greatnes of power is his; but will he plead against me with it?* The Hebrew text is, *will he plead with me; to plead with and to plead against are the same.* To plead is a Law terme; He that pleadeth against another, discovers eyther the faultines of his person when accused, or the weaknes of his Title when controverted. This word is used by the Prophet (Isa. 57. 16.) *I will not contend (or plead) for ever, I will not argue my owne prerogative, nor will I argue thy sinfullnesse alwayes, or without end; why not? if I should, the spirit would faile before me, and the soules which I have made; where, though spirit and soule are put synecdochically for the whole man, that is, for flesh and spirit, for soule and body together, yet the Lord mentions onely spirit and soule, because of their strength to beare divine contendings beyond the body or the flesh. As if he had sayd, even that which is strongest in man would faile, if God should alwayes contend.*

הכרח כח  
Nam copis sui  
reboris &c.

*Will he plead against me with his great power?* Or strictly to the Letter, *with the multitude of his power, with the forces of his power.* The power of God is great, yea the power of God is greatest, all his power is almighty power, yet God doth not alwayes put forth the greatnes of his power; He is a most free agent, and so can re-  
straine and hold in his owne power, when he pleaseth, and not use it to the terror of a poore creature, or plead against him with it.

Per multā dei  
fortitudinē po-  
tentiam ejus  
absolutam (sum-  
mum jus dici  
solet) intelligit  
multi. BOLD.

Againe, The power of God may be taken two wayes; First, for his strength, or his power of doing and executing; secondly, for his prerogative authority, or his power of commanding and ruling; we may interpret it here of the latter; will God deale with me by his prerogative power, thinke you? will he oppresse me with his meere authority? I have another opinion of God; surely he will not doe so; For he is good and gracious, and he will attemper his prerogative with pity, & his great power with much mercy. *Will he plead against me with this great power?* Jobs question is a confident negation (such negative interrogations are frequent in Scripture) *will he?* is, *he will not plead against me with his great power;* but Job is not satisfied that his speech carrieth a negation in it, and therefore lest any should not fully enough under-  
stand

ſtand him ſo, he expreſſeth his negative; *will he plead with me with his great power; no, His power is not, nor ever will it be againſt me.* He will take ſome other courſe with me, he will deale with me upon the account of goodnes and mercy, not upon the account of power; He will not breake me a bruised reed, nor quench me who am but ſmoaking flax, he will rather bind me up and cheriſh the leaſt ſparke which he perceiveth alive in me. *Will he plead againſt me with his great power?*

Hence obſerve;

First, *God hath great power, much power, All power is his.*

The power of men and Angels is his; What power ſoever, whether for kinde or degree, is in the hand of any creature, that power belongs to God. Thus *David*, a man of Great power, ſtates it, *God hath ſpoken once, twice have I heard this, That power belongeth unto God.* The power that is ſcattered and divided all the world over is centred and united in him. God hath a greatneſſe of power, in commanding and diſpoſing what and how things ſhall be done, he alſo hath a greatneſſe of power in doing and executing what he hath commanded. The commands of men are often unperformed, eyther becauſe they to whom their commands are ſent have no power to performe them, or becauſe they want power to backe their owne commands. Wee may conſider the Greatneſſe of the power of God ſeveral wayes.

First, As he can doe all things, and is omnipotent, there is nothing too hard for him, his hand is not ſhortened in reference to the longeſt or the greateſt workes, and difficulties. And as he can doe whatſoever he hath a will to doe, ſo he will doe whatſoever he pleaſeth to have done, whatſoever he purpoſeth to doe, whatſoever is upon his heart to doe: none of his counſells ever fayled, nor have any of the thoughts of his heart been fruſtrated. Men often purpoſe to doe, but they ſeldome have power to doe what they have purpoſed; they are bigge with the conceptions of many great matters, but when the children come to the birth, they have no ſtrength to bring forth. God never failes in his power to doe whatſoever he hath a purpoſe or a mind to doe, God hath power enough to backe his commands, and he can ſupply power to thoſe whom he calleth to execute them.

Secondly, The greatneſſe of Gods power is ſcene in this; that

He hath a right to doe all that he doth. As he hath a fullnesse of strength, so a fulnesse of Authority; he doth not usurp or intrench upon any other power in what he doth, nor upon any mans property in what he hath; it is his due to doe what he doth, and to have what he hath. God is supream, giving the Law to all, receiving the Law from none; his is not a tyrannicall, but a iust and a righteous power; his is not a might without right, but a might with right. What the Prophet speakes of the *Chaldeans* (Hab. 1. 7.) is true of God in every sence, in the strictest sence; *His judgement and his dignity proceedeth of himselfe*; he is a law unto himselfe, his rule is internall, and his power intrinsecall. All derive power from him, therefore his power is altogether underived. Power underived must needs be great power, yea the Greatnes of power.

Thirdly, The greatnesse of his power appeareth further in this, *that no man may presume to question him for what he doth*. He hath great power in what he doth, whom none may so much as aske what doest thou? *Nebucadnezzar* (a heathen in highest earthly power) confesseth as much of the power of God, as soone as he regained the reason of a man (Dan. 4. 34, 35.) *At the end of the dayes* (that is, after the terme of seven yeares was accomplished, when for the heart of a beast a mans heart was restored to him) *I Nebucadnezzar lift up mine eyes to heaven, and mine understanding returned unto me, and I blessed the most high, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdome is from generation to generation; and all the inhabitants of the earth are reputed as nothing, and he doth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what dost thou?* that is, none may so much as question, much lesse reprove him for any thing that he doth. Though there are many who in the pride of their hearts, and through the forgetfulness of their duty, will presume to question God about what he hath done, and even controule his doings; yet of right or according to rule, none can. Hence the Apostle having asserted the sovereignty of God, *he hath mercy on whom he will have mercy, and whom he will he hardeneth*, brings in some questioning his proceedings; but he checks them soundly for their boldnes in questioning, and instructs them by many upbrayding questions, that they ought not



not to put that or any such question. *Thou wilt say then (ver. 18, 19, 20.) why dost he yet finde fault, for who hath resisted his will? nay but who art thou o man, that repliest against God, shall the thing formed say to him that formed it, why hast thou made me thus? hath not the potter power over the clay, of the same lump to make one vessel of honour, and another of dishonour? what if God were willing to shew his wrath in some, as well as his grace & mercy in others, what have you or I to doe with it? who gave you or I leave to examine God upon intergatories about it? Thus he pleads the power or prerogative of God, this must silence all our queries, and satisfie all our doubts; none may aske him a reason of what he doth; the reason is in himselfe. The will of God is his reason; and there is all the reason in the world it should; for his is not onely a soveraigne will, but a just and a holy will. Solomon saith (Ecc. 8. 4. *Where the word of a king is, there is power, and who may say unto him, what dost thou?* In all lawfull administrations, it is true of kings and supream earthly powers, in what forme soever, none may say unto them what doe yee? their word must stand: much more is this true of him who is King of Kings, and Lord of Lords, who is the supream power of heaven and earth; all whose wayes are equall, and his dispensations righteous, though we see not the equity and righteousness of them. That, is not onely great, but the greatest power, which none may question.*

Fourthly, This also demonstrates the greatnesse of Gods power, that none can stop or hinder him in what it hath a minde to doe: what he appoints he executes, and none can stop it, or as (*Nebuchadnezzar* speaks in the place before mentioned, *Dan. 4. 35.*) *stay his hand.* The hand of the strongest power upon the earth may be, and hath been staid; kings have had a check, their hands have been stayd, but none can stay the hand of God: *I will worke* (saith he) *and none shall let it* (*Isa. 43. 17.*) God should doe but little worke in the world, if men could let it. Wicked men would let or hinder God in all his workes, and the godly (through their mistakes) would hinder him in some of his workes; but none can; *He speaks to the Sunne and it shineth not, yea he speaks to the Sunne and it moveth not.* This is the greatnesse and the muchnes of the power of God.

But, saith *Job*, *Will he plead against me with this great power?* All this power God hath (and this power he can put forth) but he will

will not put it forth against me (saith Job 1.) And what was Job that he should be thus confident, and rise up to such a strong assurance that God would not use his strength against him? Job was a godly man, a man fearing God, a man perfect and upright, a man full of faith, even full of faith (though he lived in dark times, and under dark dispensations, yet, I say, he was a man full of faith) in the Redeemer. Now it is no wonder if a man of this character, a man thus qualified and priviledged had this confidence, and was much assured that he should prosper and speed in it, *That God would not plead against him with his great power.*

Hence Observe;

*A godly man may be confident that God will deale gently and graciously with him.* or,

That God will deale with him according to the greatnes of his mercy, not according to the greatnes of his power; The greatnes of the power of God is an exceeding great comfort to the sincere, because they know it is acted towards them in the greatnes of his mercy. It is comfortable to heare that the Lord, who (as the Prophet describes him, *Nah: 1. 3.*) *is great in power, is also slow to anger* (the greatnes of mans power doth usually quicken not clogg his passions) but it is more comfortable to know, that God who is great in power, is quick and speedy to shew mercy. And hence it is that a true beleever rejoyceth in the power of God as well as in his mercy, because he knoweth that God hath declared himselfe powerfull for him, as well as mercifull. He knoweth God will not put forth power alone, or nothing but power towards him. God doth exercise all his refreshing attributes, and divine perfections, in dealing with Saints. Whereas upon the wicked he exerciseth his power chiefly, though not onely. *What if God to make his power knowne endured with much long-suffering the vessels of wrath fitted for destruction,* saith the Apostle (*Rom. 9. 22.*) God pleads with the wicked according to the tenour of the Covenant of workes, but with Beleevers according to the Covenant of grace, in which he doth as it were uncloath himselfe of his power, and cloath himselfe with love, mercy, goodnesse, and tendernes to his people. *The Lord* (as the Psalmist speakes, *Psal. 93. 1.*) *is clothed with strength, wherewith he hath girded himselfe,* he is clothed also with mercy, and with that he hath girded himselfe; he pleads with his people

people ( I grant ) in righteousness, as well as in mercy ( as the Apostle speaks ( Rom. 3. 25, 26. ) God hath set forth Jesus Christ, to be a propitiation through faith in his blood, to declare his righteousness, for the remission (or passing over) of sins that are past through the forbearance of God, to declare I say at this time his righteousness; and the justifier of him that believeth in Jesus. The justice or righteousness of God was never so fully declared as in Christ; for God did not spare him at all, but he having taken our debt upon him, discharged it to the utmost farthing. God pleaded against Christ with his great power, and with his perfect righteousness; To which plea Christ made answer with as Great a power ( his being the power of God ) and with as perfect a righteousness, his being also the righteousness of God. And hence it is, that when God comes to plead with Believers, he pleads not against them with his power and righteousness, seeing Christ with both pleads for them; He pleads for them not onely as he is Jesus Christ the righteous, but as he is the mighty, the All-powerfull God. This is the chiefest ground of a believers confidence, that God (as Job here saith) will not plead against him with his great power. What then did Job believe would God doe with him? the next words enforme us what his faith was in that particular.

*But he would put strength in mee.*

( So we render ) the Hebrew is onely thus; *He will put in mee;* what he would put is not expressed in the Original; which hath caused some variety of opinion what it should be that the Lord would put into him; and I finde a threefold conjecture in the poynt.

First, The supplement is made thus; *He would produce arguments or reasons against me;* and this is conceived most suitable to the context, and scope of the place, as also to the action of pleading before spoken of; *would he plead with or against me with his great power, no, but he would shew me the reason of his dealings with me;* he would not proceed against me in a martiall but in a legal way, not in a prerogative but in a discursive argumentative way: he would shew me the cause why he thus contendeth with me, and hath so sorely afflicted me. God would condescend so farre to my weaknes as to give me an account, though I dare not presume to call him to an account; and though he hath both power

and

*Veritatem ille  
ponet in me.  
Heb.*

*Poneret & as-  
ferret in me su-  
as rationes.*

*Merc.*

*Ipsē poneret cō-  
tentionē in me,  
id est non rebo-  
re mecum age-  
ret sed verbo-  
rum contentio-  
ne. Ch*



and right to deale with me as he pleaseth, yet I am much assured that he would be pleased to tell me why he deals thus with me. This interpretation is cleare to the generall scope of the context, and argues nothing unbecoming that holy confidence which the Grace of the Gospel alloweth, a beleever in, yea encourageth him unto, when in any distresse he approacheth unto God for the reliefe and comfort of his troubled Spirit.

Ponet in me, sc.  
cor sum, i. e.  
comple. Veretur  
me favoure.  
Pise:

Secondly, Another thus; *Will he plead against me with his great power, no, but he would put his heart upon me*; that is, he would imbrace me with his favour and lay me in his bosome. Though his hand hath been exceeding heavy upon me, yet I believe his heart is towards me; though he hath smitten me with the wound of an enemy, yet he will receive me as a friend; and give me signal testimonies of his love. I should not feele the weight of his hand, but see the tendernes of his bowels and his heart moving towards me. This also is an interpretation full of truth, and as full of comfort to a wearied soule.

Alij sub audiri  
& repetitum  
in me robur po  
neret ad confi  
dendum coram  
J, i. e. inf. mum  
fulcens & ro  
borans. Merc.

Thirdly, The supplement made in our translation reacheth both the former, and suites also to the former branch of the Text, with much elegancy; *Would he plead against me with his great power, no, but he would put power, or strength into me*, he will be so farre from putting out his strength against me, that he will put his strength into me, he knoweth my weaknesse, how unable I am to contend with or beare up against his power, and therefore he would put power into me. Mr Broughton renders clearely to this sense, *Would he by his great power plead against me, no, but he would helpe me*; helpe is power, and he that helpeth another, administers power to him; he either puts new strength into him, or joynes his strength with him. So then, Job was assured that God would put strength into him, or be his strength, to helpe and carry him through all the difficulties that lay before him.

Hence Observe.

First, *A beleever hath no opinion of his owne strength, or that he can doe any thing in his owne strength.*

He trusts no more to his owne strength or power, then to his owne righteousness or worthinesse. As our Justification before God is purely founded in the righteousness of Christ, so all the actings of our sanctification are maintained by the strength of Christ

Christ. Holy *Job* spake nothing of his owne strength, yea he spake as having no strength of his owne. A Godly man knows his owne strength is but weaknesse, and that when he prevailes with God it is with a power which he hath from God. *Paul* useth a forme of speech which we may call a *divine riddle* ( 2 Cor. 12. 10. ) *When I am weake then I am strong*, he predicates or affirmes one contrary of another, weaknesse is contrary to strength, how a weake man should be strong, and then especially strong, when he is weake, is hard to conceive by those who are spirituall, and is unconceivable by those who are carnal. This assertion is enough to pose and puzzle nature; *He that is weake is strong*, or the readiest way to get strength is to be weake. The truth and the Apostle *Pauls* meaning is plainly this; *When I am weake in my owne sense and opinion, when I am convinced that I have no power of my owne, then I feele power coming in, then Christ strengthens me, and I am strong*, then I experience that word, *My grace is sufficient for thee*. When I finde the waters of my owne cisterne low and fayling, then I have a supply from the Spirit. So the Apostle spake, ( *Phil. 1. 19.* ) *I know that this also shall turne to my salvation through your prayers, and the supply of the Spirit of Iesus Christ*. The first *Adam* received all his strength at once, we now receive our strength by dayly fresh supplies from the second *Adam*. The word there used by the Apostle, which we render *supply*, signifieth an *under-supply*, implying thus much, that as the naturall body and each particular member of it, is supplied with sence and motion, together with a suitable strength and ability from the head, so beleivers who are altogether the mysticall body of Christ, and each of them members in particular, are supplied from Christ their head by the Spirit, with spirituall life, motion, and strength of Grace for every duty to which they are called, or which is required of them. And because as this is so in its selfe, so beleivers are instructed in it; therfore they disclaime and goe out of their own strength, that the power of Christ may rest upon them. Christ fills none but the hungry, nor doth he strengthen any but the weake. *They who thinke they have any thing of their owne, shall receive nothing from him; unlesse Christ be all in all to us, he will not be any thing at all to us.*

Secondly, Observe;

God himselfe puts strength into humbled sinners, that they may stand before him.

As he knows what strength such need, so he gives them the strength they need; *He will put strength in me*, may be the confidence of any soule in *Jobs* case. We are not able to stand before God under the burden of our corruptions, nor yet are we able to walke before him under the burden of our duties, unlesse himselfe be pleased to administer strength to us. And surely if we have cause even to glory in our infirmities, that the power of Christ may rest upon us ( *2 Cor. 12. 9.* ) then much more have we cause to glory in the power of Christ, when we finde so many infirmities resting in us. The Prophet saw this fully while he said ( *Isa. 45. 24.* ) *Surely shall one say in the Lord have I righteousness and strength, even to him shall men come, in the Lord shall all the seed of Israell be justified and shall glory.* That we have strength in and from the Lord, is to us a ground of holy Glorifying as well as that we have righteousness in him. For though to be justified be a higher favour then to be strengthned, yet unlesse we were strengthned, as we could not take in the comfort of our Justification freely, so neyther could we give God the glory of it so fully as we ought. And as it is the joy of beleevers that God will put strength into them when they are humbled under the greatest weaknesses, so that their strength is still in him. For God doth not so put it into us, as to put that strength out of himselfe. The strength which God puts into us is a strength still residing in himselfe. The strength which we have received, as well as that which we have not yet received, is still in the hand of God. And from his hand we shall receive renewalls of strength for all our needs and purposes. Take five instances in speciall.

First, A Believer shall receive strength to doe, or an acting power from Christ; Though Christ hath done all for us, yet we have much to doe for Christ, and ( such is the mystery of Godliness ) that the same Christ who hath done all for us, will also doe all in us. Christ layeth a yoke upon the necks of his people, and a burden upon their shoulders, but he puts power and strength into their shoulders to carry his yoke and beare his burden; and that's the reason why he calls his *yoke easie*, and his *burden light*, it is not so considered in it selfe, as if we could make light worke of the worke of Christ; but his burden is light, because he hath promised to give his at least a sufficient strength to bear it. A heavy burthen is not grievous to equal strength, & it is light to a superior  
or



or greater ſtrength. As all our ſins ( the leaſt whereof is a burden too heavy for us to beare ) are light to us through the righteouſneſſe of Chriſt , ſo all the commandements of God ( the leaſt of which is too hard for us alone ) are light to us through the ſtrength of Chriſt. This was the Apoſtle Pauls profeſſion, *I can doe all things through Chriſt that ſtrengtheneth me* , ( Phil. 4. 13. ) A little is too much for us, all is but little for Chriſt ; as we have the anointing of the Spirit, whereby we know all things , ( 1 Joh. 2. 20. ) ſo we have the ſtrengthening of the Spirit, whereby we doe all things. It is a high priviledge , that Saints who receive their worke from heaven, receive their ſtrength from heaven too. And that as God puts his commands upon them, ſo he puts this power into them. The Lord is ſo farre from requiring worke of us, without giving us wages for what we have done , that he doth not require worke of us without giving us ſtrength to doe it. When we looke upon our reward it might ſeeme that we have done all our ſelves, but when we looke upon his aſſiſtance, it is as evident that we have done nothing of our ſelves. The Lord is not like thoſe *Egyptian* task-maſters who called for brick, but would not give ſtraw ; no, the Lord who calls for brick, doth not onely give us ſtraw, but ſtrength, even hands, and hearts to doe our worke. Goſpel-grace or new-Covenant-grace promiſeth us ſtrength to doe what we are commanded to doe.

Secondly , The Lord gives us, as ſtrength to doe, ſo to ſuffer, ſtrength to beare his croſſe as well as his yoake : ſo the Apoſtle comforts the *Corinthians* ( 1 Ep: 10. 13. ) *No temptation* ( that is, no affliction, for as every temptation hath trouble in it, and is therefore juſtly called an affliction, ſo every affliction hath a tryall in it, and is therefore juſtly called a temptation, in which ſence the Apoſtle there ſaith, *no temptation* ) *hath taken hold of you, but that which is common to man, but God is faithfull that will not ſuffer you to be tempted above what ye are able, but with the temptation will make a way of eſcape, that ye may be able to beare it.* As if he had ſayd ; be not afraid that you ſhall be oppreſſed with the burden of any affliction or temptation which ye endure in my cauſe or for my name ſake ; for ye ſhall receive an ability commensurable to your affliction, whatſoever it is ; you ſhall be ſupported in thoſe afflictions which are immediately from the hand of God, much more in thoſe which are from the hand of man, even in the

extreamest and hottest persecutions. *Paul* had experience of this ( *2 Tim. 4. 17.* ) There he tells a sad story of the fearefullnesse if not of the unfaithfullnes of men, even of good men to him in an evill day, and he tells as comfortable a story of the presence and faithfullnesse of God to him in an evill day, even in the worst and blackest day that this world could lowre upon him in. *At my first answer, no man stood with me* ( that is, no man appeared to strengthen, to comfort me ) *all men forsooke me, I pray God it be not laid to their charge,* ( What then? was he left of all, because left of all men, no such matter, All men left him, but God who is but one One-most God, and who alone is more then all men abode by him, as it followes in the Text ) *notwithstanding the Lord stood with me and strengthened me, that by me the preaching might be fully knowne, and that all the Gentiles might heare: and I was delivered out of the mouth of the Lyon;* that is, out of the danger of my deadly persecuters, even out of the danger of *Nero* himselfe, by whose power so many had been destroyed. The Lord alwayes stands by his in time of affliction and tryall, eyther to strengthen them in it, or to strengthen them out of it, that is, to escape it; eyther to deliver them from the danger of it, or to encourage them in the dangers of it.

Thirdly, The Lord puts strength into his people to mortifie corruption, he gives us not onely power against, but power over our lusts. Fleshly lusts and corruptions are strong, and if we have not strength from Christ to subdue and conquer them, they will be too hard for us, and foyle us. We are easily and presently foiled, by pride, by covetousnesse, by wrath, by envie, all these passions and lusts will trample us under their feete in the dirt of all sinfullnesse and pollution both of flesh and spirit, unlesse we receive power from on high to subdue and mortifie them. ( *Rom. 8. 13.* ) *If ye through the Spirit mortifie the deeds of the body, ye shall live;* that is, ye shall live comfortably, holyly, and eternally. *The deeds of the body,* that is, sinfull deeds, and the roote of them sinfull lusts, count all weapons ( as *Leviathan* doth speares and swords ) but *straw and stubble*, rather to be laughed at then feared, except onely the weapons or power of the Spirit. And when once we take our lusts to taske with the weapons of the Spirit, they presently fall and dye before us. *The Spirit is the strength of God in us for the mortification of Corruption.*

Fourthly,

Fourthly, We are strengthened, or God puts strength into us for the resisting and conquering of the temptations of Satan; we meet with many assaults from the devill, and from the world, who are confederate with our lusts. These we must *resist stedfast in the faith*; and that not onely in *the faith* as *the faith* imports soundnes of doctrine or divine truth, but as *The faith* imports dependance upon Christ for strength and assistance. *Peter*, being a *cheife*, a *grandee* in the traine of Christ, or among the Disciples of Christ, was Satans eye-sore, and the sayrer marke for his fiery darts; Satans fingers itcht to be doing with him, he (saith our Saviour) *desired to have him that he might sift him as wheat* (Luk. 22. 31.) that is, to sift him thoroughly, not to fetch out his chaffe from him, but indeed to make him chaffe. How was *Peter* upheld? *I have prayed for thee* (saith Christ) *that thy faith faile not*; that is, I have prayed that God would put strength into thee, that *thy faith faile not*; if once faith faile we are overcome. But is faith our strength? No; but faith goes to and takes hold of him who is our strength, or who puts strength into us that we fall not in temptation. But you will say, *Peter* fell, and he fell grievously, his fall was great; he denyed his Master. 'Tis true, *Peter* fell, but he did not fall away, *his faith did not faile*, that is, it was not totally lost, and therefore when Christ lookt upon him, and by that looke renewed his strength, he gat up againe: even when he denyed Christ there was a seed of faith remaining in him, though like a tree in the winter, his fruit was gone, yea and his leaves too, and he looked dead and withered, yet there was sap in the roote; his faith failed not; whence was this? he had an invisible supply of strength from God; *I have prayed* (saith Christ) *that thy faith faile not*. The prayer of Christ sayled not, and therefore his faith did not; Christ prayed that he might have strength by beleeving, and though he had not so much faith as to preserve him standing, yet he had so much faith as to raise him from his fall. And what Christ prayed for *Peter*, he prayed for all that should beleve on his name, that in all their resistings-of, and contendings with temptation, their faith also may not sayle. As faith is one principall piece of our spirituall armour whereby we overcome temptation, so it fetches in that which is the whole of the whole Armour of God, even the strength of God. When the Apostle exhorts Saints (Eph. 6. 11.) *To put on the whole armour of God*; He premises another



another most needfull exhortation, or exhorts them first (*v. 10.*) *to be strong in the Lord, and in the power of his might*; implying, that it is not any one piece, no nor the whole armour of God abstractly or precisely taken, which is our strength, but that the God of this Armour is our strength in the spirituall combate. *Though our loynes were girt about with truth, and we have on the breastplate of righteousness, though our feet were shod with the preparation of the Gospel of peace, and we have the shield of faith in our hand; though we should take the helmet of salvation, and the sword of the Spirit which is the word of God, yet, if thus arrayed, it were possible for us to neglect or forget the God of the Word, it were not possible for us to conquer, the footmen, lesser, much lesse the horsemen, Greater, least of all, The Charets of iron, the greatest temptations of the Prince of darknes. As no carnal weapon hath any thing at all to doe, so no spirituall weapon can doe any thing at all in this warre without the strength of God; or rather (to conclude this poynt) all these spirituall weapons and Armour are nothing else but the strength of God, or the various puttings forth of the strength of God in weake man.*

Fifthly and lastly, God gives us strength to pray to and plead our cause before him; he will not dazle us with his glory, nor confound us with his Majesty when we come to plead with him, but he will put strength into us. In prayer we prevaile with God, but the strength whereby we prevaile with God, comes from God; yea he doth not onely give us strength in prayer to act by, but he acts that strength in prayer. (*Rom. 8. 26.*) *Likewise the Spirit helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit it selfe maketh intercession for us with groanings which cannot be uttered.* Prayer is strong worke, it calls forth the whole strength of the soul, nor doth the soule in any thing shew its strength more then in prayer; praying is wrestling, and how can we wrestle without strength? Even the King of Ninevy gave this direction at his fast (*Jon. 3. 8.*) *Let them cry mightily.* And our Lord Jesus Christ in the dayes of his flesh offered up prayers and supplications with strong crying and teares (*Heb. 5. 7.*) Now, the Spirit is the strength of God in us, for prayer: he helpeth our infirmities, and we are onely a bundle of infirmities without his helpe. There is a threefold strength needfull in prayer, and God by the Spirit puts these three strengths into us.

First,

First, The Spirit helps us with strength of argument to plead with God.

Secondly, The Spirit helps us with strength of faith in taking hold upon God.

Thirdly, The Spirit helps us with strength of patience in waiting upon God till we receive what we have prayed for. *Jacob* by this threefold strength had power with God in prayer ( *Hos. 12. 3.* ) and it was the power or Spirit of God by which he had this threefold strength to prevaile with God. Thus we are strengthened with might by the Spirit in the inner man ( *Eph. 3. 16.* ) We are strong to doe, and strong to suffer, we are strong to mortifie corruptions, and strong to conquer temptations, we are strong to pray and strong to plead our cause at the throane of Grace, when God puts strength into us. *Job* who had received great strength from God in all the former cases, was assured that he should receive strength also in the last, were he admitted to the seate of God. Would he ( there ) plead against me with his great power? No, but he would put strength in me, to plead with him. And as he was thus assured that God would put strength into him to plead his cause, so also liberty and freedome to doe it; as appeares more fully in the next verse.

Verse 7<sup>th</sup>. *There the righteous might dispute with him; so should I be delivered for ever from my Judge.*

There; where? he meanes at the seate of God, as if he had said; *Could I but once come to the throne or seate of God, I should have free leave and liberty enough to open and argue, to state and debate my case, my long controverted and yet unresolved case with him. He would not plead against me with his great power of Authority, but he would give me the power of liberty to dispute, and reason out that matter with him. Severall passages in the former part of this Booke, clearely hold out this sense. (Chap. 9. 34, 35.) Let him take his rod away from me, and let not his feare terrifie me; then would I speake and not feare him, but it is not so with me; as yet God pleadeth against me with his great power. Againe, (Chap. 13. 21, 22.) Withdraw thy hand farre from me, and let not thy dread make me afraid (as if he had sayd, Plead not against me with thy great power) then call thou and I will answer, or let me speake,*

speake, and answer thou me. Those Texts already opened are of the same generall scope and tendency with this underhand; *There* (that is, All things being put into such a posture) *the righteous might dispute with him.*

Some read the text in the first person; *There, I, being righteous, might dispute with him.* Others, thus; *I should be found righteous if I did dispute with him;* As if he had sayd; *I make no doubt of proving my selfe righteous or innocent in this controversie with my friends; There I should not be found a false-hearted hypocrite, God who knowes both my thoughts and my wayes, would judge otherwise of me, then men have done.*

We reade the text indefinitely, not restraining it to his person, but as taking in any that are righteous; *The righteous*, that is, *any righteous man might dispute with him there;* his Court, his tribunal is free, and open for all that are upright or righteous. In what sense the word *righteous* is used in this Booke hath been opened more then once. In a word, the righteous man is not he that is legally righteous, but righteous in a redeemer, or righteous as opposed to an hypocrite. In both these senses, we may take the word here; *The righteous may dispute with him.*

הוֹדִי עִי  
פּוֹד אִלִּימִּי  
אֲרֻמֶּנְתָּאִי  
וּתְּרִיבִּי  
רֶסְפּוֹנְסִי  
נִמִּי קֻא  
וִיכִיפִּי  
סִי קִיד עִר  
רֶאֱוִיִּי רֶדָּר  
גֻּאֲרִיִּי. מֵרַע.

The word is properly applyed to scholasticke exercises; where questions being put, arguments are brought by the opponent, which the respondent takes away, and the Moderator states between them both. This is the nature and manner of a strict dispute. But in a large or vulgar sense, every discoursing and reasoning about a doubtfull poynt is called disputing. *There the righteous may dispute with him.*

Hence note.

*God is free, and ready to heare, the pleadings, and reasonings of those who are upright and righteous.*

As the prayer of the upright is the delight of God, so their modest and humble disputings are not displeasing to him. A righteous man may plead with God freely, but he must not plead with God proudly, eyther crying up and boasting in his owne righteousness, or laying the least imputation of unrighteousnesse upon the wayes of God in dealing with him. The righteous dispute with God, yet they know and keep their distance, and while they doe so, God is willing they should, and welcomes them when they doe



doe draw nigh to him, diſputing as well as praying. In oppoſition to which 'tis ſayd ( *Pſal. 5. 5.* ) *The fooliſh ſhall not ſtand in thy fight, thou hateſt all workers of iniquity.* The fooliſh, that is, the wicked man, the hypocrite with his falſe-hearted and flattering tongue, are an abomination to God. The fooliſh man that the *Pſalmiſt* meanes, is not the man low in parts, but unſound in ſpirit. This fooliſh man ſhall not ſtand in the ſight of God, nor will God heare him eyther diſputing or praying, but reject him with his diſputes and prayers. *Thou hateſt all the workers of iniquity, and to the wicked God ſaith, what haſt thou to doe to declare my ſtatutes, or that thou ſhouldeſt take my Covenant in thy mouth* ( *Pſal. 50. 16.* ) God will not endure it, that wicked men ſhould ſpeake of him, much leſſe will he endure, that a wicked man ſhould diſpute with him. God will have nothing to doe in way of arguing, and reaſoning, eyther with a perſon or with a people, while he or they continue in their ſinnes. ( *Iſa. 1. 15. 16.* ) *When ye ſpread forth your hands, I will bide my eyes from you; yea when ye make many prayers, I will not heare; your hands are full of blood;* that is, eyther of bloody ſinnes in ſpeciall, as murder and oppreſſion, or of ſinnes in generall; for every ſin is blood and bloody, every ſin may be called blood; and while the hands are full of blood in eyther ſence, God will not heare, that is, he will not graciously heare or accept ſo much as one of many prayers. But are the wicked and their prayers and their diſputings excluded for ever? while they continue ſuch, or to doe ſuch things they are; and therefore in the next words, the Lord by his Prophet gives them this counſel; *Wash ye, make ye cleane, put away the evill of your doings from before my eyes, ceaſe to doe evill, learne to doe well, ſeeke judgement, relieve the oppreſſed, judge the fatherleſſe, plead for the widdow;* here's a deſcription of a righteous perſon, righteous in his way, upright with God and men; and with ſuch God will ſpeake, ſuch may diſpute with him, as it follows ( *v. 18.* ) *Come now, and let us reaſon together. We know* ( ſaith the blind man after he was healed ) ( *Joh. 9. 31.* ) *that God heareth not ſinners* ( that is, ſuch as plead for or pleaſe themſelves in any ſin ) *but if any man be a worſhipper of God, and doth his will, him he heareth;* him he heareth praying, and him he heareth diſputing. Whereas of the prayings of the wicked he ſaith, *they are but meere bablings,* and of their diſputings, *they are but vaine ſanglings.* If ( ſaith David, *Pſ. 66.*

18.) *I regard iniquity in my heart, God will not heare me; God will not regard his prayers, therefore not his disputes, who regards iniquity; but to the righteous and to such as repent of and turne from their unrighteousnesse, the Lord saith, Come let us reason together, let us dispute the poynt; Though your sinnes be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* Where take notice, by the way, that while God saith, *your sins which were as skarlet shall be as whire as snow*, we are not to thinke that sin shall ever change colour, or be other then it is in the eyes of God: so that *your sin shall be as snow*, is you sinners shall be so. It is a very hard thing, and next to an impossibility to change the nature of a sinner, yea or the custome of a sinner (*Jer. 13. 23.*) but it is altogether impossible to change the nature and constitution, yea or the complexion and colour of a sin, that lookes ever red, but the *reddest sinner* may turne *white as snow*. And when once the sinner is turned white, God is ready to heare both his prayers, and disputes. God loves to heare such penitents confessing their sinne, unburdening their conscience, pleading the promise. And he loves to heare the righteous holding out and maintaining the righteousness of their wayes (against all the clamours and calumnies of men) before him. *There the righteous may dispute with him.*

Secondly, Note;

*The righteous are willing and have priviledge to dispute or argue their cause with God.*

The righteous have access to God, and boldnes with him in the blood of Christ; So that they dare not onely, first, tell him of their own wants, or secondly, of their wrongs from others, or third- of their integrity, and the uprightness of their hearts with him, and that he knows it is so, but fourthly (which argues the greatest hight of holy boldnes) they dare tell him of all the sinnes which they have committed against him, and dispute with him for mercy as their right upon the account of his owne promise and covenant made with Christ in their behalfe, while respecting and reflecting upon themselves they can justifie God in condemning them for ever under wrath. Here is the right Gospel-Logicke; These are the holy subtleties which the Spirit teacheth; These are none of the *disputers of this world*, whose wisdom (as the Apostle saith,

1 Cor. 1.

1 Cor. 1. 20. ) God hath made foolish and will destroy ; but these are Divine Disputants indeed, or disputers for another world, whose wisdom is of God, and who are wise unto salvation. These righteous ones may dispute with him.

*So should I be for ever delivered from my Judge.*

Job proceeds from the thesis to the hypothesis, from the third person to the first ; The righteous man pleads with him, but he doth not say, *so should the righteous be delivered for ever from his judge* ; but *so shall I be delivered for ever from my judge* ; thus he puts himselfe expressly into the number of the righteous or upright, and his argument stands thus ;

*He that is righteous, or upright, may dispute and be acquitted or delivered when he disputes with his Judge.*

*But I am righteous, or upright.*

*Therefore I shall be delivered from my judge when I dispute with him.*

The Major proposition is layd downe in the former part of this verse ; The Assumption in v. 11<sup>th</sup>, 12<sup>th</sup>. The conclusion appears in the latter part of this 7<sup>th</sup> verse, and in the 10<sup>th</sup>.

*So should I be delivered for ever from my Judge* ; That is, I should escape the severity of his sentence. The Judge hath him that comes before him in hold, he hath him in his hand or power when his case is pleading, but when a man is acquitted, then he is delivered from his Judge, that is, from the condemning sentence of his Judge, then he is pronounced free, or (as we say) acquitted by Proclamation ; no man may then medle with him, or charge his crime upō him. Job was assured that he should come off well at his tryall, and that there could be no bringing of the matter about againe. *I should be delivered for ever* ; that is, I should never be questioned more, I should see an end, or final dermination of my cause.

The word which we translate *for ever*, signifies both *victory*, and *eternity* ; *I should be delivered victoriously and eternally, or unto victory or eternity from my Judge*. The same word signifies *victory* and *eternity* in the Original, because eternity gets the victory over all. Time is a great Conquerour, that eats out all things here below, whose pedegree is from below ; but eternity will eat it out, and conquer time it selfe ; eternity is the greatest Conquer.

Liberarer eudem semper a iudice meo, i. e. absoluerer, vitarem ejus cōtēnationem. Merce: Probata causa impetrarem ab eo liberationem. Jun.

Vindicabor ad victoriam vel eternitatem utrum, enim לנצח signifi. cat.

Hoc supremo iudicem decidentem, a vobis iniquis iudiciis vestrisque suspi-



cionibus quovis  
alio Aristarcho  
liberabor victor  
totaliter.  
Scul.

Judicem intel-  
ligit apud quem  
ipse suam cau-  
sam ageret ad-  
versus deum;  
facit enim deum  
velut litigato-  
rem; quasi co-  
ram tertio quo-  
dam iudice cau-  
sa disceptetur.  
Merc.

rer. *For ever* is the saddest and sweetest word (upon different accounts) in the whole Bible; to be condemned had not so much sadness in it, were it not *for ever*, and to be justified, had not so much sweetness in it, were it not *for ever*. This word *for ever* weighs most both in reference to mercy and to judgement. *Job* sayd the utmost to his owne comfort, when he said, *I shall be delivered*, or (as M. Broughton translates) *be quit for ever by my Judge*.

There is yet a question concerning the Judge, or who the Judge is from whom he should be delivered. Our reading seemes to intend it of God himselfe. Others by the Judge understand his friends or others who charged him so hardly. There is yet a third opinion which supposeth the Judge to be some third person, who should umpire the busines between God and him. I rather conceive that by his Judge he means God himselfe, to whose righteous and mercifull tribunal he appealed from the hard sentence and judgement of his friends. And who having once declared his judgement, not onely the censures but even the suspitions of all men, whether friends or euemies, would be silenced for ever. And so lastly, we may take the word *Judge*, which is here indefinitely proposed, universally. As if he had sayd; when once God hath had the hearing of my cause I shall not need to feare any, what they can say, or do against me, in the capacity of a Judge. *So should I be delivered for ever from my Judge*.

Hence observe;

*God will for ever acquit the righteous, nor shall any have power to condemne those whom he hath once acquitted.*

*There is no condemnation to them that are in Christ (Rom. 8. 1.)* as much as to say, such shall be for ever delivered from their judge. *Who shall lay any thing to the charge of Gods Elect? It is God who Justifieth (Rom. 8. 33.)* Though some will presume to lay many and grievous things to the charge of Gods Elect, yet God having Justified them, all their charges shall be reprobated and rejected. God who hath once Justified a person, will never lay any thing to his charge, and what charge soever others bring against him, Gods justification will take it off. The Apostles challenge is universal, *Who shall lay any thing &c?* It is universal two wayes. First, in regard of persons accusing, he excepts none in earth, heaven, or hell. Secondly, in regard of crimes, he excepts no sort of sinne, let

Hac ratione li-  
ber evaderem  
ab iniquis vita  
mea iudicibus  
& calumniato-  
ribus, ut ultra  
mibi discepta-  
tione & conten-  
tione opus non  
erit.

let them seeke and finde what they can, be they sins against God or man, be they sins of omission or commission, be they sins never so much aggravated, or sadly circumstantiated, though against both light and love, yet they will not doe against a person Elect and Justified. *Who shall lay any thing to the charge of Gods Elect?* wipes away all charges. Accused they may be, though justified, but condemned they cannot be, because justified. The best of Saints on earth have much in them, and much is done by them, which might be matter of charge against them (for he that saith he hath no sin in him, hath indeed no truth in him, 1 *Joh.* 1. 8.) but Justifying Grace is their full discharge.

Againe, As the word *Judge*, is expounded universally, for all those that did or might accuse *Job*.

Observe;

*The best and most righteous on earth, meete with many harsh accusers and hard Judges.*

David had those who layd to his charge things that he knew not (*Psal.* 35. 11.) The *Jewes* returned from *Babylon* to build their City and Temple, were charged with sedition; *Jeremie* was charged with treason; *Paul* was called, *a pestilent fellow*; and the primitive Christians were generally loaded with slanders by the Heathen. Misreport and reproach are the portion of Saints from the world. And how sadly *Job* was charged all along by his friends, and how severely censured, hath appeared every where in this Booke, especially in the former Chapter (*ver.* 5, 6, 7.) *Is not thy wickednes great, and thine iniquities infinite? for thou hast taken a pledge from thy brother for nought, and stripped the naked of their cloathing &c.* Had not *Job* reason to looke upon it as a great mercy to be delivered from such a Judge. And hath not every Godly man reason to make *Dauids* choyce (*2 Sam.* 24. 14.) *Let me fall into the hand of the Lord (for his mercies are great) and let me not fall into the hand of men.* Now as men are for the most part over-severe executioners of Gods sentence, so they are usually over-severe Judges in giving their owne whether sence or sentence concerning others. And therefore *Jobs* faith did prophecy this good to himselfe, That God having heard him, and judged him, he *should be delivered for ever from (man) his Judge.* And let this be the comfort of the righteous who are oppressed with

with the hard opinions of men, That, *God will at last deliver them for ever from every rigorous and unrighteous Judge.* In that Great day (as the Apostle *Jude* calls it) the cause of every righteous man shall be disputed before God, and then they shall be delivered for ever from their Judge. And this did exceedingly beare up the spirit of the Apostle *Paul* in the midst of the various censures and judgements of men concerning him; he knew their judgement should be taken off at last, (1 Cor. 4. 3, 4.) *With me it is a very small thing that I should be judged of you, or of mans judgement, yea I judge not my owne selfe; But he that judgeth me is the Lord, therefore judge nothing before the time till the Lord come, who both will bring to light the hidden things of darknesse, and make manifest the counsells of the hearts, and then shall every man have praise of God;* That is, every righteous man, though dispraised, and despised, though judged and condemned by men, though blackt over with false reports and reproaches; yet then every righteous man shall have praise from the most righteous God. He will then doe all his people right who have been wronged, and passe a just sentence upon those who have suffered much and long under unjust censures. *And so shall they be for ever delivered from their Judge.*

**JOB,**



## JOB, CHAP. 23. Vers. 8, 9, 10.

*Behold I goe forward but he is not there, and backward but I cannot perceive him.*

*On the left hand where he doth worke, but I cannot behold him, hee hideth himselfe on the right hand that I cannot see him.*

*But he knoweth the way that I take, when he hath tryed mee, I shall come forth as gold.*

**I**N the two former verses, *Job* expresseth much Confidence of a good issue in his Cause, could he but finde God and come to tryall. And he reneweth this againe at the 10<sup>th</sup> verse, Expressing the same Confidence; *When he hath tryed mee I shall come forth as gold.* But though he was thus Confident of a faire coming off in Case he could finde God, yet he seemes in these words to cast off all Confidence of finding him; forasmuch as yet he could not, or had not. Expressing himselfe here as a man that had travelled into all parts and quarters of the world, East, West, North, and South, to finde a friend, yet could not meet with him. *Behold I goe forward but he is not there, and backward but I cannot perceive him. On the left hand where he doth worke, but I cannot behold him, he hideth himselfe on the right hand that I cannot see him.*

There is a threefold scope held forth about these words.

First, As if *Job* did here deplore his fruitles paines, in wishing for his appearing before God, and in appealing to his Tribunal; for as yet he saw himselfe unanswered and frustrated in his expectation; God did not appeare to him in his troubles, nor declare his purpose towards him.

Secondly, His scope may be to asseert the hiddennes of the wayes of God, or that the wayes of God are not to be found out, nor understood by all the paines and industry, by all the endeavours and disquisitions of man; let him turne himselfe which way he will, *East or West, North or South*, yet he must say, *I cannot behold him.*

Thirdly, Some conceive that *Jobs* intent is to declare his owne understanding or meaning in that earnest wish which he lately made,

*Declarat Job se non posse ratione humana, per res naturales (quas per quatuor mundi plagas significat) cognoscere: certò & clares rationes divinarum. Pined.*

*Hac subiungit ad declarandū dei immensitatem, ne quis putaret eum existimasse, deum corporeum esse aut corporali loco circumscripti cum de illius tribunali loquutus esset. Id:*

made, about his admittance to the Throne of God; *O that I knew where I might finde him, that I might come even to his seat* (v. 3<sup>1</sup>) He was not so grosse as to thinke that God was Confined to any place, or that he had a Seat on which he sate, as the Princes of the Earth have; and therefore he affirms, that God is *every where, and no where*; that he is every where indeed, though he could not finde him appearing to him any where; as if he had sayd, I doe not circumscribe God in my apprehensions to this or that place; I enquire after him *East, West, North, and South*, that is, all the world over, yet I miss of him and have not attained my purpose to this houre; for he hath not yet manifested himselfe unto mee. This seemes to be the generall scope of these three verses, which have two things especially Considerable in them.

First, *Jobs* sollicitous Complaint of the Lords hideing himselfe from him after all his searchings.

Secondly, The Comfort which *Job* tooke in the Integrity of his owne heart, and in the cleernes of his Conscience, that if once he came to tryall, all would be well with him.

The 8<sup>th</sup> and 9<sup>th</sup> verses are all of one Importance, which I shall briefly open, and then give some notes from them.

Verf. 8. *Behold!*

Hee speakes here as of some strange thing, that God who is every where, should be no where found by him; *I goe forward, and backward, to the right hand, to the left, and finde him not.*

*Behold, I goe forward.*

□ קר aliquando temporis aliquando vero loci principium & prioritatem significat.

The word is applied in Scripture to signifie both a priority in time, and a priority in place. Some Interpret it here of time, I looke to the times which were before, and now are past. In which sence the word is used (2 King. 19. 25.) *Hast thou not heard long agoe?* That is, hast thou not heard of the times which are forward, or which have been before. So (Prov. 8. 23.) *Wisdomes thus speakes, I was set up from everlasting, from the beginning, ere ever the earth was.* So wee translate it; the Hebrew is, *I was set up from everlasting, from the head of time, before the earth was.* Christ was before the head of time, or the beginning of time; wee translate it here as referring to a place; *Behold, I goe forward*, that is, as some render, *I goe Eastward, or toward the East.* The world  
Confi-

Conſidered in it ſelfe hath neither forward nor backward, but man being conſidered as ſetting himſelfe to the Sun-riſing ( for that's the natural poſture of man ) then *forward* is *Eastward*, the Sun riſeth in the Eaſt. And then *backward* is *Westward*. The *left hand* is the North, and the *right hand* is the South; Such is the poſition of every man ſtanding with his face to the Eaſt. Thus here, *Behold, I goe forward*, that is, to the Eaſt, or I goe Eaſtward; for a man may goe forward, in a large ſence, though he goe to the North, or to the South, towards Eaſt or Weſt, which way ſoever he goes, he goes forward. But to goe forward, according to this ſtrict notion is to goe Eaſtward, not onely becauſe the *Jewes* and *Arabians* were wont to worſhip toward the Eaſt, but eſpecially becauſe man doth naturally turne himſelfe toward the Eaſt, or the Sun-riſing. So the word is uſed ( *Gen. 2. 8.* ) *The Lord planted a garden Eaſtward in Eden, or forward in Eden. Behold I goe forward,*

*In Scriptura  
pars antica, Ori-  
entalis, poſtica  
occidentalis,  
Australis dex-  
tra: Aquilona-  
ris ſiniſtra.*

*but he is not there.*

*And not hee*, ſaith the Originall, that is, hee is not to be found, or he is not to be had; not that *Job* did thinke the Eaſtern part of the world empty of God, for he was acquainted with the doctrine of Gods Omnipreſence, he knew that God is every where; but his meaning is onely this, he doth not manifeſt himſelfe to mee, nor appeare according to my appeale to him, that I might argue my caſe, and reaſon my matters with him. I obtaine no diſcovery of God, but continue ſtill in darkneſſe and diſſatisfaction; *Behold I goe forward, but he is not there,*

*Ante ibo, &  
non ipſe. Hebr.*

*And backward, but I cannot perceive him.*

The ſame word in Scripture ( as was noted of the word *Forward* ) ſignifieth that which is behinde both in time, and in place. It is applyed to that which is behinde in time ( *Eſa. 41. 23.* ) where the Lord Challengeth the Idols to give a prooſe of their Deitie, or that they were gods; *Shew the things that are to come hereafter*, or the things that are *backward*, and behinde in time, things that are to be done or to come to paſſe hereafter, and wee ſhall have ſome teſtimony of your God-head, or that ye are Gods. And as it ſignifies that which is behinde in time, ſo that which is behinde in place. Thus wee render it, *I goe backward*, and then ( according to the former notion, *forward* beeing *Eaſtward* )

*אחור nunc  
ad tempus nunc  
ad locum re-  
ſpectum habet.*



*ward) backward is Westward.* The Westerne parts of the world are called the *back parts of the world*; not as some (grossely enough) give the reason, because the west parts of the world are the worst parts of the world, or were fit onely to be cast behinde the back and be forgotten, as a more ignoble part of the world; but because according to the position of a man looking toward the Sun-rising which is Eastward, the West is backward, or upon his backe.

*And backward, but I cannot perceive,* or (as the Original word strictly beares) *understand him*; That is, I cannot finde any marke or print of Gods speciall presence with me there. God is as much hidden or secrets himselfe from me as much in the West, as in the East, both here and there my pursuits after him are fruitlesse. *I goe backward, but I cannot perceive him,* nor doe I yet give over my enquiry; For as it followes;

Vers. 9. *I goe on the left hand where he doth worke, but I cannot behold him.*

These words are a description of the *Northern part* of the world, for that is on the *left hand*, (as was sayd) according to the most naturall position of mans body. And he addeth, *where he doth worke*; which addition gives a peculiar character or description of the place, and is variously translated.

*Quando operatur. Pagn.*  
*In faciendo ipsum. Pagn.*  
*Dum operatur. Vatabl.*  
*Ubi facit opus suum. Isidor.*

First, *On the left hand when he doth worke.* Secondly, *On the left hand, in his worke, or working*; thirdly, *On the left hand while he worketh*; wee render, *On the left hand where he doth worke, or where he doth his worke.* Here a question is rayfed, why is this description given of the *left hand*, or of the Northern part of the world? doth not God worke on the *right hand*, or in the South as well as on the *left hand*, or in the North.

I answer; Though God worketh all the world over, yet God worketh in some parts of the world in a more eminent manner. God worketh so in some places, as if he did worke no where else: All places are the worke of God by Creation, and God worketh in all places by his providence. The workes of creation would run to ruine, if God did not sustaine, and as it were keepe them in reparation by the workes of providence, yet as God worketh in some men, and by some men, more then in, and by others, some persons

persons are to him as his right hand, he calls them forth to be greatly instrumentall to him. So hee worketh in some places, and nations, and by some places and nations more then he doth in or by others. God is a free Agent, he worketh where he will, and he pitcheth upon some speciall places, and persons, (according to the pleasure of his owne will) to worke in, and by, more then many others. And seing according to this Interpretation, *The left hand where he is said to worke* so eminently, is the North.

Wee may observe;

*First, That God worketh more in the Northern parts of the world then he doth in the South.*

And the reason of this may be, because the Northern parts of the world are more inhabited and peopled then the Southern are. And which may be a second reason of it, The Inhabitants of the Northern parts of the world are more civillized and better instructed then the Southerne. Now the providences of God are most remarkable where there are most people, and they best taught and instructed, where the natural faculties of man are most raised and sublimated by art and regular education, there or by them God doth his greatest workes; those places are (as it were) the stages whereon he acts and brings to issue the secret purposes and counsels of his heart, both in wayes of judgement and in wayes of mercy.

Besides, we finde that the Northerne Nations have in all ages been the most active and warlike.

*The Fourth Monarchy*, That of the *Romanes* whose seate was more Northerly then any of the former three, was the most active and warlike of the Foure, and extended its Dominion by extreame and unwearyed industry further then any had done before. And those irruptions of enemies and Armyes which gaue the greatest checke to the Romane Greatness, and often plum'd or pull'd off the Feathers of that mighty Eagle, were still made by those people who lived and were bred up in climates more cold and Northerly then they; as all Historyes doe with one consent make good. In somuch that it grew into a Famous Proverb; *All evill comes from the North*, that is, all troubles, invasions, and devastations are brought upon the Nations by some hardy people or other coming out of the North. And the holy Scriptures of the Prophets are full of

*Omne malum ab aquilone.*

this observation (*Jer. 1. 14, 15.*) *Then the Lord sayd unto me, out of the North an evill shall breake forth upon all the Inhabitants of the land. For lo I will call all the families of the kingdome of the North, saith the Lord, and they shall come, and they shall set every one his throane at the entrance of the gates of Jerusalem, &c.* By The North in this prophecy, he meanes *Chaldea and Babylon*, which are situate North from *Jerusalem*. And by all the families of the kingdomes of the North, he meanes all the Northerne parts under the obedience of the King of *Babylon*, who should readily follow and serve him in his warres against *Judea*. Againe in the same Prophet (*Ch 4. 6.*) *I will bring evill out of the North* (*Ch. 6. 1.*) *Evill appeareth out of the North* (*ver. 22.*) *A people comes forth from the North* (*Chap. 10. 22.*) *Behold a great commotion out of the North.* And when the Lord promised to remove far away from his people the *Northerne Army*, (*Joel 2. 20.*) he therein promised them the removall of all Armyes and troubles, because the North had most of all, if not alone troubled and harrazed them with Armyes. Againe, In the North, the Gospel (which is the highest teaching and instruction) hath been more generally and more clearely published then in the Southern parts of the world; so that in allusion to that of the Prophet (*Isa. 30. 26.*) we may say, That the light of our *Northern Moone* hath been as the *light of the Southern Sun*, and that the light of our *Sun* hath been seven-fold to theirs, even as the light of seven dayes. And according to the greatnes of Gospel light, the dispensations, and changes, which we have been under, have been very great; we especially in this Northern Nation, with those adjoyning to us and united with us under one Government, have had full Experience of, and may therefore (giving glory to God) seale to the truth of *Jobs* position; That God worketh on the left hand, or in the North. Have not we found God working in the North? What changes, what variety of action have our Northern parts both seene and felt? What wonders of mercy and salvation? what terrible things in righteousness hath God wrought of late among us? The heavens and the earth, States of all sorts, The heavenly and the earthly, and of all degrees, the higher and the lower have been terribly shaken in these Nations. Providence hath wrought to amazement in our dayes; The Nations round about have heard the report of it, and wondered. Many have and will have cause to say of us, what hath God wrought! on the left hand,



hand, in our North, God hath been at worke indeed !

Moreover, we finde that Mount *Sion* ( which was not onely an eminent part of the literall *Jerusalem*, but a figure alſo of the myſticall *Jerusalem*, or whole Church of God under the Goſpel ( *Heb. 12. 22.* ) This Mount *Sion* ( I ſay ) is Geographically deſcribed in our Northerly ſituation ( *Pſal. 48. 2, 3.* *Beautifull for ſituation, the joy of the whole earth is Mount Sion ; on the ſides of the North, the City of the Great King. God is knowne in her palaces for a refuge.* As if he had ſayd, in *Sion*, on the ſides of the North God worketh wonderfully, as it follows expreſſely ( *v. 4, 5.* ) *for lo the kings were aſſembled, they paſſed by together, they ſaw it and ſo they marvelled, they were troubled and haſted away : that is, Kings conſpiring againſt the Church were ſo terrified with the evidences of Gods power working mightily there, that they fled away, or as another Scripture phraſeth it, They came one way and returned ſeven.* And in this forme of ſpeech is both the then *Jerusalem*, and the Church ever ſince expreſſed, in that boalt which the king of *Babylon* ( who was a type of all the enemies of the Church cloathed with mighty power and ſoveraignty ) makes againſt her, ( *Iſa. 14. 13.* ) *I will ſit alſo ( that is, erect my throane ) upon the Mount of the Congregation on the ſides of the North.* Mount *Sion* was called the Mount of the Congregation, becauſe there the people of God the *Jewes* were famously knowne to congregate often together, and this ( ſaith that proud boalter ) on the ſides of the North. And to compleate this notion of the workings of God in and from the North, *Chriſt himſelfe* is ſayd to be rayſed out of the North ; For ſo ſome expound that Scripture ( *Iſa. 41. 25.* ) *I have rayſed up one out of the North, and he ſhall come, from the riſing of the Sun ſhall he call upon my name, &c.* This prophecy ( I ſay ) ſome expound of Chriſt, who ſhall gather his diſperſed and deſpiſed ones from all quarters of the world. The greateſt workes of God that ever were done, Chriſt did them ; and therefore the North, may juſtly be called the place where he worketh, ſeing he rayſed Chriſt from thence.

Secondly, As the words are read thus ; *On the left hand while hee worketh* ; as if *Job* had ſayd, I look after God *on the left hand*, or *in the North*, even in the time while he is working, or doing great things, and yet I cannot behold him.

Obſerve ;

*That*

*That God may be, and often is, working great things, and we not able to apprehend or behold him at his worke.*

*The invisible things of God, even his eternal power and Godhead are seene in the things that are made, and that not onely in the things that he made while he created the world, but also in the things which he makes while he governes the world, and yet himselfe is not seene in making them; and that not onely because he is invisible in his nature, but because ( which is the poynt in hand ) the manner of his working is invisible. In some things God workes so evidently, that the natural man cannot but say, *The finger of God is here.* But in other things he workes so secretly, that the spirituall man is not able to see where the finger of God is, unlesse upon that general acknowledgement that the finger of God is every where. Solomon ( Prov. 30. 18. ) saith, *There be three things which are too wonderfull for mee; yea, foure which I know not; the way of an Eagle in the ayre, the way of a Serpent upon a rock, and the way of a Ship in the midst of the Sea; even such are the motions of God, the wayes and workings of God among the sons of men; A ship in the Sea leaves no track, no path, you cannot see where the Ship hath sailed; The ship plowes the Ocean, but the furrowes are unseene as soone as made. A Serpent upon a rock, makes no dint, leaves no footsteps behinde him; the flying Eagle parts the aire, but there's no discerning where shee hath past.**

*And thus Job seemes to speake here; Though I goe to the North while God worketh, yet I can see no more of him, then of the way of an Eagle in the aire, or of a Serpent upon a rock, or of a Ship in the Sea, I cannot behold him while he worketh, nor the way of his working. And further,*

*Hee hideth himselfe on the right hand that I cannot see him.*

The word which we render *hideth*, signifieth, to wrap up with a covering, implying that God doth cover himselfe from the eye of man, in or with the *right hand* part of the world. Some render it thus; *He hideth his right hand, or his working hand, that I cannot see him.* We render it well, *hee hideth himselfe on the right hand that I cannot see him.* The *right hand*, is put in opposition to the *left*, mentioned in the former part of the verse. There, in the South, God doth ( as it were ) purposely and artificially hide, and cast a

לִּי cooperi-  
re, involvere  
seu occultare  
significat. Quasi  
deus meridiona-  
li parte velut  
operimento sese  
circumtegat.  
□ est mare  
at דָֹּ֫ךְ dextra  
unde etiam

veile

vaile over himselfe (saith Job) lest I should see him there, hee keeps himselfe yet more out of my view and reach then elsewhere. The word which we translate, the *right hand*, signifies the *Southern parts of the world* (Cant. 4. 16.) *Awake O Northwinde, and come thou South, blow upon my Garden.* (Exod. 26. 18.) *On the South* (or *right*) *side Southward.* The word is also rendred, *the right side*, (2 Sam. 24. 5.) *On the right side of the City.* Further the word signifies, as the *right hand*, so also *strength*, because the right hand is strongest in most men and readiest for use. And so *he hides himselfe on the right hand* may import (as was toucht before) that God hideth himselfe even there, where he puts forth his strength and power.

From all these expositions layd together, in that Job here saith, *hee went forward and backward*, or East and West, *on the right hand, and on the left*, or North and South (from all I say) it appears that Job was a great traveller, that he travel'd all the world over; yet where was Job when he spake all this? Was he not upon his bed? was he not Gods Prisoner, shut up in his Chamber, when he said, *I goe forward and backward, Northward and Southward, and yet I finde him not, perceive him not, see him not.*

Hence learne.

First, *That God is every where.*

Job knew there was a presence of God forward and backward, Northward and Southward, He knew that God fills heaven and earth with his presence. There is a presence of God from which the worst of men cannot goe, and there is a presence of God into which, many times, the best of men cannot get; there was a presence of God out of which Job could not get, while (according to his desires) he could not get into the presence of God.

Secondly, From those various negatives here used, *I cannot perceive him, I cannot behold him, I cannot see him.*

Observe;

*God is a spirit, not visible at all in himselfe, and he onely appeares, as and to whom himselfe pleaseth to appeare to and among men.*

The appearances of God are not naturall but voluntary, when his will is to be scene he gives man the priviledge to see him. It is altogether impossible to see him with a bodily eye, (1 Tim. 6. 16.)

God

*meridies dicitur* מִמֵּיָן  
Theman Nominativum  
ni Jam in praesentio  
suo Thau. Exod. 26. 18. unde  
Theman si appellativum  
sumatur dextrum  
Australe sive meridionale significat si autem  
proprie est nomen regionis  
Australis.  
Hieron.



*God onely hath Immortality, dwelling in the light that no man can approach unto, whom no man hath seen, nor can see, that is, with bodily eyes, and as it is impossible to see him at any time with an eye of sense, so he will not alwayes be seene by the eye of our understanding, no nor alwayes by the eye of faith. Faith shall hereafter be perfected in the vision of God, but here faith is sometime quite deprived of the vision of God, He hideth himselfe from the house of Jacob. Faith is opposed to all bodily sight ( 2 Cor. 5. 7. ) We walke by faith not by sight; and faith hath not alwayes a spirituall sight. It is said ( Heb. 11. 27. ) that Moses saw him that is Invisible, he saw him with a spirituall eye, the eye of faith; wee have reason to beleewe, that Job at that time, saw God with an eye of faith, but he saw him not with an eye of understanding, to discerne the way of his working with him. They who are most spirituall and of the largest understanding in spiritualls, can no more comprehend God then a cockle-shel can containe the Ocean; and many who are spirituall, are so darke in their understandings, or God is so darke to their understandings, that they cannot so much as apprehend or discerne him, see or perceive him.*

*Thirdly, When Job sayth, God hideth himselfe on the right hand, or in the South, so that I cannot see him.*

*This teacheth us;*

*That God doth sometimes purposely withdraw and reserve himselfe from his most pretious servants.*

*The Propther hath a strange description of God ( Isa. 45. 15. ) Verily thou art a God that hidest thy selfe ( as if he had sayd ) it is thy use and custome to doe so ) O God of Israel the Saviour; hee was the God and Saviour of Israel, yet Israel could not see him, for he hid himselfe; When God will conceale himselfe, his Israel cannot see him. And hence wee finde in Scripture so many earnest Deprecations, that God would not hide himselfe, and so many vehement Expostulations when he did. Wherefore hidest thou thy face ( saith the Church, Psal. 44. 24. ) and forgettest our affliction and oppression? God hides himselfe five wayes, or in five things from his people.*

*First, He hides his favour and the light of his Countenance from his people. And ( when this is hid God is hid ) hee will not let them see the love which he hath in his heart towards them,*  
yea

yea ( poſſibly ) he lets them ſee anger, wrath, diſpleaſure ; hee puts on the habit of an enemy, and deales with them as with enemies. *Job* complains more then once that God hid his favour from him, and ſhewed him nothing but his dread and terror.

Secondly, God hides his workes from his people, hee will not let them be ſeen, nor be ſeene in them ; *O how unſearchable are thy Judgements, and thy wayes paſt finding out !* God hath wayes and Judgements which man cannot reach unto. Some of his workes are acted ( as we ſay ) above bord, they are done in a cleare light, hee that runs may ſee and read them, and God in them ; hee that runs may read love written upon ſome of them in letters of Gold, or with beames of light. And he that runs may read wrath written upon others of them in letters of blood, or with ſtreames of darknes, and the very ſhadowes of death ; but ſome workes of God are ſo curtaynd about and vailed, ſo hidden and obſcured, that we cannot perceive them. Though all the works of God are works of light, yet many of them are in the darke to man ; *While judgement and righteousneſſe are the habitation of Gods Throne, clouds and darknes are round about him,* ( *Pſal. 97. 2.* )

Thirdly, God hideth the reaſon of his working. His works are often hid, but the reaſon of his working is oftener hid. *Jeremy* complains, *Why doth the way of the wicked proſper ?* Hee would know a reaſon of it ; hee ſaw that God let the wicked proſper, but the reaſon he ſaw not.

Fourthly, The deſign, or end of the worke of God is a hidden thing ; as God doth not let men ſee the reaſon why he doth this or that, ſo not his aime, and end, what he would have, or what he drives at in doing it. When God afflicts a Godly man, whether it be for the tryal of his graces, or to chaſten him for his failings, or for the purging out of his corruptions, is often his doubt : and as 'tis thus in perſonal workings, ſo alſo in publique workings ; *Whether God hath to doe with a Nation, or with a man onely, hee hath his ſecrets.*

Fifthly, As God hides what himſelfe doth, ſo he hides from us what he would have us doe, he hides his owne will from us in ſome things ; we have indeed his Letters Patents, his proclaimed lawes before us in all things needfull to ſalvation ; but there are ſome things which concerne particular actings in our lives, wherein a godly man may be very ignorant of the will of God, & much

puzzled in his Spirit what to doe, whether this or that be the course which God would have him take. God hides himselfe from us in the hidings of his will from us. For as when the Apostle saith ( *Ephes. 4. 20.* ) *Yee have not so learned Christ*, wee are not to understand Christ personally, but Christ according to the Revelation of himselfe in the Gospel, Christ there is the will or minde of Christ; so when God hideth himselfe from or doth not discover himselfe to us, the meaning may be this; hee doth not discover his minde and will to us, what he would have us doe, as to our particular case and condition. God keepes some long in suspence, long in the darke about this poynt; so that they often cry out with that good King in his dangerous strait, *We know not what to doe, but our eyes are towards thee.* ( *2 Chron. 20. 12.* ) Many a man is in as great a strait what to doe in regard of the darknes of his condition, as *Iehosaphat* was, in regard of the dangerousnesse of it.

Fourthly, Note;

That, *a Gracious soule useth all meanes to attaine what he desires, especially to finde out the minde and will of God in his workings.*

What else is the meaning of all this? why else went *Job* forward and backward? why went he on the right hand, and on the left? why did he thus traverse his ground, and represent himselfe in these busie enquiries after God, travelling in the multitude of his thoughts upon his bed from sea to sea, and from the river to the ends of the earth, leaving no stone unturned ( as we say ) nor path untrodden, that he might get his cause determined, and his heart settled. *Obadiab* tells *Eliab* after he had met him ( see how industrious the malice of *Ahab*, against that holy man, made him to to finde him out whom his soule hated, *1 King. 18. 10.* ) *As the Lord thy God liveth, there is no nation or kingdome whether my Lord hath not sent to seek thee &c.* Not that *Ahab* had sent Messengers into every quarter of the world, but the meaning is, that he had been very diligent and industrious to finde out *Eliab*. And so saith *Job*, there is not any Corner under heaven, where I have not been seeking to finde him whom my soule loveth and longeth for. Thereby importing his exceeding diligence to finde God. They who have a desire after God indeed, will take paines for him, they will seek him, East, West, North, and South, and never complaine of the length of their journey. They will not stay till God comes home



home to their dores, but out they will go to seek him. For though it be a truth that no man can seek or looke after God, till God hath first looked after and found him, yet they whom God hath once found, have such an impression left upon their hearts, that when God seemes to leave them, and to be as lost to them, they will more then seeme to looke after and seeke him while he is absent from them; that is, while he hides himselfe from them. Surely God hath never toucht the hearts of those lazie professors that would faine be saved, but will goe neither forward nor backward, neither North nor South after Jesus Christ; whereas if their desires were true and genuine, they would use all meanes, goe all due wayes, leave nothing unassayed that might probably bring them to the knowledge and enjoyment of him; O how busie was *Job's* spirit to finde out God? And so busie should our spirits be to finde him out, both for comfort and for counsell in all the turnings of our lives.

Lastly, Observe;

*That after the use of much meanes to finde God, yet possibly God may not be found by us as to our apprehension.*

*Job* spared no paines to finde out God, and yet he could not speed at that time, after all his search he found him not, he perceived him not, he did not behold him; you may pray, and seek, and advise, and waite, follow this meanes and that meanes to finde out God, or to recover the sence of his gracious presence with your soules, and yet (for a long time) misse of him. This is one of the exercises which God is pleased to put his people to, hee therefore hides that we may seek him; he doth not hide himselfe because he will not be found, but he hides himselfe because he will be sought; and yet when he is sought, and sought in a right way too, he will not presently be found. For though none that seek him in sincerity, but shall finde him at last (*He hath not said to the seed of Jacob, seek yee my face in vaine*; that is, seek mee and never finde mee, the Scripture speakes no such thing) nor did *Job* alwayes seek and not finde; yet, as he in his time, so we in ours may seek him long and not finde him, and yet still we must continue seeking, because God hides himselfe that we may seek him more, not that he would have us give over seeking. And therefore in times of desertion, in hideing, and withdrawing times, doe

not give over ſeeking; for the reaſon why God doth withdraw, is, that we may ſeek him more, *and follow harder after him*; that we may ſeek him (as Job did) *East, West, North, and South*; that is, in all meanes, duties, ordinances, he will not alwayes hide himſelfe; that's the ſumme and ſcope of the 8<sup>th</sup> and 9<sup>th</sup> verſes.

Verſ. 10. *But he knoweth the way that I take, when he hath tryed mee I ſhall come forth as gold.*

Conneſto hanc  
verſum cum  
70. obtinerem  
a iudice nam is  
noſcit. Eſt igitur  
ariologia ſpei;  
cetera autem  
quaſi per paren-  
theſin interfe-  
runtur illo loco.  
Coc:

Quamvis illum  
non poſſit homo  
perſpicere, et  
ille perſpectus  
habet omnium  
mortalium  
aſſiones.

Job could not finde the wayes of God, well (ſaith he) though I cannot finde out Gods wayes, yet God hath found out my wayes; though he is pleaſed to vaile his owne wayes, yet mine are open, He hideth himſelfe from me, but I am not hid from him. *Hee knoweth the way that I take.*

Further, In this verſe Job ſeemes to give a reaſon of his hope to ſpeed well at the ſeate or throane of God whether he had appealed (v. 3. 7.) As if he had ſaid, *Seing my heart tells me, my way is good, and my Judge knowes it to be ſo, how can it be but that my judgement from him ſhould be Good? Hee knoweth the way that I take.*

To know, may be taken here two wayes; firſt, as an act of the Underſtanding onely, *hee knoweth*, that is, hee fully perceiveth and apprehendeth what my way is.

Secondly, As it takes in an act of the affection too, *Hee knoweth*, that is, he approveth *the way that I take*; my way is pleaſing to him. When God is ſaid to *know the way of the righteous* (Pf. 1. 6.) the meaning of it is, he is wel-pleaſed with their way, and will proſper them in it, they ſhall have good ſucceſſe in what they goe about.

Again, whereas we tranſlate, *Hee knowes the way that I take*, that is, my courſe of life, or converſation among men. The Hebrew is, *Hee knoweth the way that is in mee*, hee doth not onely know my outward way, or the way that is without mee, but hee knowes my inward way, the way that is within mee. Wee have a way within us, and that is the way of our thoughts, and we have a way without us, and that is the way of our workes. *Hee* (ſaith Job) *knowes the way that is in mee*, therefore much more the way without mee, hee knowes mee through and through; As if he had ſayd, what though I cannot finde him, yet I will leave my cauſe with him; for he needs no information of mine, to lead him into the

the understanding of it ; He himſelfe knows all things by himſelfe ;  
*Hee knoweth the way that I take, or that is in me.*

There are three things which *Job* might aime at in this ſentence.

First, an account why he was ſure of a right judgement from God, becauſe he was not onely a Judge, but an eye-witneſſe of all the wayes that he had ever gone.

Secondly, A confutation of his friends opinion of him, as if he were a man that did not feare God ; whereas he did acknowledge that both himſelfe and all his wayes were viſible and manifeſt unto God.

Thirdly, A ſtrong aſſertion of his owne innocency, ſeing he could ſpeake thus rejoycingly, that *God knew all his wayes.*

Hence obſerve ;

First, *The way of man, even his moſt ſecret way, or the way within him, is knowne to God.*

God wraps up himſelfe often in the darknes of ſecrecy as to man, but man is never in that darknes as to God ; the very children of darknes, and the wayes of darknes are in the light to him. And as the wayes of evill men, and the evill of their wayes, ſo the wayes of good men, and the goodnes of their wayes, are knowne to God. We need not feare that the good we doe or have done (though no eye of man ſee it) ſhall be loſt in the darke. We ſcarce know our owne wayes, and wee cannot know our owne hearts, but God doth. (*Jerem. 17. 9.*) *The heart of man is deceitfull above all things, and deſperately wicked, who can know it ?* No man can know all the wayes of his heart ; he cannot come to the botto-  
 tome of his owne heart, though he may know the bent of it ; but  
 ( ſaith God ) *I ſearch the heart ; much of our heart is a ſecret to our ſelves, but to God nothing of it is ;* he knowes our inſide fully. As he knowes our actions, ſo the grounds upon which wee act, and the ends for which we act, and the heart with which wee act ; thus God knowes the way that every man takes. And thus none but God can know the wayes of man. Wee can trade no farther then upon the borders of mens wayes, their outward acts, as for the ſpirit and principle of them, whence they flow, as for the aymes and ends of them, whether they are flowing, with theſe God alone is intimate. And with theſe God is more intimate then man can be with that which is wholly outward.

And



And seeing God knowes all the wayes which man takes; let no man goe about to hide his wayes from God; 'Tis vaine to hide any thing from him, who sees all that is hidden. He that comes before a Judge that knowes what he hath done, and is able to prove it, why should he deny it? The heart of a naturall man is not more busied about any thing then in making veiles for his sin; the first thing that man did after he had sin'd was, to make such a veile. As all men have sinned after the similitude of *Adams* transgression, so they cover their transgressions according to the similitude of his covering. The Holy Ghost (*Psal. 32. 1.*) calleth them *blessed whose sins are covered*, but it is with a covering of Gods provideing, not of their owne; woe to those whose sinnes are hid by a covering of their owne provideing; God hath given us his Son our Lord Jesus Christ in his righteousness, for our covering; while our sins are so covered blessed are we, but if we cover them with a covering of our owne, God will lay them open for ever to our shame. *Wo to the rebellious children, saith the Lord, (Isa. 30. 1.) that take counsel but not of me, and that cover with a covering, but not of my Spirit, that they may adde sin unto sin;* if we cover our sins with any thing but the righteousness of Christ, we cover them with a sin, not onely because all our righteousness (which is the best thing of our owne that we have to cover them with) is sinfull, but because the very act of covering them so is a sin; and therefore in so doing, what doe we but *adde sin unto sin*? And if to cover our sins with our owne righteousness be a sin, how doe we heape sin upon sin while we cover it (as many endeavour to doe) with our denyalls, dissemblings and excuses?

Secondly, Consider with what Confidence *Job* speaks; hee had discoursed of his fruitles labour and travell in the use of all meanes to finde God; well (saith he) yet it is a Comfort that God knowes my wayes, though I cannot finde out his.

Hence Note.

*It is the joy of the upright, that God knowes them and their wayes, yea the wayes that are in them.*

Thus *Jeremy* (Chap. 12. 3.) having complained of the prosperity of evill men before the Lord, concludes, *But thou O Lord knowest mee, thou hast seen mee and tryed my heart toward thee;* this was the Prophets joy, and so it was the Apostles, when he sayd;

ſayd; *But wee are made manifeſt unto God* ( 2 Cor. 5. 11. ) That's the thing that pleaſeth us. *David* ( 1 Chron. 29. 17. ) ſpeakes in the ſame frame of ſpirituall contentment; *I know alſo o my God that thou tryeſt my heart, and haſt pleaſure in uprightnes*; This was a pleaſure to *David*, this was his Joy and crowne of Rejoycing, that God knew him; and a godly man hath much Cauſe of rejoycing in this, that God knowes him perfectly, conſidering how much he is miſtaken and miſunderſtood by men. When our wayes are miſtaken by men, 'tis great content to remember, that God knowes the way that we take without the leaſt miſtake. For this aſſures a godly man of three things.

Fiſt, That God will reckon his wayes ſuch as they are, and him ſuch a one as he is. He is much aſſured that God will never put a falſe gloſſe, or an unjuſt conſtruction ( which men are apt to doe ) upon the text of his life.

Secondly, This aſſures him that his workes of righteouſneſſe ſhall not want a reward; for *God is not unrighteous to forget our worke and labour of love* ( Heb. 6. 10. ) that is, he will not let us goe without a reward for ſuch workes; for as then we are ſaid not to forget the word of God, when we obey it; ſo God is ſaid not to forget our workes when he doth reward them.

Thirdly, This aſſures him that God will give teſtimony to his integrity, and beare his witnes (when moſt ſeaſonable) to his righteous workes. Though men will not give him Teſtimony, yet God who knowes his wayes will; God will not doe leſſe for a good man then a good Conſcience will; For as an evill Conſcience will accuſe, ſo a good Conſcience will excuſe. ( Rom. 2. 15. ) *Their Conſciences in the meane time accuſing or excuſing one another.* Conſcience knowes our wayes, and therefore Conſcience gives Teſtimony againſt them that doe evill, and Conſcience will give Teſtimony with thoſe that doe well: let all the world clamour againſt them, Conſcience will not, becauſe Conſcience knowes the way that a man takes. Much more then will God Teſtifie for that man whoſe way is good; and how ſweet is this! 'Tis ſweete and ſatiſfying to a gracious ſoule to doe good, but when God himſelfe ſhall teſtifie for a gracious ſoule, that he hath done good, this is much more ſweete and ſatiſfying. ( 1 Ioh. 3. 20, 21. ) *If our heart ( or Conſcience ) condemne us, he is greater then our heart ( or Conſcience ) and knoweth all things. Beloved, if our heart condemne us not,*

not, then have we confidence toward God : even this confidence, that God will not onely not condemne us, but acquit us, yea and testifie for us ; And as it is worse to be condemned by God then by Conscience, so it is better and sweeter to be acquitted by God then by our owne Conscience, when once our Consciences are acquainted with his acquittall of us and testimony for us. Yea, there is this further Comfort in it, that for as much as our wayes are knowne to God, he will give testimony of them to others, as well as to our owne Consciences. The world shall know what our wayes are one time or other, as well as God knowes them now : they who are most prejudiced against them, and draw the blackest lines over them, shall one day be made to know, that they did not know the beauty of them. And this God will doe ; eyther

First, In this world by some extraordinary providence ; as David speakes ( *Psal. 37. 6.* ) *Hee shall bring forth thy righteousness as the light, and thy judgement as the noon day.* A mans righteousness may lye in obscurity, or in the darke, no man knowing it, and most men judging him unrighteous, and wicked, but Providence some time or other will bring forth this mans righteousness as the light, and his just dealing as the noon day.

Or, Secondly, If a good mans wayes lye hid from the world all the dayes of his life in this world, yet the Apostle assures him, that in the great day God will proclaime them in the eares of all the world. ( *1 Cor. 4. 5.* ) *Judge nothing before the time, till the Lord come, who will both bring to light the hidden things of darknes, and will make manifest the Counsels of the heart.* So then a day is coming which will make thorough lights in the world, and bring to light the most hidden things of the darkest darknes. And by these hidden things of darknes, and Counsels of the heart, wee are to understand not onely evill things, and wicked counsels ( sure enough God will bring them to light ) but even those righteous things, and good Counsels of the heart, which have layne in the darke, or unrevealed : God will bring to light all the hidden things of darknes, the good as well as the bad, and then shall every man, that is, every good man, every godly man, have praise of God. The praise of man is very pleasing unto man, but O how unspeakably pleasing is the praise of God ! And this opens a vast difference, between the hypocrite and the sincere ; Can a hypocrite rejoyce in secret, saying thus ; God knoweth the way that I take ?

Hee



Hee cannot say thus ; and I may say three things of the hypocrite in opposition to this.

First, The hypocrite endeavours to hide and put his wayes out of the sight of God, as much as he can ; As he hath not the light of Gods countenance, or of his favour shining upon him, so he desires not to have the light of his knowledge shining into him. (*Isa. 29. 15.*) the Prophet describes some *seeking deep to hide their Councels from the Lord, and their workes are in the darke* (both in natural and moral darknes) *and they say, who seeth us, and who knoweth us?* The endeavour of the hypocrite is that he may be hid. And

Secondly, *He cries alls hid*; as it is his endeavour, that God should not, so it is his hope that God doth not know his wayes, much lesse his heart ; He is often sure that men doe neither see nor know, & he alwayes presumes that God doth not; and therefore as one out of doubt he puts his doubts, *who seeth? and who knoweth?* Though flashes of feare come in upon him, sometimes, yet he flatters himselfe with presumptuous hopes and false perswasions, that God knowes him not, sees him not, and that his dark way shall never be discovered ; and as in that place of the Prophet, they speake indefinitely, thereby inferring that God doth not see them; so wee have them in the Psalme speaking directly that God shall not. (*Psal. 94. 5, 6, 7.*) *They breake in pieces thy people O Lord, and slay the widdow and stranger, and murther the fatherles; yet they say, the Lord shall not see, neither shall the God of Jacob regard it;* As if they had sayd, though God should set himselfe to seearch us out, and would never so faine see what we are doing, yet he shall not. We will carry it so closely and cunningly, that the eye of God shall not reach us. Their workes were so foule and bloody, that the Sunne might be ashamed to looke upon them, and they were so close that they beleevd God could not look upon them, or bring them to shame for them.

Thirdly, 'Tis a terror to an hypocrite to remember, that God knoweth his wayes. That which *Job* saith of the wicked in generall, is most proper to hypocrites (*Chap. 24. 17.*) *The morning is to them even as the shadow of death; if one know them, they are in the terrors of the shadow of death.* The Hebrew is very concise, *if know*; we make up the sence thus, *if one know them*, that is, if God or man know them and their wayes, if they be apprehended

and discovered, any way, in their abominable wayes, *they are in the terrours of the shadow of death*; that is, they are ready to dye with the fright and terror of it. Hypocrites are so farre from rejoycing in this, that God knowes the way which they take, that to be knowne eyther of God or man is their torment.

Thirdly, Consider why doth *Job* appeale to God in this Cause depending between him and his friends? The reason was, because he knew his friends mis-judged him through their ignorance; Therefore he desired to be heard by a Judge, that perfectly knew his wayes, and so was able to make a righteous judgement of him.

Hence Observe;

*God is every way fitted to be a righteous Judge.*

There are two things especially that fit a man, to be a Judge.

First, That he hath a principle of righteousness in him, that he be not byassed and turned aside from doing right indifferently without respect of persons.

Secondly, That he hath a principle of light in him, that he be (as *Jethro* adviseth *Moses*) a man of knowledge. Both these meete perfectly in God; He is just and righteous in all his wayes, and hee knowes all our wayes. Some Earthly Judges erre for want of a Principle of righteousness; and so in things which they plainly know and see as cleare as the light, are ready to be drawne and wrought off by respects and interests. Again, there are other Earthly Judges, who are right and honest enough in their Principles, nothing can take them off, or mislead them to the right hand or to the left, but they want knowledge and understanding to discern between good and evill, right & wrong, they cannot see into the merit of the Cause, or the integrity of the person before them, and thereupon stumble in Judgement. Indeed the best of Earthly Judges cannot alwayes (when they have done their best) finde out who hath the good Cause, and who hath the bad; and many times they that plead blinde them with their Rhetorick, setting a faire glosse upon a foule Cause, or making a faire Cause looke foule, and so the Judge is deluded; seing he judgeth of things as witnessed and represented, as alledged and legally proved, and so it may fall out that while he judgeth righteously, his judgement may not be right. But we (as *Job* here) have cause to rejoyce that

that we have to doe with a Judge, who as he is both righteous and knowing, so he knowes all things and persons in themselves, and not from others. *He needs not that any should testifie of man, for he knoweth what is in man ( Joh. 2. 25. ) Hee knowes the way that is in me, or the way that I take : and as it followes ;*

*When he hath tryed mee I shall come forth as gold.*

Mr. Broughton reads thus; *Tried he me I should come forth Gold ;* that is, if God ( as I desire ) would vouchsafe to try me, I should appeare what I am indeed, not what I now appeare.

*When he hath tryed mee.*

There are divers wayes of tryall, three especially ; God tryes, first, by prosperity, that's a tryall ; a full estate discovers a man, as well as a low and empty estate doth. To know how to abound is as high a poynt of grace as how to want ( *Phil. 4. 12.* ) to have power in our hands, discovers us as well as to be oppressed by power.

*Magistracy shewes the man, and it shewes many to be but men.*

*Magistratus  
indicat virum.*

Great power over men is a great temptation to man, and so likewise is the praise of men. ( *2 Cor. 6. 4.* ) *But in all things approving our selves as the Ministers of God in much patience, in afflictions, in necessities, in distresses, &c. and by what else ? by the Armour of righteousness on the right hand, and on the left, by honour and dishonour, by evill report and good report.* We approve our selves, and tryall is taken of us as well by things on the right hand, as by those upon the left, as well by honour, as by dishonour. The good report or praise which a man meets with in the world is as great a tryal as the ill report or dispraise which he meets with in the world ; 'tis a great tryal to be dispraised, to have dirt throwne in our faces, and it is a great tryal to be prais'd, to be commended, and applauded, to be lifted up in the thoughts & upon the tongues of men. *Solomon hath an excellent passage ( Prov. 27. 21. ) As the fineing pot for silver, and the furnace for gold, so is a man to his praise ;* that is, a man is tryed by his praise, as the silver is tryed in the fineing pot, and as the gold is tryed in the furnace. Whenever you are praised, you are tryed ; Then your humility and selfe-denyall are tryed ; Then you are tryed whether when you are praised by men, you can give the whole glory to God. *Herods praise was the fineing pot, and the furnace wherein he was tryed,*



it made him appeare to be but drosse indeed. His hearers *Cried the voyce of God and not of man*; When you cry up such a Preacher, such a Magistrate, such a Souldier, such an Oratour, you put him into the fineing pot, & he that is but drosse consumes. *The wormes eate up Herod, because he gave not Glory to God* (Act. 12. 23.) As it was a most dreadfull, so it was a most righteous judgement, that he should be eaten up of *wormes*, who forgot that he was *one*, and forgot it so farre that he was pleased with their applauses, who cryed him up for a God. Worldly prosperity, power and praise are the *right hand way*, by which God tryeth the sonnes of men.

Secondly, God doth usually try by affliction, and that's the *left hand way*. (*James 1 12.*) *Blessed is the man that endureth temptation* (meaning affliction) *for when he is tryed he shall receive the crowne of life, &c.* That is, when those temptations and afflictions have tryed him, and he hath approved himselfe in the tryall; then, *he shall receive the crowne of life, &c.* (*1 Pet. 1. 6.*) *Though now for a season (if need be) yee are in heavines through manifold temptations, that the tryal of your faith being much more precious then of gold that perisheth, though it be tryed with fire, might be found to praise, &c.* Affliction is the tryall of our faith in God, and of our patience under the hand of God. *When nature is vext it shewes it selfe, and so doth grace. Affliction discovereth both what our vertues and what our corruptions are.*

*Cos-aurum probat  
reclamat  
tentamina men-  
tem.*

*Natura vexata  
redit seipsam.*

Thirdly, God tryeth man by a kinde of examination; *David speakes of that (Psal. 17. 3.) Thou hast proved mine heart, thou hast visited mee in the night, thou hast tryed mee and shalt finde nothing.* In the night the soule is free from busines with the world, and therefore freest for busines with God, & then did God prove and visit *David*, that is, examine and sift him, by calling to his minde all his wayes and workes in former passages; And the issue of this tryall was, *he found nothing*, not that his soule was empty of good things, or that there was nothing evill in him, but God upon examination found nothing of that evill in him, which some men suspected him of, Namely, eyther any ill will or evill designe against *Saul*, in reference to whom he called his cause a righteous cause, *or the right* (ver. 1.) *Heare the right, O Lord, &c.* Thus God tryed *David*; And thus earthly Judges try men; They examine them, and their case, that's cald a tryall; in this third sence

wee

wee are chiefly to understand the meaning of *Job* in this place. *Job* had long before undergone a tryall by prosperity and praise, *Job* was at that time under tryall by affliction, he had past the former and was under the latter, yea, he was deep in it, but as yet hee had not come to this tryall of Examination, or to a judiciary tryall, which hee earnestly beggd of God. All men shall come to such a tryall in the Great day. Wee must all appeare before the Judgement seate of Christ, that everyone may receive the thing done in his body, accordeng to that he hath done, whether it be good or bad ( 2 Cor. 5. 10. ) Some expound *Job* appealing here to that Judgement. But I conceive that the whole tendency of his discourse aymes at an earlyer Judgement or day of tryall then that. And though ( possibly ) his expectation was not great, if any at all, that God would grant him a private Session ( as we may call it ) for his personall tryall, yet ( to shew that he had not the least suspicion of being acquitted in that day whensoever it should be, he importunately professeth he could wish it might be the next day, and that he would refuse no paines nor travell, for the procuring of such a day, were it to be obtained ; being fully satisfied from the light and dictates of his owne Conscience, that when the Lord had so tryed him, he ( as *David* spake in the place lately opened ) should finde nothing, no such fault or guilt as was charged upon him. Christ writing to the Angel of the Church of *Ephesus*, gives him this among other commendations, ( *Rev.* 2. 2. ) *Thou hast tryed them which say they are Apostles and are not, and hast found them lyars.* Many appeare fayre in holines, and boast highly of their priviledges, ( even as high as an infallible Spirit and immediate mission ) who yet being tryed and thoroughly examined by the Church, or by those who are spirituall, and have senses exercised to discern both good and evill, will be found *lyars*, counterfeit stufte, and lighter then vanitie. But *Job* was perswaded that though God should try him, not onely should nothing be found against him, nor he found a lyar, but that much would be found for him, and himselfe be found in the truth, as he plainly expresth in the close of the verse ; *when hee hath tryed mee, what then ?*

*I shall come forth as gold.*

Here's the issue of the tryal. There are seaven words used in the Original for gold ; That in the text notes the colour or yellownes

*Intelligitur de  
stricto dei ex-  
amine in suo ju-  
dicio ad quod  
Job provocave-  
rat. Merc:*

*Egrediar ex loc-  
igne probationis  
mee expurga-  
tissimus Corus-  
cabit innocentia  
mee. Pined.*

כסף generale  
vocabulum est  
a colore fulvo  
seu flavo, &  
transfertur ad  
aliarum rerum  
mundicie[m] sig-  
nificandum, sic  
ab auro & au-  
rore aurum de-  
rivat. Isidorus:  
Plenus vino  
aureo, i. e.  
splendido velut  
aurum.

Aurum per ig-  
nem probatum  
symbolum est  
justorum nam  
illis minime la-  
dis examen ig-  
nis, per ista igitur  
verba vir  
sanctus candore[m]  
suae innocen-  
tie & con-  
scientie purita-  
tem maximam  
circumloquitur.  
Bold.

of it, and is applyed to signifie any thing that is bright, or shining, pure and splendid, as Gold is. (*Zach. 4. 12.*) wee read of *golden pipes which did empty the golden oyle* (or, according to the letter of the Hebrew, *the Gold*) *out of themselves*. That spirituall oyle was called *golden* or *gold*, because, like gold, shining, pure and precious. The gifts and graces of the Spirit are *golden oyle* indeed. So (*Jer. 51. 7.*) *Babylon hath been a golden Cup in the hand of the Lord*; Which some expound tropically; taking the Continent for the thing contained; The cup for the wine, *Called golden wine*, because of the splendidnes and beauty of it (as *Solomon* speakes, *Pro. 23. 31.*) *When it giveth his colour in the cup*. Or *Babylon* is called a *Golden cup*; first, because of the great glory, wealth, and illustrious pomp of that Empire, described in *Daniel* (*Chap. 2. 32. 38.*) by a *head of Gold*, and marked out in *Isaiab*, by the name of the *Golden City* (*Isa. 14. 4*) and secondly, because God had caused other Nations to drinke deep of his wrath by the power of the Babylonian Empire. Upon which account Mysticall *Babylon* is sayd to have a *Golden cup* in her hand (*Rev. 17. 4.*) *Gold*, is the King, the chiefe of metals; gold is among metals as the Sunne is among the Starres and Planets of Heaven, the glory and Prince of them all. So that when *Job* saith, *I shall come forth as gold*, his meaning is, I shall come forth pure and in much perfection. Gold is first the most precious metal; secondly, the most honourable metal; thirdly, the most weighty metal; fourthly, the most durable metal; fifthly, the most desirerale metal: Every one is for gold; So that when *Job* saith, *I shall come forth gold*, his meaning is, as if he had sayd, my tryall will not diminish, but rather adde unto me; I shall be precious, honourable, weighty, durable, desirerale after I have been in the furnace or fineing pot of my sorest and severest Tryalls. And he speakes thus in opposition to his friends, who had an opinion of him as if he were but drosse or the off-scouring of all things (as the Apostles were reckoned in their time) *I shall come forth not drosse and trash, but gold*, as if he had sayd, *Were I once tryed, I should be for ever quit of those Charges brought in against mee, and of those scandals cast upon mee, I should shine in reputation and honour like pure gold coming out of the fire. I should recover my good name, and be found a man loyall to God and righteous towards men.*

Hence note.

Grace



*Grace renders man excellent and precious.*

Every godly man is gold, yea he is more precious then fine gold; *The fineſt gold is but drosse to Grace*; the wicked of the world are reprobate ſilver, or refuse ſilver (*Jer. 6. 30.*) the Saints are finer then Gold refined in the fire, for they are precious, they are honourable, they are usefull, they are dureable and lasting, they shall endure everlastingly, they are weighty in their worth, and their portion is an eternall weight of glory.

Secondly, Whereas *Job saith, when I am tryed I shall come forth as gold.*

Oblieve.

*A godly man is no looser by being tryed, yea he gaines by it.*

He who before was reputed but as drosse, and had much drosse in him, comes out of the tryal as gold, and loseth nothing of his weight, worth, or beauty by being tryed, he onely loseth (a good losse) his drosse and the rubbish of his corruptions. Grace is not onely grace still, but more gracious even glorious after tryall. Some speake of grace as if it were but drosse, consumeable in the fire; as if every temptation and tryal endanger'd it to an utter consumption, or as if, like lead, it would quite evaporate, and spend to nothing in the fire. They sticke not to affirme, that a true beleever may lose all his graces, and how much soever enricht before by the Spirit, yet prove a bankrupt in spiritualls. *Job* was Confident that his gold would hold the tryal, both of the hottest afflictions, and of the strictest examinations. He had been tryed long in the furnace of affliction heated seaven times more then ordinary, and yet held his integrity, and though he should come to tryal at the Judgement-seate of God, which is more then seventy-times seven times stricter then the Judgement-seate of man (according to truth) can be, yet he nothing doubted, that nothing (as to the general bent of his heart and frame of life) should be found or appeare but integrity still. That is but drossie grace, natural grace, if not hypocritical grace, or a counterfeit onely of grace, which abides not in the day of tryall. They who loose the grace which they have shewed, had onely a shew of grace. Hypocrites shall lose all at their tryal, their paint, their varnish will not endure the fire, eyther of a lasting affliction, or of that last examination.

mination; when once a hypocrite is tryed, then he is sham'd. He may goe currant for pure gold a great while, but at last he appeares but as a gilded sepulcher or drosse of gold. (*Psal 119. 119.*) Thou puttest away all the wicked of the earth like drosse. And the Lord speaking of the degenerate house of Israel (*Ezek. 22. 18.*) saith, The house of Israel is to me become drosse, all they are brasse, and tin, and iron, and lead, in the midst of the furnace, they are even the drosse (or drosses) of silver; That is, though they are a professing people, and hold out my name, yet I having tryed and examined them thoroughly, finde them to have nothing but a name of profession; They being tryed are come forth like drosse. The Apostle (*1 Cor. 3. 13.*) Allegorically shadowing out all sorts of superstrutive doctrine, by Gold, silver, precious stones, wood, hay, stubble, saith, If any man build upon this foundation (that is, Christ) Gold, silver, precious stones, wood, hay, stubble, every mans worke shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every mans worke of whap sort it is. If any mans worke abide which he hath built thereupon, hee shall receive a reward; if any mans worke shall be burnt, he shall suffer loss, &c. The wood, hay, stubble, shall be burnt, but the gold, silver, precious stones, will abide the tryall of fire. Whether it be the fire of persecution, tribulation, and temptation (nothing but holy truth can abide these fires) or the fire of the holy Spirit (who in Scripture is often compared to fire, and) who together with the light of the Word revealeth the soundnes or falsenes of all doctrines delivered by men, and like fire consumes what is false, but gives a further brightnes and lustre to the truth. Even truth untryed may be counted drosse, but being tryed it comes forth like gold. Now, as the truth of doctrines, so the truth of persons, in their workes and graces will abide when they come to the Test or tryall; God who puts away all the wicked of the earth as drosse, will gather up all the godly of the earth as Gold, when he hath tryed them, and try them he will. We read (*Dan. 7. 9, 10.*) how dreadfully God comes to Judgement; I beheld till the thrones were cast downe, and the ancient of dayes did sit; his Throne was like the fiery flame, and his wheeles as burning fire; a fiery streame issued and came forth from before him, the judgement was set, and the bookes were opened. Which whether it be meant of the last Judgement, or of some speciall Judgement upon a particular state or oppressing

*Dum probantur  
boni in furnum  
abunt.*

pressing power, comes all to one as to the poynt in hand ; while it shewes that God in the tryal of men will examine their persons, and their actions, as by fire. Of every such tryall it may be sayd ( as *Mala. 3. 2, 3.* ) *Who may abide the day of his coming ? and who shall stand when he appeareth ?* ( The Prophet speakes of the coming of Christ in the flesh, at which time he was also mighty in Spirit ) *for he is like a refiners fire, and like fullers soape, and he shall sit as a refiner and purifier of silver.* When Christ came in the flesh to redeeme us, he came with fire also to purge and sanctifie us, and he comes with fire whensoever he comes in the Spirit to comfort and enlighten us, and at last when he comes in glory, he will come with fire to try, examine, and judge us. When he comes to try us thus, All the faithfull shall come forth as Gold, but the wicked and their works will burne and be consumed. When Saints come to tryal at last they will stand, and when they are tryed here, they will mend ; first, their Corruptions will be the more outed, and, secondly, their graces will be the more acted. We may read this issue of their tryal ( *Zech. 13. 9.* ) *And it shall come to passe that in all the Land, saith the Lord, two parts therein shall be cut off and dye, but the third shall be left therein.* Whether we take the Land in particular for *Israel* and the people of the *Jewes*, or typically, for all professors thorowout the world, *two parts shall be cut off and dye, but the third shall be left therein.* And what will God doe with them ? or how will he deale with them ? We may see what at the 9<sup>th</sup> verse. *And I will bring the third part thorow the fire* ( of affliction and examination ) *and I will refine them as silver is refined, and try them as gold is tryed* ( and what will be the issue of this ? ) *And they shall call on my name, and I will heare them.* Here faith and prayer ( in which all graces are exercised ) are put for all graces. When they are in this fire they shall call on my name, and I will heare them, and I will say ( when they are in the fire ) *it is my people, and they shall say, the Lord is my God.* They who pray in the fire of tryall, or in the fiery tryall, declare evidently, that they are Gold in the fire ; but they to whom God saith in the fire of their tryalls, *ye are my people*, and they who ( being still in the same fire ) can say, *the Lord is our God*, are declared both by God and themselves eminently, that they are gold in the fire. They are as the choycest gold, as the Gold of *Ophir*, of whom the Lord saith, ( by an act of distinguishing love ) *ye are my people,*

D d d

and

*In igne deum  
amanier in-  
cant & candido  
& Germano  
sunt erga illum  
studio. Theod.*



and who can say to God ( by an act of appropriating faith ) *the Lord is our God.* Surely then Saints lose nothing in the fire ( but what is not worth the holding ) while God finds and owns them, and they finde and owne God in the fire.

*Probat me.*

Further, Some read this latter part of the verse as an offer ; *Let him try mee, and I shall come forth as gold ;* as if Job had said, I doe not refuse, but desire a tryall ; *God knowes my way, the way that is in me, let him come and try mee, yea I am ready to come to him for my tryall.*

Hence note.

*A sincere heart is willing to be tryed.*

'Tis a great part of the worke of a godly man to try himselfe and his workes, and it is one of his greatest wishes, that God would try him, and his workes. They who are sincere are much in trying themselves ; *Let us search and try our wayes* (say they) *and turne againe unto the Lord.* And they who are much in selfe-tryal and Examination, are willing to be tryed and examined both by God and man ; sure enough, *They that try themselves much, are not afraid of the tryal of man, nor of the tryal of God.* If we compare the first verse of the 139<sup>th</sup> Psalm with the 23<sup>rd</sup>, we shall see what an answer there is in them as to this poynt. At the first verse David saith, *O Lord, thou hast searched mee and knowne mee:* at the 23<sup>rd</sup> verse hee prayes ; *Search mee O God, and know my heart ;* why did David pray thus to God ; *Search mee and know my heart ?* having said before, *Thou hast searched mee and knowne mee.* Seing David knew that God had searched him, what needed he to pray that God would search him ? why did he begge God to doe that which hee had done already ? The answer is at hand. David was a diligent selfe-searcher, and therefore he was so willing to be searched, yea he delighted to be searched, by God ; and that not ( as was said ) because himselfe had done it already, but also because he knew God could doe it better. Hee knew by his owne search, that he did not live in any way of wickednes against his knowledge, and yet he knew there might be some way of wickednes in him that he knew not of. And therefore he doth not onely say, *Search me, O God, and know my heart : try me, and know my thoughts ;* but he adds ( ver. 24. ) *see if there be any wicked way ( or any way of paine and grieve ) in me.* ( The same word signifies both,

both, because wicked wayes lead in the end to paine and griefe )  
*and lead me in the way everlasting.* As if he had said ; Lord, I have  
searched my selfe, and can see no wicked way in me, but Lord thy  
sight is infinitely clearer then mine, and if thou wilt but search me,  
thou mayest see some wicked way in me which I could not see,  
and I would faine see and know the worst of my selfe, that I might  
amend it and grow better, therefore Lord, if there be any such  
way in me, cause me to know it also ; O take that way out of me,  
and take me out of that way, *lead me in the way everlasting.*  
David had tryed himselfe, and he would againe be tryed by God,  
that he being better tryed, might become yet better. He found  
himselfe Gold upon his owne tryall, and yet he feared there might  
be some drosse in him that he had not found , And now he would  
be re-tryed that he might come forth purest gold. Pure gold  
feares neither the furnace nor the fire , neither the Test nor the  
Touchstone, nor is weighty gold afraid of the Ballance ; He that  
is weight will be weight, how often soever he is weighed : he that  
is gold will be gold, how often soever he is tryed, and the oftener  
he is tryed the purer Gold he will be ; what he is he will be , and  
he would be better then he is. Every man of *Jobs* mettall saith or  
may say, *Let him try mee, and I shall come forth as gold.*

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## J O B, C H A P. 23. Vers. 11, 12.

*My foot hath held his steps, his way have I kept, and not declined.*

*Neither have I gone back from the commandment of his lips, I have esteemed the words of his mouth more then my necessary food.*

**A**T the 21<sup>th</sup> and 22<sup>th</sup> verses of the former Chapter, *Eliphaz* having sharply rebuked *Job*, gave him very wholesome and holy counsell. *Acquaint thy selfe now with him, and be at peace, receive the law from his mouth, and lay up his words in thy heart.* In these two verses *Job* professeth that he had done so; that he had kept close to God, followed him step by step, that he had not declined, or turned back, and that he had done all this out of pure love to the word. So that each member of this context seems to carry a direct answer to every member of that counsel which *Eliphaz* had there given him; As first, to that of *Eliphaz*, *Acquaint thy selfe with God*, (he sayth) *I have held his steps*. That man takes and holds neere acquaintance with another, of whom it may be affirmed, that he treads in or holds his very steps. Again, *Eliphaz* advised *Job* thus; *Receive the Law at his mouth*; *Job* answers, *I have not gone back from the commandment of his lips, &c.*

Or thus;

First, *He that takes hold of the steps of God, acquaints himselfe with God.*

Secondly, *He that keeps the way of God and declines not from it, is at peace with God.*

Thirdly, *He that goeth not back from the commandment of his lips, receives the Law at his mouth.*

Fourthly, *He that esteemeth the word of God more then his necessary food, hath surely layd up the word of God in his heart.*

*Job* professeth in these two verses that he had done all this, and therefore he had already done what *Eliphaz* presseth him to doe. His whole conversation had exactly hitt the counsell given him.

Verse 11.



Verſ. 11. *My foote hath held his ſteps.*

*My foote*] We are not to take the word *foote*, ſtrictly, for that ſpecial member of the body ſo called; but by the *foote* we are to underſtand the whole man; *my foote*, that is, *I my ſelfe have held his ſteps*, I have held them; And he meanes ſuch a holding as hath a kinde of honeſt pertinaciouſneſſe in it, or a reſolvedneſſe not to let goe what is held, a reſolute holding, a cleaveing faſt to, a holding with a kinde of violence, ſuch as *Jacob* expreſſed to the Angel (*Gen. 32.26.*) *I will not let thee goe except thou bleſſe me.*

*My foote hath held.*

To lay hold is the proper action of the hand, not of the foote; and it is uſed here onely as it ſignifies the keeping of a thing cloſe and faſt any way, ſo as not to part with it; or as it imports, a conſtant walking with God.

*My foote hath held his ſteps, or upon his ſteps.*

The word which ſignifies *to goe*, ſignifies alſo *to be happy or bleſſed*, and the reaſon is, becauſe our way or motion ſheweth what our end and reſt ſhall be; our happineſſe in the end lieth virtually in our way.

But what were thoſe *ſteps* that his foote took hold of? Steps in the Text may be taken two wayes.

Fiſt, For thoſe ſteps which God hath appointed man to take, walking as and where God would have him; ſo theſe ſteps are the ſame with the law or way of God: not actively for the ſteps which God takes, but paſſively for the ſteps which he directs and appoints us to take.

Secondly, We may expound theſe ſteps for Gods own ſteps, not for the ſteps which he ſhews us in his word that we ſhould take, but for the ſteps which he ſhews in his praſtiſe, or in his example that himſelfe hath taken. *My foote hath held his ſteps*; ſo to follow the ſteps of another is to imitate him, and to follow the ſteps of God is to imitate him; the ſteps of God are thoſe holy actings wherein he goeth before us, and ſets us an example. Some of the workes of God are a rule, his actions are directions to us. Then *Jobs* meaning is, I have imitated God, and followed his example

Cum dicit, pes meus, pro eo habendum ac ſi dixiſſet, ego apprehendi grefſum ejus.

Druf: Verbum ſignificat aliquid violentè detinere, ne labatur, aut fugiat, aut fluat. Bold.

נִשְׁתָּרֵךְ

Vestigia dei idem ſignificare, poterunt quod via dei, ſc. illius precepta & legem, quam nobis tenendam commonſtrat. Pined.

Grefſum ejus accipe paſſive id eſt ab eo deſignatum & monſtratum. Jun. Vestigia dei ſunt divina actiones quibus

*Ille preit ; vel  
sunt ejus effe-  
ctus ad extra,  
ſc. Charitatis,  
clementia, ju-  
ſtitia veritatis.  
Pined.*

ample in all things that are imitable by man, I have ſo much acquainted my ſelfe with God, and have been ſo familiar with him that I have as it were coppied out his way in my life and converſation. Thus he ſpeakes of God as leading the way, and going before us ; and ( ſaith he ) I have not ſatisfied my ſelfe to follow him at large, or in the ſame common path, but I have ſet my feete in his very ſteps, or I have followed him ſtep by ſtep.

Hence note.

*That a godly man doth example himſelfe by God.*

He followeth the way of God in his workes, as well as in his word, or he obeyeth God doing as well as commanding. Many of the workes of God are infinitely beyond our imitation, yet he workes ſo in other things that he hath deſcended to our imitation. And though we cannot follow God in any thing as to an equality, yet we may follow him in many things as to the ſimilitude of his workings ; we may goe the ſame way that he goeth, and take the ſame ſteps that he hath taken, though we cannot take them in that perfection, nor goe with ſuch exactnes as he hath gone before us. A childe may write the ſame letters, the ſame words and lines, which the moſt acurate penman or artiſt in writing hath preſcribed him for a copie, and ſo the childe may be ſaid to hold the ſteps of his Maſter, letter for letter, word for word, line for line, though there be a wide difference diſcernable between their writings. To follow God is our dutie, *Godlineſſe is Godlikeſſe*, or, *an imitation of God*, *And practicall Chriſtianity is nothing elſe but our imitation of Chriſt*, and that not onely in doing but in ſuffering ( 1 Pet. 2. 21. ) *For even hereunto are we called ; becauſe Chriſt alſo ſuffered for us, leaving us an example that we ſhould follow his ſteps.* Chriſt is not onely a principle of holineſſe in us, or our ſpirituall life, but he is alſo a patterne of holineſſe according to which we ought to live. And the ſame Apoſtle represents the holineſſe of God, both as a rule, and as a motive of that holineſſe which ſhould be acted by us ( 1 Ep: 1. 15, 16. ) *As he that hath called you is holy, ſo be ye holy in all manner of converſation*, becauſe it is written ( Lev: 11. 14. ) *Be ye holy for I am holy.* To be holy as God is in all manner of converſation, is ſtedfaſtly to hold the ſteps of God. And when ( as Chriſt exhorts *Matth. 5. 55.* ) *Wee are mercifull as our father which is in heaven is mercifull.* When as the

*Bequere deum.  
Epiſt.*

the Apostle exhorts ( *Eph. 4. 32.* ) *Wee forgive as God for Christs sake hath forgiven us* ; when we are patient and long-suffering one towards another, as God is towards us all, then we take hold of his steps; this should be our businesse every day, to follow God in his word, and in his workes, *to follow him fully*. It is said of *Caleb* ( *Num. 14. 24.* ) *My servant Caleb hath another spirit, he hath followed me fully*. Here some may object, to follow the counsel of God fully, is the dutie of all, but to follow the example of God is surely beyond the attainment of any. This seemes to be a hight of holinesse too high for man ; For if *Solomon* said ( *Ecc. 2. 12.* ) *What can the man doe that cometh after the King ? even that which hath been already done*, or ( more close to the Original ) *in those things which have been already done*. How much more may we say, What can the man doe that comes after God the King of Kings ? can he doe that which hath been done already ? I answer, no man can paralel the workes of God, but all men are called to imitate him in his workes; though we cannot follow him with equall steps, yet we may follow the equity and holines of his steps. This *Job* did and we ( through grace ) may doe. *My foote hath held his steps,*

*His way have I kept, and not declined.*

The way of God is his Law, in that he will have us to walke, and that is called *his way*, because he hath prescribed it, and is the author of it ; as that is mans way wherein he walks, so that is Gods way wherein he will have man to walke ; *Blessed is the undefiled in the way* ( *Psal. 119. 1.* ) What the way is, he tels us in the next words, *Blessed are they that keepe his testimonies, and who walke in the Law of the Lord*. His law and testimonies are his way : now sayth *Job*, *As I have held his steps*, or followed his example, so *I have kept his way*, that is, I have done that which he hath commanded. The way of God is put sometimes in Scripture for that which himselfe hath done ( *Ezek. 18. 25.* ) *Heare O house of Israel, is not my way equall*, that is, the way wherein I my selfe have gone, the way of my dispensations to you, both in rewarding and punishing. And as the workes of providence, so the worke of Creation is called the way of God ( *Pro. 8. 22.* ) *The Lord possessed me in the beginning of his way*, ( that is, before he came forth in the worke of Creation ) *before his workes of old* ; his way and his workes are the same, or his workes are his way. But in this Text.

( as.

*Via deſc & ho-  
minis ſumitur ;*

1 Pro itinere  
& gressibus.

2 Pro ipsa via  
ſtrata.



(as I touch't before) we may rather take *way* for t hat which God would have us doe, or for the way in which we ought to walke. And so we have the compleatnes of *Jobs* obedience, he imitated the example and he obeyed the command of God.

*His way have I kept.*

Yet further, There is a twofold keeping of the way of God ; First, by practice and obedience, thus we keepe the way of God by submitting to it.

Secondly, There is a keeping the way of God by protection and defence ; Thus we keepe the way of God, when we stand up to maintaine it. We may take it here in both senses ; and in both, doubtlesse, *Jobs* Spirit was led out to *keepe the way of God*.

Hence note.

*A godly man keepes close to the word of God.*

He keepes close to it by obeying it, and he keepes it close by defending it ; and this he doth as *Job* did it universally ( for so this indefinite proposition, *His way have I kept*, is to be understood ) it was not this or that way, but any or every way of God which he kept. And thus a godly man keepes the way of God, though it be a difficult and ( to the flesh ) an uneasie way, though it be ( among men ) a reproachfull, and ignominious way, though it be ( as to his outward concernements ) a disadvantageous and dangerous way, yet he keepes it : he that is through with God, doth not onely keepe those wayes which suit with his owne pleasure and credit, with the safety of his owne interests and accommodations in the world, but if the way of God lie through difficulties, through dangers and disgraces, he will yet keepe it. And if we thus keepe the way of God, we may be sure, that the way of God, or rather the God of this way will keepe us, and keepe us in perfect peace, in spirituall freedome, safetie, and honour, though we have trouble in and from the world. *His way have I kept*, and which doth heighten his obedience, care, and zeale in keeping it.

He addes,

*And not declined.*

UN-N<sup>6</sup>1

The word signifies, *to be unsteady*, or to move every way ; As if he had said, *I have kept his wayes stedfastly and unmoveably. Job* speaks

speakes both in the affirmative, *I have kept*, and in the negative, *I have not declined*. Some keepe the wayes of God a while, but they keepe not on, much lesse doe they keepe up in keeping them. There is a twofold declining. First, a declining from the way of God to evill and sinfull wayes; and these are of two sorts, first, erroneous opinions; secondly, wicked practices; secondly, there is a declining in the way of God, when though we keepe the good way, yet we are not so good in the way as we were, but slacke our pace & coole in our zeale to the good wayes of God. We may expound *Jobs* negative in reference to both these; as if he had sayd, *I have neither gone out of the way of God, nor have I been sloathfull in it*. 'Tis the highest commendation of man, thus to keepe the way of God, *and not decline*.

Hence note.

*A godly man is, or ought to be, and 'tis his honour to be steady in a good way.*

Perseverance is our Crowne. The Apostle (1 Cor. 15. 58.) *Exhorts to be steady and unmoveable, alwayes abounding in the worke of the Lord*. We should be alwayes moving in the worke of the Lord, but never moving out of the worke of the Lord: wee should be as a rock in regard of stedfastnes, and as fire in regard of activeness. The Author to the *Hebrewes* (Chap. 10. 23.) gives this admonition to beleivers, *Let us hold fast the profession of our faith, without wavering*, or without declining. There are some of whom we may say, they hold nothing, they hold no profession, they dare not make a profession lest they should be bound to stand to it, or they stand not to that which they have made; and as they hold no profession, so they hold no position, but as to the doctrine of faith are meere scepticks, they are alwayes querying, but never concluding. The Apostle speakes of some (2 Tim. 3. 7.) *who are ever learning, but never able to come to the knowledge of the truth*; and there are others ever learning, but never willing to declare their knowledge of the truth; and they who hold nothing in doctrine, will not hold long in practice. Therefore saith the Apostle; *Let us hold fast our profession*, let us be steady in it, and that without wavering. And this is the great argument which the Apostle carries through that whole Epistle, to establish the Saints, that so they might hold fast, without wavering, and

declining in the profession of the faith. Let us take heed of eyther of those waverings and declininges, before explained. First, Let us not decline in the way, but keepe up in the same degree of holines and love to Christ. The Church of *Ephesus* is charged with this sort of declining; and therefore after Christ had given that Church a great and a deserved commendation (*Rev. 2. 2.*) *I know thy workes, and thy labour, and thy patience, and how thou canst not beare them which are evill, and hast tryed them that say they are Apostles, and are not, and hast found them lyars;* yet Christ comes with a rebuking, nevertheless (at the 4<sup>th</sup> verse) *I have somewhat against thee, because thou hast left thy first love;* that is, *thou hast declined from, or abated in thy first heate of love.* *Ephesus* did not totally forsake, nor cast off Christ out of her love; *Ephesus* did not choose other lovers, nor say, shee would have no more to doe with Christ: The chiefe object of her love was the same, but her actings were not the same. The streames of her affection did not run into another channel, but they were fallen and ebb'd in their former channel. 'Tis sad, when Saints decline thus; we should keepe up to the same height, to the same heate, to the same degree of love without declining, we should not onely run at first setting out, but continue running, or as the Apostle speakes (*Heb. 12. 1.*) *Run with patience,* that is, run constantly, or with perseverance, *the race that is set before us.* They that run in a worldly race, the neerer they come to the Goale, the faster they run, and the more they strive; so should we in our holy race; we should still be growing and *increasing with the increase of God.* A Saint should be thankfull for the least degree, but he should not sit downe in the greatest degree he hath already attained unto. And though some who have grace doe not actually reach after more, yet they who say they have enough, or need no more, give too cleare an evidence against themselves, that they have none at all. As the higher degrees of grace (under a temptation or desertion) may be unthriving and unstriving after perfection, so the lowest degree of saving grace is (in its owne nature) thriving and striving after more perfection. He that beleeves, truly, would beleeve more, and he that loves truly, would love more and more, till his love become a vehement flame, so vehement a flame that many waters shall not be able to quench it, nor the floods (of trouble and persecution from the world) drowne it.

Secondly,



Secondly, as we should thus take heed of declining in the way of grace, so we should much more take heed, that we decline not from the way of grace, or as the Apostle Peter expresseth it (2 Ep: 2. 31.) *that we turne not from the holy commandment delivered unto us.* This declining or turning from the commandments, is twofold; first, to the right hand; secondly, and to the left. The Scripture gives warning against both (Josh. 1. 7.) *Be thou strong and very courageous, that thou mightest observe, and doe according to all the Law which Moses commanded, turne not from it to the right hand, or to the left.* Againe (Pro. 4. 25, 26, 27.) *Let thine eye look right on, and let thine eye-lids look straight before thee; ponder the path of thy feete, and let all thy wayes be established, turne not to the right hand, nor to the left, remove thy foote from evill;* As if he had sayd, there is evill both on the right hand, and on the left, therefore turne neyther to the one, nor to the other, that thou mayest remove thy foot from evill. But some may say, What is here meant by the right hand, and what by the left? and what are these declineings, or turnings? I answer; To turne to the right hand, notes excesse, when we will take upon us to doe more then God hath commanded, when we will needs over-doe, this is to decline to the right hand; for though, when man hath done his utmost through grace in this life (considering his in-dwelling corruption) he alwayes falls short of that exactnes which the Law requires, and so cannot possibly exceed the Law in holines; yet all they may be said to act beyond the command, or to out-set the Law of God, as to the matter of their obedience, who doe that which God never commanded, nor ever came into his heart (as the Prophet speakes, Jer. 7. 31.) to command them. They who thus doe what God requires not, and as if God had been too scant in his rules, will needs give a new rule eyther to themselves or others, and as if God had not given them lawes enow, will (in this sence) be a law to themselves or others, eyther in matters of practise or worship (And so indeed make voyd the Law of God by their tradition) these exceders are the men who turne to the right hand, though indeed (except they repent this rashnesse) themselves are likely to be set upon the left hand. Men never act more left-handedly then when they thus turne to the right hand, nor doe they ever wrong God more, then when they doe that which is right in their owne eyes: men never shew themselves

ſo fooliſh, as when they will be wiſer then God.

Againe, Declining or turning to the left hand, implyeth a ſinne in defect, when we doe leſſe then God commands, when we ſhorten, and ſtreighten the will of God in our obedience to it. Every naturall man thinkes a little much, yea he thinkes much to doe a little; and may therefore be ſayd to turne to the left hand, becauſe that is the unworking hand, or the hand which doth the leaſt work. A natural man eyther makes the Law of God voyd by doing that which is againſt it, or he lets it lie voyd by not doing it, and would be glad that this talent committed to him might for ever be wrapt up in a napkin, or be buried in the earth. Both theſe turnings, whether to the right hand, or to the left, are evill. The way of holines, the good way lieth ſtreight forward, right on; It hath no turning either to the right hand, nor to the left. All the wayes of ſinne are called *crooked wayes*, and they are our owne wayes. (*Pſal. 125. 5.*) *As for ſuch as turne aſide to their crooked wayes, the Lord ſhall lead them forth with the workers of iniquitie.* The Pſalmiſt calls them, *Their crooked wayes*; that is, wayes of their own deviſing; whereas the way of holines is the Lords way. To exceed or to doe more, to be deficient or to doe leſſe then God requires, both theſe are crooked wayes; the way of the Lord lyeth ſtreight forward, right before us. (*Pro. 28. 18.*) *Who ſo walketh uprightly ſhall be ſaved, but he that is perverſe (or crooked) in his wayes ſhall fall at once.* The motion of a godly man is like that of the kine that carryed the Arke (*1 Sam. 6. 12.*) *Who tooke the ſtreight way to the way of Bethſhemesh and went along the high way, lowing as they went, and they turned not aſide to the right hand, or to the left.*

But you will ſay, Doe not good men, even the beſt of good men, decline ſometimes, and goe aſide? or doth it argue every man to be wicked who declines at any time? I answer; *Job* ſpeakes of what he had not done, not of what it was impoſſible for him to doe; he had not declined, yet he might have declined. Wee finde many declining among the godly; how many are there that decline in degrees, who are godly in the maine; They love ſtill, but they have not the ſame warmth of love, the ſame heate of affection; They obey ſtill, but they have not the ſame ſtrength of obedience. There may be a declineing alſo not onely in the way, but from the way, to the right hand ſometimes, and ſometimes to the

the left ; there may be an exceeding, and there may be a coming short in those, as to actions, who, as to their state, are come home to God ; these things are possible, yea common, but we speake of what many godly men doe, and what should be the aime, and designe of every godly man, that is, to keepe the way of God, and not to decline, to keepe himselfe up in spirituall strength, and to keepe himselfe onne in a spirituall course ; yea every godly man may, and can say as *David* did ( *Psal.* 18. 21. ) *I have kept the wayes of the Lord, and have not wickedly departed from my God.* Though every godly man cannot say as godly *Job* did, *I have kept his way, and not declined*, yet every godly man may say as *David*, *I have kept his wayes, and have not wickedly departed from my God* ; we should be afraid of declining and decaying, we should strive to be alwayes advancing and encreasing. And as Saints are under a command to be such, so they are under a promise to be such, ( *Psal.* 92. 12, 13, 14. ) *The righteous shall flourish like a Palme tree : he shall grow like a Cedar in Libanon. Those that be planted in the house of the Lord, shall flourish in the Courts of our God, they shall still bring forth fruit in old age : they shall be fat and flourishing.* Here is not onely a mention of growing, but of flourishing, and here's flourishing three times mentioned, and 'tis growing and flourishing not onely like a tree, but like a Palme-tree, ( which flourisheth under opression ) and like a Cedar ( not growing in ordinary places, but ) in *Lebanon*, where were the goodliest Cedars. Nor doth the Spirit promise here a flourishing in boughes and leaves onely ( as some trees doe, and doe no more ) but in fruit ; And this not onely fruit for once in a yeare, or one yeare, but they *still bring forth fruit*, and that not onely in the yeares of their youth, or beginnings in grace, but *in old age*, and that not only in the entrance of that state which is called *old age*, threescore yeares, but that which the Scripture calls the perfection of *old age*, threescore yeares and ten, as the learned Hebrewes observe upon the word used in the Psalme. What a *divine climax* doth the Spirit of God make in this Scripture, to shew that the godly man, as to his state, is so farre from declining, that he is still climbing higher and higher ? And if any shall aske how comes it to passe then, that some godly men are observed not onely by themselves, but by others, to decline often in and sometimes from the wayes of God ?



I answer, these declinings may be assigned to severall Causes.

First, To the power of some Corruption remaining much unmortified in them; as in a garden when the weeds grow high, the good herbs decline; And as in a field, when the weeds are strong, the corne is weake; so it is here; the prevailing or growing of Corruption, is the declining of Grace in degree, and by reason of it, some (for a time) decline from the way.

Secondly, Declinings are from the prevalency of temptation; while Satan plieth some with temptation, he turneth them out of the way, or causeth them to walke but slowly in it. As temptation is a tryall of, so a hindrance unto grace, yea though corruption be kept much downe, yet some through a violent gust of temptation have been over-borne.

Thirdly, Declinings are caused in the good by the example of those that are evill, therefore the Apostle gives that Caution (*Rom. 12. 2.*) *Not to be conformable to the world.* A godly man is apt enough to write by a false copie, and to doe as he sees the world doth. What was all their way, or their onely way before conversion, they after conversion (through neglect of their watch) may be found stepping into, or taking a step or two in. Before conversion our whole course, sayth the Apostle (*Ephe. 2. 2.*) *is according to the course of this world;* And the examples of the world have drawne many aside, after they have come out from the world. The fashions and vanities of the world, in pride and pleasure, are very drawing. All examples, especially evill examples (like the Loadstone) have an attractive vertue in them; and many of the godly have been drawne aside thus, and have declined, with much scandal, for a while from the way of God.

Fourthly, Declinings are sometimes from afflictions; and those we may consider of two sorts, personall, or publique: both or either of these have caused many to decline. The cold frost of affliction hath nipped the graces of some, and made them to turn aside from the way of God. Therefore the Church (having reported her great troubles) speakes it as an argument of much sinceritie towards God, and strength of Grace received from him. (*Psal 44. 17, 18.*) *All this is come upon us (that is, all these common calamities and afflictions) yet have we not forgotten thee, nor dealt falsely in thy Covenant; our hearts are not turned back, neither are our steps declined from thy way;* As if she had said, These afflictions have

have been strong temptations upon us to cause us to decline from thy wayes, but through grace we have kept our ground, and remained constant in thy Covenant, *yea though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.* As many, yea most of the Saints have improved under the crosse, so there have been some who either through their present unbelief, or forgetfulness of the exhortation which (as the Apostle saith, *Heb. 12. 5.*) speaketh unto them as unto children, have had their faintings and declinings under it.

Fifthly, Others decline through prosperitie, and worldly injoyments; when they grow rich in temporalls, they grow poorer in spiritualls. As their outward man encreaseth, so their inner man decayeth; and as they flourish in the flesh, so they wither in spirit. Hence holy Agur prayed (*Pro. 30. 8, 9.*) *Give me not poverty, lest I be poore and steale, and take the name of God in vaine, (that would be a sad declining) give me not riches, lest I be full and deny thee, and say who is the Lord?* That's a sadder declining then the former. Povertie endangers grace much, but riches more. To be rich or great in the world, is a great temptation; Food convenient is the most sweet and most unttemptationlesse condition. As hypocrites fall quite off from God, when they come onne much in the world; so the sincere may be much hindred in their way. And as many godly men have declined through their owne prosperitie, so some have declined, or at least have been in great danger of declining by the prosperitie of others. David was readie to decline from God, when he saw the prosperitie of ungodly men. (*Psal. 73. 2.*) *As for me my feete were almost gone, my steps had well nigh slip't, when I saw the prosperitie of the wicked.* David was almost downe, when he saw the wicked up. Their standing had almost given him a fall; *My steps* (sayth he) *had well nigh slip't*; now if it put David, a man eminent in godlinesse, so hard to it to keepe his standing (all the grace in his heart, and assistance from God could scarce hold him up) how much more may they who come farre short of David, decline by seing the prosperitie of wicked men? are not they readie to conclude, surely we shall thrive, and doe well enough, though we doe as others doe, who doe not trouble themselves in a strictnes about matters of religion as we have done, *Verily* (as it follows at the 13<sup>th</sup> verse) *we have cleansed our heart in vaine, and washed our hands in innocency.*

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If we had spared our paines of labour, we could not have endured more paine of trouble; *for all the day long have we been plagued, and chastened every morning.* Such arguings as these shew great declinings. Yet they who are sincere will soone recover themselves againe, and say as *David* after he had reviewed this Temptation (*ver. 15.*) *If we say we will speake thus, we should offend against the Generation of the righteous.*

Now seeing the Godly are so many wayes endangered to declining, let us be warned of it, and beware of it. These are declining times, many professors have shamed themselves, and the profession of the Gospel. He is a Christian indeed that can say in truth as *Job* did, *I have kept his word and not declined*; they that knew me many yeares agoe may finde me in as good, yea in a better plight then I was then. Hypocrites & true beleivers may look & act very like one another, but as the nature of their estates have alwayes a vast difference to the understanding, so the event gives a vast difference between them to the eye. Hypocrites keep the word of God a while, but they ever decline in the end finally from it, and sometimes throw it off in the way totally. When they are in the way they grow weary of it, & a smal matter working either upon their hopes or fears, will put them quite out of it. Every difficulty, every danger is to them a Lion in the way, causing them to decline from it; whereas to those that are sincere, difficulties are not stops, but incitements and spurres; they doe but provoke their zeale, they cannot quench it. And hence the holy Apostle sends a challenge (*Rom. 8. 35.*) to all the troubles, afflictions, and evils in the world: he bids them doe their worst, and when they have done it, they shall not be able to seperate him from the love of God, neither from the love wherewith God loved him, or from that love wherewith he loved God.

*I have kept his wayes and not declined.*

Secondly, Observe.

*That sinne is a declining from the way of God.*

That's the Apostles definition (*1 Joh. 3. 4.*) *Sin is the transgression of the Law*; And transgression is a going aside, or a going over the line by which God hath chaulked us out our way. God hath not left us at our liberty, though he hath left us (as the Apostle *James* calls it, *Chap. 1. 25.*) *a perfect law of liberty.* He hath



hath not left us to travell over hedge and ditch, but hath ſhewed us our way, a *high way* and a way (as the Prophet ſpeakes, *Iſa. 35. 8.*) *And it ſhall be called the way of holines, the way-faring men, though fooles, ſhall not erre therein.* Yet fooles are alwayes erring from it, all their walkings are wandrings, and their goings are goings aſtray who walke and goe on in a ſinfull way. The word which ſignifies ſinne in the Hebrew, imports moſt properly the miſſing of a mark; becauſe ſinning is a miſſing of the mark, and a declining from the way; *I have kept his way, and not declined.*

Verſ. 12. *Neither have I gone backe from the commandement of his lips, &c.*

*Job* proceeds with his negative profeſſion, having ſaid before, *I have not declined*, he ſaith the ſame thing againe in other words; *I have not gone backe from the commandement of his lips.* See, how often he repeats, and inculcates this poynt, both that he might be beleived, and that he might ſhew how confident he was in the up-rightnes of his owne heart; *I have not declined, neither have I gone backe.* By theſe various expreſſions, and often repetitions, *Job* lets forth in generall the exactnes of his care in keeping cloſe to God; *neither have I gone backe.* The word ſignifies both to depart, and to touch; and ſome put both ſignifications together here, implying ſuch a departure from a thing or perſon, as not at all to touch or come neere it againe; which is a totall apoſtacy, or deſertion from it; As if *Job* had ſaid, *I have not apoſtatized from the wayes of God.* But this ſeemes leſſe then what he ſpoke before; for having ſayd, *I did not decline*, what need he ſay, *I did not apoſtatize*, for he that doth not ſo much as decline, is farre from apoſtatizing. I anſwer, that in this negative there is that ordinary figure extenuation, ſpeaking leſſe then is intended, or intending more then is expreſſed, and ſo, *not to goe backe from*, is to goe forward in, or to proceed on in the commandements of God; and ſo the ſenſe riſeth higher; *I have kept his way, and have not declined, neither have I gone backe from his commandement*; I have kept cloſe to it without the leaſt willing declenſion. I have not layd the commandement out of my hand, much leſſe have I put it out of my heart. And then we are to interpret this negative, *I have not gone backe*, by this affirmative, *I have ſtood to thy commandements conſtantly*

מִן־רֵעִי reſceſſit, deceſſit, palparit, telegit; Ita recedere a re aliqua, ut tangi aut contrahi nequeat.

Non recedere a mandatis, eſt illa opere complere tenere, non diminere de manu aut affectione. Pined.

and resolvedly. The Scripture is full of such negatives. Thus when the Lord makes that promise (*Joel 2. 26.*) *My people shall never be ashamed*; It seemes to be but a small matter, that the people of God shall not be ashamed, but the meaning is, they shall be highly honoured, they shall have a name and reputation in the world, they shall make their boast in & of me their God all the day long. So when the Apostle gives that negative counsel; (*1 Thes. 5. 18.*) *Despise not prophesie*, his purpose is to exhort the *Thessalonians*, and us in them to the readiest embraces and highest estimations of it. Not to despise, is to *honour prophesie*, that is, the preaching of the word in a due exposition and application of it to *exhortation, and edification and comfort*. So then, there is much more in these words, *I have not gone backe from the commandement*; then thus, *I have not turned, or apostatized from the commandement, I have not throwne up, nor abjured my profession*; *Jobs* meaning is, *I have kept strictly and firmly to it, I have asserted it, and affirmed it, and will maintaine it to the end*: as I have hitherto lived, so I am purposed to dye in the obedience of it. *I have not gone backe from the commandement of his lips*. We finde the word used in such a signification (*Prov. 17. 13.*) *Who so rewardeth evill for good, evill shall not depart from his house, or, evill shall not goe backe from his house*. As evill shall come, so evill shall not goe backe, he shall not be able to dismissee it when it cometh; evill shall keepe close to his house, dwell and abide in his house, or hang upon him like an unwelcome guest, he shall not get it out for ever. Againe, (*Isa. 54. 10.*) *The mountaines shall depart, and the hills shall be removed, but my kindnesse shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord that hath mercy on thee*. Thus the Lord assures his people of the grace and good of the new Covenant; *The mountaines shall depart*, that is, though the mountaines depart, or let them depart, and the hills remove, yet my kindnes shall not depart, or, it shall not goe back from you; that is, my kindnesse shall imbrace you, sticke close to you, and abide with you for ever; so here, *I have not gone backe*, that is, I have imbraced, and stuck to the commandement of his lips. We also finde such a sense of the word, (*Mich. 2. 3.*) *Therefore thus saith the Lord, Behold, against this family doe I devise an evill, from which you shall not remove (or withdraw) your neckes*; that is, the evill which I devise against you shall remaine upon you, and stick by you,

Semper familiariter in illius domo versabitur.

you, ye ſhall not get this yoake off your neckes, nor your neckes out of this collar; it ſhall be an abiding evill; which will not goe backe; as ye have not gone backe from the evill of ſin, ſo ye ſhall not goe backe from the evill of puniſhment, it will not remove from you, nor ſhall ye remove from it. So here, *I have not gone backe*, or removed my necke from the commandement of God, I have not ſtirred a foote from it.

Yet further, that which before, he called *the way of God*, here he calls *the commandement of his lips*; lips are the instruments of ſpeech. God is a ſpirit, and hath no corporeall parts: the Scripture ſpeakes thus of God after the manner of men;— becauſe men ſpeake with their lips (their lips being a principall instrument of ſpeech) therefore the commandement which God hath made knowne, and ſpoken (in a way peculiar to himſelfe) is called *the commandement of his lips*. Mr Broughton tranſlates ſtrictly to the letter; *His lips lawes I caſt not off*. And when Job calleth the commandements of God, *the commandements of his lips*, it hath a great force in it, to oblige man to reverence, and obey them. They are not commandements which he hath publiſhed by others onely, he hath alſo publiſhed them himſelfe. They are *the commandements of his lips*, that is, thoſe commandements which as he made and others ſpeake in his name, ſo he hath ſpoken them too. He is both the Author and the publiſher of them. (*Exod. 20. 1.*) And God ſpake all theſe words and ſayd. David (*Pſal. 66. 13, 14.*) puts that emphatically upon his holy vowes, to ſhew how he was engaged to performe them; *I will goe into thy houſe with burnt offerings, and I will pay thee my vowes that my lips have uttered, and my mouth hath ſpoken when I was in trouble*: As if he had ſaid, my vowes are not onely ſuch as I have conceived in my heart, and reſolved in my owne thoughts, but I have ſpoken them out and declared them openly, therefore it lyes upon me not onely in conſcience, but in honour to pay and performe them. If we muſt doe what our lips have uttered, much more muſt we doe what God hath uttered with his lips. *Lip-labour will not answer thoſe commandements which are the labour of Gods lips*. Therefore ſaith Job, *I have not turned back from the commandement of his lips*.

Hence Obſerve;

firſt, *A godly mans way is forward, he doth not turne backe.*  
He doth not decline, either to the right hand or to the left,

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*Præceptum labiorum, i. e. præceptum labijs eius pronuntiatum. Genitivus adjectivi vel efficientis. Piſc.*

*Emphaticus eſt iſte Hebraiſmus ad majorē præceptorū dei commendationē reverentiam & obſervantiam, ſc. quod ab ipſo dei ore prolata. Bold.*



much leſſe doth he goe backe ; he doth not onely ſtay where he was , but he is better then he was , his courſe is onward and forward. ( *Job 17. 9.* ) *The righteous ſhall hold on his way.* It is bad enough not to goe forward, but to goe backward is farre worſe. *If any draw backe* ( ſaith God, *Heb. 10. 38.* ) *my ſoule ſhall have no pleaſure in them.* And what pleaſure can their ſoules take, in whom the ſoule of God takes no pleaſure ? To draw backe is perdition : as they who draw backe are the moſt forward to deſtroy others ( *Hof. 5. 2.* ) *The revoulters are profound to make ſlaughter* ) ſo they ſhall be ſure to be deſtroyed themſelves. The people of *Iſrael* in their travels through the wildernes to *Canaan*, did often diſcover this ſpirit of Apoſtacy ( *Pſal. 78. 41.* ) *They turned backe and tempted God ;* We finde them at a conſultation about it ( *Numb. 14. 4.* ) *They ſaid one to another, let us make us a Captaine, and let us returne into Egypt.* Our Lord Jeſus had ſuch a ſort of men, who followed him in perſon ( *Joh. 6. 66.* ) *From that time many of his Diſciples went backe from him, and walked no more with him.* They were Diſciples who went backe, and there were many of them, ſo many that Chriſt (in the next verſe) ſayd to the twelve, *Will ye alſo goe away ?* Then Peter answered, Lord, whether ſhall we goe ? thou haſt the words of eternall life : As if he had ſayd , we cannot mend our ſelves whether ſoever we goe ; why then ſhould we goe from thee ? As a Godly man goeth on, ſo he ſeeth reaſon why he ſhould. 'Tis as irrationall as ſinfull, to goe backe from him who hath the words of eternall life, or from the commandement of his lips, who hath given the promiſe of life. The Apoſtle Paul had a reaching ſpirit, and he was alwayes reaching forward ( *Phil. 3. 12, 13.* ) *Not as though I had already attained, or were already perfect, but I follow after, if that I may apprehend that, for which alſo I am apprehended of Chriſt Jeſus ;* As if he had ſayd, I would to the utmoſt answer the deſigne which Chriſt had upon me, when he firſt tooke hold of me effectually by his grace. Paul was ſo farre from going backe, that he forgot what was backward. Some remember what is paſt, or what they have done ſo much , that they forget what is to be done But ( ſaith Paul ) *this one thing I doe, forgetting thoſe things which are behinde, and reaching forth unto thoſe things which are before, I preſſe towards the marke ; for the price of the high calling of God in Chriſt Jeſus.* The marke and the price are alwayes before us, there is no coming at the marke, nor winning

ning of the price by turning backe. (*Prov. 4. 18.*) *The path of the just is like the shining (or morning) light, which shineth more and more unto the perfect day.* The path of the unjust (if it have any light in it) is but like the evening light, which shines lesse and lesse, which declines and goeth downward, till the perfect night, and till himselfe be wrapt up in everlasting darknesse. The Sun in the firmament went backe by miracle for a signe to *Hezekiah* that he should recover the health of his body. But if we see any goe back who have heretofore shined like the Sunne in a Gospel possession, we have iust cause to looke upon it as a sad symptome, that their soules are in a dangerous, if not in an irrecoverable condition. *I have not gone backe (sayth Job) from the commandement of his lips.*

Againe, from all these exprellions, in that *Job* speaking of the same thing, calls it, *the way of God, the commandement of his lips,* and (in the latter part of this verse) *the word of his mouth,* to which he had cleaved and wholly devoted himselfe for the guiding of his whole man in the duty which he owed and had been carefull to pay both to God and man.

Observe.

*The word of God is the onely rule of life.*

And in this poynt the word or commandement of God is to be taken in a double opposition; first, to our owne devises and rules; secondly, to the devises and rules of other men; man must not prescribe to himselfe, nor may we receive the prescriptions of men, to order our practise by. God is the onely Law-giver, and we must receive the Law from his mouth. He that will please God, must shutt all his own imaginations out of doores, and have nothing to doe with them; 'Tis not what man hath a minde to doe, but what the minde of God is he should doe, that pleaseth him, or is eyther a worship or a service acceptable to him. We never dishonour God more then when we take upon us to serve him our owne way, and leaving his rule make a rule for our selves. Such a serving of God is rebellion against him; as was told *Saul* by the Prophet (*1 Sam. 15. 22.*) *Hath the Lord as great delight in burnt offerings, and sacrifices, as in obeying the voyce of the Lord.* *Saul* thought he had done very well when he saved the sheep and oxen for sacrifice; But he was told, *that to obey is better then sacrifice, and to hearken then the fat of Rams.* God had commanded burnt offerings,

offerings, and ſacrifice, but he had no delight in them when his owne voyce was not obeyed, or when they were offered, eyther beſide or againſt his command. (*Luk. 16. 15.*) *That which is highly eſteemed among men, is an abomination to the Lord: His thoughts are not our thoughts, eyther in the doing of what is good, or in the pardoning of what is ſinfull. As man is apt to thinke, that God will not pardon what he hath done ſinfully, ſo that he will accept of what he thinkes he hath done holyly, though he hath no rule for the doing of it, but what himſelfe hath deviſed. We alwayes fayle in our meaſure, while we meaſure God by our ſelves. And it is as dangerous to take the rule of our actions from men, as not to take the rule of God. In this ſence we muſt call no man Maſter, nor may we be the ſervants of the wiſeſt men. And as we muſt not be the ſervants of men, becauſe ( which is the Apoſtles reaſon, 1 Cor. 7. 23. ) We are bought with a price; that is, dearly redeemed by Chriſt; ſo neyther may we be the ſervants of men, in following their dictates, becauſe we have received a word from God, whom alone we ought to follow, and none elſe, but in ſubordination to or compliance with his word and the commandement of his lips, or as it followes in the concluſion of this verſe, the words of his mouth.*

*I have eſteemed the words of his mouth more then my neceſſary food.*

*Job having given us two negatives, I have not declined, I have not turned backe, as proofes of his integrity and holines, now gives us an affirmative to make up the fullnes of his prooſe. Not to doe evil is commendable, but to doe good is a higher commendation. I have eſteemed the words of his mouth.* The Hebrew word ſignifies two things; firſt, to hide or conceale; ſecondly, to priſe, value, or eſteeme. Some render this Text by the former, not as we; *I have eſteemed the words of his mouth; but I have hid or layd up the words of his mouth*, that's a good reading, and ſo M. Broughton tranſlates; *More then my daily bread have I layd up the words of his mouth.* The Vulgar gives another reading, *In my boſome have I hid the words of his mouth*: in this, following the Septuagint, who by the change of a letter in the Originall, tranſlate the word which we render, *More then my neceſſary or ſtatute food in my boſome*; But I paſſe that as a miſtake of the text in that word, yet

in

צפנת

*In ſinu meo abſcondi verba eius. Vulg. Gracos ſecurus legi non potuit ac ſi ſcriptum eſſet. בחקי in ſinu meo abſcondi. Merc.*



in the former part it consents with Mr Broughton; *I have hid, or layd up the words of his mouth more then my daily bread.* And as this translation holds out a truth in it selfe, so the sense meets with ours; for as the Originall word doth as properly signifie to hide, or lay up, as to esteeme, so those things are layd up or hidden by us, which are of most esteeme. And this action of hiding or laying up the word, is often spoken of in Scripture, both as the practise, and as the duty of the Saints. (*Psal. 119. 11.*) *I have hid thy commandements in my heart.* And the rule is given by wisdome (*Prov. 2. 1.*) *My sonne, if thou wilt receive my words, and hide my commandements with thee.* Wisdome counselleth us not onely to receive, but to hide the commandements. And (*Pro. 4. 20, 21.*) Wisdome goeth yet further; *My sonne, attend to my words, incline thine eare to my sayings, let them not depart from thine eyes, keepe them in the midst of thy heart.* The heart (as Naturalists say) is in the midst or center of the body. Holy truths must be kept in the midst of the heart, in the midst of the middle, that is, in the safest place, in that most retyred chamber, the midst of the heart. But why should these words be hidden in the heart, which are and ought to be proclaimed in the eare and upon the house-top? I answer; wee hide things, first, that we may know where to have them; what is throwne at our heeles, wee know not where to have. Secondly, We hide things for safety, or from danger as well as to have them ready at hand for use. There are enemies who watch their opportunity to steale the word away from us, and therefore, it is our wisdome as well as our duty to hide it or lay it up safe. So that in both notions we ought to hide the word of God; first, that wee may have it at hand for use: as it is sayd of the Good house-holder in the Gospel, that he layeth up, and hath in his treasure, things both new and old. Secondly, that it may be kept out of the hand of the theife, who would rob us of that precious treasure. Satan and the world, are *Word-stealers*, and they steale away the Word, not because they desire to make any use of it, but lest we should; therefore as *Gideon* (*Judg. 6. 11.*) *threshed wheat by the wine-presse to hide it from the Midianites,* so, seeing there are mysticall *Midianites*, who dayly steale away the Word (that most necessary and precious wheat) from thousands who have heard and received it, we should (in a holy jelousie and suspicion of them) hide it out of their reach. In conversion God  
puts

*Pellus meum  
feci Bibliothe-  
cam dei. Hiero-  
n: de Ne-  
potiano.*

puts the Law in our minde, and writes it in our heart ; And through that grace received and dayly renewed, we also are enabled to lay it up there. A Good man (as one of the ancients speaketh) *makes his heart Gods library, there he layeth up whole volumes of holy precepts, and of precious promises.* And looke what precepts or promises he finds in the Bible, or written booke of the Word of God, the same he finds transcribed into his owne heart, and so into his life. But I will not insist upon that reading, *I have laid up the words of his mouth, more then my necessary food.*

We render, *I have esteemed the words of his mouth, &c.* These two rendrings of the word give light to each other. That which we esteeme we hide, and the more we esteeme a thing, the more carefully we hide it. No man will lay up that which is worth nothing ; what we hide is of value, at least we judge it to be so. Childrens pockets are often full of Bables, but to them they are no Bables ; they esteeme them as men doe gold and silver, else they would not take them up, much lesse lay them up.

*I have esteemed the words of his mouth.*

*Diffa dris di-  
stinguo a pra-  
ceptis. distun-  
oris est verbum  
gratiosae nuncia-  
tionis et promif-  
sionis, q. d. gra-  
tiam annuncia-  
tam libenter ac-  
cepi animi fide.  
Coc:*

Before it was *the commandment of his lips* ; some make a distinction between these, expounding *the commandment of his lips*, for the preceptive part of the word, and *the word of his mouth*, for the promissive part of the word, or for the promises, which are gracious declarations and manifestations of the love and good will of God to sinfull man. As if *Job* in the former words had a respect chiefly to the Law, or rule of doing, and in this latter to the Gospel or ground of beleeving. But though I see not well how these termes can beare that distinction, yet the matter doth, yea and seemes to require it ; for though a godly man esteemes the precepts of God as well as the promises, and the commandments are the words of Gods mouth as well as the promises, yet the promises are the most feeding, fatning, and refreshing part of the word, and if so, surely they were not left out, yea possibly were principally inteded by *Job* in this place, that he might shew how his Spirit was carried out to the full latitude and compasse of the minde of God, both in the Law and in the Gospel. And because the promises have so much soule-food in them, he doth therefore elegantly preferre them before his necessary food.

*I have esteemed the word of his mouth.*

But

But how much, or at what rate did he esteeme them? it follows in the next words.

*More then my necessary food.*

There is yet some variety observable in the reading of these latter words. Some give it thus; *I have esteemed or hid the word of his mouth, according to my former manner, or as I was wont to doe:* As if he had sayd; what I now professe is no new thing with me, I have not taken up this estimation of the word now on the suddaine, upon my sick-bed, I have done so long before now, and so I doe still. As it was said of Timothy, *that from a childe he had learned the Scripture.*

Againe, Taking the same reading, the sence may be given thus; *Upon election and deliberation, I esteeme the word of his mouth;* As if he had said, *I doe not esteeme the word of God for nothing, or as not having considered it, and judged of the excellency of it, but upon long debate, consultation, and tryall, I have pitcht my election upon it.*

Further, Some in these words conceive Job alluding to those things which men doe out of long custome, or according to their ancient course of life. As if he had sayd; There is nothing more fixed and settled, eyther in my heart, or in my practise, then the Law of God; Obedience to it is now become to me as another nature. I slight in comparison of that, all humane Lawes and Constitutions; as also all my owne most practised formes and customes.

We render, *I have esteemed the words of his mouth more then my necessary food.* The Original word signifies a statute, or a law, and so any thing which is established or appointed for our use, as a law, or statute is. And because our food, our necessary food, is that which is cut out or appoynted to us, eyther by God or man, therefore this word is applied to signifie dayly bread, or necessary food. Banquets, and great feasts, are without all measure, and bounds, they know no law, but are usually full of excesse, both as to what is prepared, and to what is consumed, 'tis seldome that either providers or eaters keepe the rule in feasting. But a due necessary food, which is for the maintaining of our lives, and the renewing of our strength, to goe on in our callings, this food hath a bound, and we eate (as it were) by measure, or by statute; therefore we translate *necessary food*, others *appoynted food*, or a

G g g

portion. Merc:

A statuto meo  
abscondi eloquia  
orū ejus.

Mont:

Ex statuto meo  
vel more meo,  
ut ab invicem a-  
tate assuevi prae-  
terminere, qua  
deus odio habet.  
i. e. plena ele-  
ctione & deli-  
beratione fixa a-  
pud se, non ex-  
ternè tantum et  
levièr divinam  
legem custodire  
apud se decre-  
verit. Cajer:

Aliqui ad affi-  
ones hominis  
consuetas quas  
de more facit  
referunt; ut an-  
tiquius habuerit  
legem domini a-  
nimo recondere  
& ei operam  
dare quam soli-  
ta & constituta  
sibi ac usitata  
facere. Merc:  
¶ proprie  
statutum et de-  
cretum sonat,  
& hinc certam  
& decretam ci-  
bi rationem.

Quicquid ad vi-  
tum & vitam  
fovendam ac tu-  
endam est neces-  
sarium ¶  
appellatur.



portion. So the word is used ( *Gen. 47. 22.* ) *Onely the Land of the Priests bought he not, for the Priests had a portion assigned them of Pharaoh, and they ate the portion which he gave them*; their assigned portion is expressed by this word; a portion it was to live upon; such as Schollers have in Colledges, and Almes-men in Hospitalls by the Statute of their Founders. And in the booke of the *Proverbs*, we have it twice used in such a sense ( *Pro. 30. 8.* ) *Remove from me vanity, and lyes, give me neither poverty nor riches, feed me with food convenient for me, or with my statute bread*; that is, give me so much onely as the law of nature; or the law of my necessity and conveniency calls for, to fit me for duty; with this statute bread let me be fed, let others have their full tables, this shall serve my turne. Againe ( *Pro. 31. 15.* ) *Shee ariseth also while it is yet night (speaking of the good house-wife) and she giveth meate to her house-hold, and a portion to her maidens*; she doth not throw the house out at windows, or make havock of all, as not caring which end went forward. And as she is no prodigal waster, so she is neyther niggardly nor scraping, neither pineing nor pinching, but giveth a meete portion to her maidens. So here, *I have esteemed the word of thy mouth more then my necessary food.* This small proportion of food greatens the sense of the Text, and heightens *Jobs* holinesse and piety very much; for when we come to full tables, where there is excesse, our stomacks loath the meate, and the more meate there is, the lesse some are able to eate, because the stomacke is over-charged with the sight of it. Appetie may be dull'd with abundance; but when we finde onely a convenient, necessary statute portion, as it were, so much as is needfull to satisfie hunger, and give some moderate delight, this pleaseth most, and is more esteemed by temperate persons then the greatest feast in the world. A man doth not nautiate his necessary food, or loath what hunger craves; a crust of bread, and that which is course is pleasant then; necessary food is the sweetest food, and we are best satisfied with that which breeds no satiety. *We live most comfortably with that food, without which we cannot live at all comfortably.* So then, when *Job* saith here, *I esteemed the word of his mouth more then my necessary food*, it is as if he had plainly sayd, I tooke more care for, and had a higher esteeme of the food of my soule, then for that food of my body, which necessity forceth every man to esteeme.

Hence

Hence note.

First, *That a godly man hath a high eſtimation of the word of God.*

First, He doth not onely eſteeme it, but he eſteems it as food.

Secondly, He eſteemes it as neceſſary food.

Thirdly, He eſteemes it more then neceſſary food.

Here are three ſteps, by which his eſtimation of the word of God is to be taken. *David ſaith of a godly man ( Pſal. 1. 2. ) His delight is in the law of the Lord.* The word there uſed ſignifies both *will, and delight*. Some render it (*voluntas*) *will*, and others (*voluptas*) *delight*. We may take in both, his will, and his delight is in the law of the Lord, or he delightfully wills it. Would you know where the delight and joy of a Godly man is; it is in the law of the Lord, there 'tis fixed, and no where elſe comparatively, but in the Lord of the Law. Theſe two are inſeparable, he that delights in the Law hath firſt delighted in the Lord, and he that delights in the Lord, cannot but delight in the Law. There are two metaphors uſed in Scripture, which ſhew the eſtimation and delight which Saints have in the law of God, or in the word of his mouth.

First, As the word is compared to food; ſecondly, as the word is compared to treasure: the word is often compared to food, and the moſt delicious food ( *Pſal. 119. 103. ) How ſweete are thy words unto my taſte, yea ſweeter then honey to my mouth.* And ( *Pſal. 19. 10. ) They are ſweeter then the honey and the honey-combe*: He doth not meane the honey-combe barely, as the veſſell wherein the honey is kept, but by the honey-combe he means the honey that flows or drops immediately and ( as I may ſay ) naturally without any art, or preſſing out of the combe, which is eſteemed the pureſt honey; ſuch is the law of God to the ſpiritual palate of a Godly man. That feaſt ( *Math. 22. 2. Luke 14. 16. )* to which ſinners are invited, is onely the declaration of the word, and minde of God in the Goſpel. The word of Grace is the greateſt feaſt which God makes his people. Again, the word is as often compared to treasure: what the eſteeme, and deſire of man is to treasure, I need not ſtay to tell you. *The Judgements of God ( ſaith David, Pſal. 19. 10. ) are more to be deſired then Gold, yea then much ſine gold.* And againe ( *Pſal. 119. 72. 127. ) The law of thy mouth is better to me then thouſands of Gold and ſilver.*

And ( ver. 127. ) when he saw how some made voyd the Law of God, he sayth, *Therefore I love thy commandements above Gold, yea above fine Gold.* As if he had sayd, because I see some men esteeme and reckon thy law as if it were drosse, and throw it up as voyd and antiquated, or taking the boldnes, as it were, to repeale and make it voyd, that they may set up their own lusts and vaine imaginations, because I see both prophane and superstitious men, thus out of love with thy Law, therefore my love is more enflamed to it, *I love it above gold*, which leads the most of men away captives in the love of it; and I esteeme it more then that which is most esteemed by men, and gaines men most esteeme in this world, *Fine Gold*; yea as he sayd ( *Psal. 19.* ) *more then much fine Gold.*

Secondly, Observe.

*A high and reverentiall esteeme of the word of God, workes the heart and keepes it close to the obedience of the word.*

*Job* having said before, *I have kept the commandements of his mouth, I have kept his wayes, and not declined, I have not gone back,* now comes to the spring of all this constancy in obedience, *I have esteemed the words of his mouth, &c.* Love is the spring of action, and esteeme is the top of love; we love nothing which we doe not esteeme, and what we love much we thinke we can never esteeme enough; And what we thus love and esteeme, we strive to keepe close unto. They that receive the truth, and doe not receive the love of it, quickly turne from it to beleive a lye, yea God therefore sends them *strong delusion to beleive a lye, because they received not the love of the truth.* As not to love the truth is a sin, so it is punished with another sin, the love of error. Though we have taken much truth into our understandings, yet unlesse we take it into our affections also, we cannot hold it long. 'Tis love which holds the heart and the word together. No man willingly obeyes that Law which he doth not love. Before *David* could say, *The Law is my meditation all the day,* he sayth, *O how I love thy law* ( *Ps. 119. 97.* ) The hypocrite, *who hates instruction, and casts the word of God behinde his backe*; that is, slights and vilifies it to the utmost ( for so much to cast behinde the backe imports, the hypocrite, I say, who thus casts the word of God behinde his backe ) will be talking of the word, and have it much in his mouth, yea he will mouth it so, or be so talkative about it, that God reproves or checks



checks him for it (*Psal. 50. 16.*) *Unto the wicked saith God, What hast thou to doe to declare my statutes, or that thou shouldest take my Covenant in thy mouth.* So then, the hypocrite was very busie with his tongue, and he could speake much of that which he loved never a whit. But was the hypocrite a man of his hands also? was he busie in obeying the word which he had cast behinde his back? The next words of the Psalme (*ver. 18, 19, 20, 21.*) tell us what he was busie about, even this, he was breaking the Law as fast as he could; *When thou sawest a theife, then thou consentest with him, and hast been partaker with Adulterers, &c.* The inditement is large, and upon many heads, yet all true, and is therefore closed with, *These things hast thou done* (*ver. 21.*) I the Lord am witness, and so is thy owne Conscience. That Scripture is a cleare glasse, wherein we may see how all they will use the Law of God, who doe not highly esteeme the words of his mouth. We may read *Jobs* text backward for their character; *Their feete have not held his steps, his way have they not kept, but declined, they have gone back from the commandement of his lips.* And why so? for they have esteemed the words of his mouth no more then their un-necessary food, no more then the scraps that fall from their Table, no more then (*as the Proverb saith*) *their old shoes.* I have esteemed the word of his mouth more then my necessary food.

When *Job* saith, *I have esteemed the word of his mouth, &c.* It is, as if he had sayd, this is enough for me that God hath sayd it, to make me esteeme it.

Hence observe.

Thirdly, *Whatsoever God saith, is to be esteemed for his owne sake, or because he hath sayd it.*

As God needs not borrow light from any what to speake, so he needs not borrow testimony or Authority from any to ratifie what he hath spoken. *He is to be beleaved for himselfe.* His words need no sanction, but (*ipse dixit*) *I the Lord have sayd it, or thus saith the Lord;* that is enough to silence all quyes and disputes both about the truth of what is delivered, and the necessity of our obedience to it. As the word of Gods mouth is to be obeyed, so it is therefore to be obeyed, because it is the word of his mouth. That he hath sayd it must command our faith; As he is the true God, so he is the God of truth. Every word of his mouth is pre-  
tious.

tious. As what God hath ſpoken muſt be the rule of our faith, ſo that he hath ſpoken it muſt be the reaſon of our faith. *I have eſteemed the words of his mouth, &c.*

Laſtly, From both theſe verſes, we may take notice of the ſeverall ſteps, by which *Jobs* piety did ariſe to ſo eminent a hight.

Fiſt, He ſtrongly tooke hold of the ſteps of God.

Secondly, He diligently kept his way.

Thirdly, He declined not, eyther to the right hand, or to the left.

Fourthly, He went not backe from the Holy commandement, both which negatives may be reſolved into this affirmative, He walked very cloſely and exactly with God, in utmoſt perfeverance.

Fiſthly, He tooke a delightfull care about all thoſe things, which the word of God called him unto, even beyond all the care which he tooke for thoſe things which are moſt conduci- ble to and neceſſary for the comforts of his body or natural life.

## JOB, CHAP. 23. Vers. 13.

*But he is in one minde, and who can turne him? and what his soule desireth, even that he doth.*

**I**N this verse, *Job* is conceived by some, at once making discovery of his owne infirmitie, and of the sovereignty of God; But though all agree that they carry a full discovery of the sovereignty of God, yet many are so farre from judging them a discovery of *Jobs* infirmitie, that they rather discover the strength and hight of his Grace and holines. To cleare the whole matter, we may take notice, That there are three apprehensions about the scope and sence of these words.

First, As if in them *Job* rendered a reason of what he spake in the verse immediatly foregoing, here giving an account, why he had kept so close to God, and to his wayes; *My foot hath held his steps, his way have I kept, and not declined, neither have I gone backe from the commandements of his lips, &c.* And why all this? for he is of one minde. That is, God will have his way, there's no resisting, his commandements must be observed; that which he once made a law, and rule for me to walke by, continueth so still: *He is of one minde.* Therefore I must keepe close to his minde. It were a vaine thing, for me to turne any other way, when God holds the same way. It were folly for me to change my practice, when I finde no change at all in his precepts; they being still one and the same in themselves, and having the same obligation upon me.

Secondly, These words may give an account, or a reason of his afflictions; As if he had thus expressed himselfe; *Though my conscience beareth me witnesse, that I have not gone onne in any such sinfull way, as ye tax me with, nor defiled my selfe with such grosse iniquities, as usually draw downe the visible Judgements of God upon men; Yet I finde God going on still to afflict me, he keeps his rod upon my backe, and his burden upon my shoulders, his terrors still incamp about me, and his arrowes drinke up my spirit. Nor will he be moved by any entreaty of mine to withdraw his hand from me; What ever pleaseth him, he will doe, how unpleasant soever it is to me. And what's the reason of all this? He is in one minde: God is unalte-*



unalterable : therefore doe not thinke, that because he continueth these afflictions and burdens upon mee, that therefore all must be resolved into my sinne. No, we may resolve all this into the soveraigntie, and unchangeableness of God, he is in one minde, and he will doe what his minde is, and none shall turne him.

*Egregie tuetur  
divinam providentiam nam  
cum amici illa  
tantum ratione  
pro divina providentia pug-  
nent, quod sele-  
ra puniat, at  
Job illam agno-  
scit cum ærum-  
nas ille immit-  
tit propter præ-  
claros fines no-  
bis occultos soli  
deo notos.*

*Pined:*

*Juri & liber-  
tati dei assignat  
afflictiones,  
quas amici pec-  
catis. Coc:*

Thirdly, ( which sutes the former ) That *Job* here shewes his friends, the true way of reconciling his owne innocency, with the sharp afflictions and troubles which were upon him, *Job* felt and saw (and others eyther did or might) that he was sorely afflicted, And *Job* knew ( though others did not ) that he was innocent, as to the charge brought against him. Then how shall he reconcile the justice of divine providence, with his owne innocence? His friends knew not how to reconcile, the innocency of an afflicted man, and the Justice of an afflicting God. This was a riddle which they could not unfold. And therefore when they saw God thus afflicting him, they concluded as strongly as if they had seene it, that *Job* had greatly offended God. But *Job* knew how to unlocke this secret, and expound this riddle ; Hee knew how to maintaine and assert his owne integritie while he suffered, and yet acquit the Justice of God in laying those sufferings upon him. He could say, *God is supream* ; *He is in one minde* ; And what he doth, he may doe because he hath a minde to doe it. He hath deep purposes and designs, which I am not able to reach or fathome : Therefore though I complaine, I doe not complaine as if God had done me wrong, but because I smart, because I feel such paines, and so hea- vie a pressure upon me. I am far from saying that he hath injured me, though he hath thus afflicted me ; nor can any thing which he hath done or shall further doe, be an injury to me, for I confesse that he hath a right to doe whatsoever he pleaseth to doe. Thus we have an excellent defence made by *Job* in these words, to vindicate the Lords sharp dealings with him from the least suspicion of injustice, and to accord the assertion of his owne afflicted innocence, with a beleiving reverence of the righteousness of God ; and so these words of his are the breathings of a very gracious spirit : teaching us far better then his friends had done, how to answer for God in his saddest dispensations towards man. They knew no other way to doe it, but by rendering *Job* a notorious hypocrite, an haynous offender, and these his sufferings to be the punishments of his hypocrisie and offences. But *Job* resolves all into the

un-

unchangeableness of Gods will, and the sovereignty of his power.  
Thus much for the generall scope of these words.

Verf. 13. *But he is of one minde.*

וְהוּא בְּאֶחָד

These words undergoe variety of readings, I will name foure.

First, Some translate thus; *For he is alone.* That is, he is the onely Judge, there is none above him, to whom I might appeale from him, nor hath he any equall to ballance him. There's none to be found upon the earth, no nor in heaven, that can alter and controule his decrees, or supercede and checke any of his proceedings; *He is alone.*

*Ipsē enim solus est. Vulg.*

Secondly, Others conceive there is a redundancy in the affix (*beth,*) in. And so in stead of *He is in one*, the words are thus given, *He is one*; As if *Jobs* meaning were this, There is none *One* but *He*, or none *One* as *He*. As Christ saith, *There is none good but God*, or *there is but one good*, that is, *absolutely good*; so there is none one but God, that is, *absolutely One*, God is suherlatively one, *the one-most-one.*

*Ipsē unus est. Pagn.*

Thirdly, Thus; *But if he act against one, who can turne him?* And so M. Broughton; *Yet when he is against me, who can stay him?* This hath a cleare truth in it, and fully hits the scope of the place.

*Aliqui ב redundare putant. Merc: Cum nemo absolute sit nisi deus; & nemo sit absolute bonus nisi deus; ita nemo unus est nisi deus.*

But I conceive a fourth reading, (which leads to ours) to be yet more cleare, and that is, *He is in one, and who can turne him?* In one; what one? we answer, *in one minde*; noting the stabilitie of the thoughts, and purposes of God, his minde is one, his purpose is one, his decree is one, he is alwayes like himselfe in all these. He doth not change his minde, as man doth; He is constant and fixed to his owne purposes, to the dictates of his owne will and wisdom; *He is one*

*Deus est inifirmus.*

*Sed si ipse contra unum agit, quis revocet eum. Jun:*

*Et ipse in uno. Mont:*

*In uno, supple, fixus, ipse perpetuo sui similis est. i. e. non mutatur ut homo.*

וְהוּא בְּאֶחָד  
*Et quis averter eum. Mont:*

*Et quis redire faciet eum retrorsum. Pagn. i. e. ab instituto vel a semel statuta sententia.*

*And who can turne him?*

Or, *Who can turne him away?* Or, as another renders, *Who can make him retorne backwards?* that is, who can make him goe back from what he hath determined and once resolved upon. True repentance or conversion is the change of the minde in man. Every man that is converted from his sinfull state & course by the power of God, becomes another man (as to his morals and spiritualls)

h h h

then

then he was before, but man cannot turne God, and make him any other then he is: God can cause man to change his minde; but man cannot make God change his minde, nor turn him backward. The Prophet saith of God ( *Isa. 44. 25.* ) *That he turneth wise men backward, and maketh their knowledge foolish.* The turning of the wise backward, is the altering of their counsell. When they will not alter them, God can. He saith, Their counsell shall not stand, nor shall they reach the end to which they were appoynted. And it is so. But can the wisest of men, or all wise men plotting and laying their heads together, turne the most wise God backward? They cannot. So that these words hold forth the efficacie, and stabilitie of the purposes, counsell, and decrees of God. *Who can turne him?*

*Sed quid ego?  
similis cum sit  
sibi semper &  
idem.*

*Quis rationem  
ab eo falsi di-  
stine reposit.*

*And what his soule desireth, even that he doth.*

God is not like man, consisting of a soule and body; Man is the result of soule and body united together. A soule is not a man, nor is a body a man; man is a third thing rising out of both; But God is a spirit. And when Job sayth, *What his soule desireth*; The meaning is, what himselfe desireth. The soule of a man, is indeed the man, because the choycest part of man; though man hath another part, namely, a body, yet *the soule is he*. The soule of man, being his best part, is often put for the whole man. But the soule of God is not put here for God, because it is the best part of Him; *His soule is himselfe*.

*Animam ali-  
cujus sumi pro  
eo cujus est ani-  
ma res est nota,  
quare anima  
dei, deus est.  
Sancti:*

Further, This phrase or manner of speaking, *what his soule desireth*, notes onely the intensines and strength of his desires, or what he desireth strongly. The Lord sometimes makes offers to doe that which is not in his heart or desire to doe: But what ever his soule goes out upon indeed, or would have done, that shall be done. Thus the word is used frequently, to set forth the full purpose of God to doe a thing ( *Levit. 26. 30.* ) *And I will destroy your high places, and cut downe your images, and cast your carkases upon the carkases of your idols, and my soule shall abhorre you.* That is, extreemly abhorre you, I will abhorre you with the utmost abhorrence. And againe ( *Isai. 1. 14.* ) *Your new moones, and your appointed feasts, my soule hateth.* That is, I hate them with a perfect hatred, to shew how deepe his hatred was of those things ( as done by them ) he saith, *my soule hateth them*; As if he had sayd,

*I hate*



I hate your formality in my worship, from the bottome of my heart. We have the same sence ( Jer. 6. 8. ) *Be thou instructed O Jerusalem, lest my soule depart from thee.* That is, lest I totally depart. I will depart not onely by withdrawing some of your outward comforts, but even those which are the more intimate and immediate discoveries of my love, *my soule shall depart from thee, or, be loosed and dis-joynted from thee* ( as we put in the Margin ) that is, I will be of no more use to thee, or a helpe to thee, then a member of the body is to the body, when it is dislocated or removed from its proper joynt. Once more ( Jer. 32. 41. ) *I will re-joyce over them to doe them good, and will plant them in this land assuredly, with my whole heart, and with my whole soule; That is, I will doe it for them entirely and affectionatly, or with entirest affection.*

*What his soule desireth.*

That is, *What he desireth*, or whatsoever pleaseth him; We desire onely thole things which are very pleasing, And those things which are most plealing to us, are, to us, very desirable. *The desire of man is love in motion, as his joy is love at rest.* But in God desire and joy are not distinguishable, in him there is no motion, all is rest. *What his soule desireth,*

*Velle est hoc loco aliquid peculiariter expetere, concupiscere, solum ad rem quam piam delectabilem referri.*

*Even that he doth.*

The Hebrew is very concise, *His soule desireth, and doth.* That is, he no sooner desireth a thing, but he doth it, or when he desireth, it is done. *The will of God is execution;* though he willeth many things, which ( as to man ) are not presently, no nor till a long time after executed, yet as to himselfe whatsoever God willeth is executed, and whensoever he pleaseth, his will is actually executed among men. *He desireth, and it is done.*

*Optat tantum & protinus factum est. Merc:*

From the words thus opened, we may observe according to the first reading of the former part of the verse. That

*God is one.*

There is one God, and but one. Thus the Lord speaks of himselfe by the Prophet ( Isa. 44. 8. ) *Is there a God besides me? Yea there is no God. I know not any.* ( Isai. 45. 5. ) *I am the Lord, and there is none else, there is no God besides me.* He is one himselfe, and

*Sape pramente  
deo dat deus  
alter opem.*

he hath not a second. The Heathens having many gods, when they were oppressed by any one god, they sought reliefe from another. As Sorcerers and Witches goe to a stronger spirit, for help against what a weaker spirit hath done. Heathen gods were devill-gods, and they are many. The *7* times degenerating into Idolatry, multiplied their Gods according to the number of their Cities (*Jer. 2. 28.*) But *Jehovah, The living God, The Lord, is one God.* We affirme from Scripture that there are three Hees or subsistences in the God-head (commonly called persons) Father, Sonne, and Spirit; but these three are *one*, not onely by consent, but by nature and essence. *Heare O Israel (sayd Moses, Deut. 6. 4.) The Lord our God is one Lord.*

• Secondly, From our reading; *He is in one*, or (as we supply) *He is In one minde.* Observe that great truth.

*God is unchangeable.*

*I the Lord change not (Mal. 3. 6.)* The unchangeableness of God may be considered in divers things.

First, In his essence or nature; God knoweth no decay. He is a spirit, an eternall spirit; He hath nothing mingled or mixed in him which should worke or tend to alteration. God is simple; He is most simple, even simplicity it selfe. There is no composition in him, no diversitie of qualities in him. Man changeth in his natural constitution, because compounded and made up of different elements, qualities, and humours, which contending and fighting one with another, necessitate his change. Every day brings some, though insensible, changes upon us; And in a few yeares our changes are very visible, and sensible. The Psalmist speaking of the heavens, which of all visible creatures are in nature most unchangeable, yet calls them changeable in comparison of God (*Psal. 102. 26.*) *The heavens are the work of thy hands; They shall perish, but thou shalt endure; yea all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.* The heavens are the purest part of the creation, and freest from elementary mixtures, yet they shall wax old, they shall be changed. In opposition to which the Psalmist adds (*ver. 27.*) *But thou art the same, and thy yeares shall have no end.* Nor are the yeares of God onely without end, but himselfe is without change. Indeed there is no change of time to God; past, present, and to come,

come, are all the same to him, and he is the same in all; *Thou art the same*, or more emphatically according to the strictnes of the Hebrew phrase, *Thou art thy selfe, alwayes thy selfe*. As thou art thou wast, and as thou art and wast thou wilt be for ever. When Moses desired to know the name of God, (*Exod. 3. 13.*) wee finde it at the 14<sup>th</sup> verse; and God said unto Moses, *I am That I am*; And he said, *thus shalt thou say to the children of Israel, I AM hath sent me unto you*.

Secondly, As God is unchangeable in his essence, so in all his divine perfections and attributes; all which are essentiall unto him. God is as powerfull and strong as ever he was (*Isa. 26. 4. Isa. 59. 1.* As high and soveraigne as ever he was, *Psal. 92. 8.* as wise and omniscient as ever he was, *1 Tim. 1. 17.*) As gracious and mercifull as ever he was, *his mercy endureth for ever.* (*Psal. 100. 5.*) As faithfull and true as ever he was (*Rom. 3. 3, 4.*) And as just and righteous as ever he was, he doth and will reward every man according to his workes.

Thirdly, God is unchangeable in his purposes, decrees, and counsells. The *Medes and Persians* boasted of their decrees, that they altered not (*Dan. 6. 18.*) But the very unalterableness of humane Decrees is alteration it selfe compared with the unalterableness of divine decrees. We have the Lord thus speaking in the Prophet (*Isai. 46. 16.*) *I am God, and there is none like me, declaring the end from the beginning, and from ancient times, the things that are not yet done, saying my counsell shall stand, and I will doe all my pleasure.* And as the Lord establisheth his owne counsel, so he can unsettle the best layd counsels of the sons of men. (*Psal. 33. 10, 11.*) *The Lord bringeth the counsel of the Heathen to nought: he maketh the devices of the people of none effect: The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.* And hence the Lord, by his Prophet, challengeth the deepest politicians, the Oracles for counsel, the *Achitophels* of this world, to straine their wits to the utmost, for securing of their owne counsels from disappointment. (*Isai. 8. 10.*) *Gird your selves, and ye shall be broken in pieces, take counsel together, and it shall come to nought; speake the word, and it shall not stand; for God is with us; he is with us as to protect us against your open opposition, so to blast your most secret consultations against us.* And as the Lords counsels are immutable in themselves, so he hath condescended to assure us of their



their immutabilitie ( *Heb. 6. 17, 18.* ) *Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation &c.* Oaths are sacred and the strongest confirmations between man and man, and therefore though the counsel of God be immutable without an oath, yet that we might have the greatest assurance that it is so, God hath confirmed it by an oath. That so the heyres of salvation having two immutable things to rest their soules and build their faith upon, might not onely have consolation, strong consolation; such consolation as might master and overcome all the feare and unbeliefe of their owne hearts, and the gaineſayings of Satan.

Fourthly, God is also unchangeable in his promises; what ever He hath sayd he will doe for his people, ( *He is in one minde* ) it shall be done. A promise from God is the best securitie; halfe a promise, an it may be ( as he speakes to the meeke of the earth ( *Zeph. 2. 3.* ) *Seeke righteousness, seeke meeknes, it may be ye shall be hid in the day of the Lords anger;* this halfe promise ( I say ) is better security then the hand or seal, yea then the oath of the faithfulllest man on earth. ( *2 Cor. 1. 20.* ) *All the promises of God in him ( that is, in Christ ) are yea and in him amen;* That is, they shall certainly be performed and accomplished. God doth not give promises ( as many men doe ) to rayse and then disappoynt and abuse our Hopes; He doth not make promises rather for snares to catch others, then for bonds to tie himselfe, as some men doe, ( which is not only a great unworthines, and disingenuitie in them, but a great iniquity and sin ) the Lords promises are our richest inheritances; and that not onely because he hath promised greater and better things then are in the compasse of any mans power to make good, or in the compass of any mans understanding to make, but because he will certainly be as good to us in performance as he hath been in promise. For *He is in one minde* concerning all that he hath promised. He will be mercifull as he hath promised, and pardon sin as he hath promised, He will deliver us from trouble as he hath promised, and sanctifie all our troubles to us, as he hath promised. He will give us his Spirit, as he hath promised, and save us eternally, as he hath promised.

Fifthly, He is also in one minde, concerning his threatnings.

He

He will be as good as his word in the evill which he hath spoken against sinners, as well as in the good which he hath spoken concerning his servants ( *Zech. 1. 5.* ) *Your fathers where are they ? and the Prophets doe they live for ever ? But my words and my statutes, which I commanded my servants the Prophets, did they not take hold of your fathers ? And they returned and sayd, like as the Lord of hosts thought to doe unto us, according to our wayes, and according to our doings, so hath he dealt with us.* That is, his threatnings have arrested us as Sergeants doe a malefactor, or a debtor, and carryed us away their prisoners. As if the Lord had sayd, *Your fathers are dead, and my Prophets are dead also,* but the words which my Prophets spake to your fathers concerning the sword, famine, and captivitie which should shortly come upon them, these dreadfull prophesies dyed not, yea these are not yet dead but alive and in force against you. *If we doe not take hold of the preceptive part of the Law by obedience, the pœnal part of the Law will take hold of us for our disobedience.* Thus the Lord professeth ( *Mal. 3. 5.* ) *And I will come neare to you to Judgement, and I will be a swift witnes against the forcerers, and against the adulterers, and against false swearers, and against those that oppresse the hireling in his wages, the widow, and the fatherlesse, and that turne aside the stranger from his right, and feare not me saith the Lord of hosts, for I am the Lord, I change not.* I will certainly be not onely a Judge but a witnesse, and that a swift one, against such wicked ones. There is no evading my Judgement, seing I am both witnes and Judge ; as a witnes I know all that ye have done, and as a Judge I have power not onely to condemne you, but also to give you up into the hand of the executioner ; for *I am the Lord of hosts* ; I have all the Armyes of heaven and earth at my command and bidding. Thus I will doe, and be ye assured of it, that I will doe so ; for *I am the Lord, I change not.*

Sixthly, God is unchangeable, or of one minde in his gifts. ( *Rom. 11. 29.* ) *The gifts, and calling of God are without repentance ;* That is, The gifts of his effectuall calling shall never be repented of ; As they who receive them, will have no cause to repent (yea they will have cause to reioyce in them for ever) so God who gives them will not repent. He is in one minde, he will not alter his gifts. As *Pilate* when he was moved to alter his writing upon the Crosse of Christ, answered, *What I have written I have written ;*

written; that is, what I have written shall stand; so what motion soever should be made to God to recall the gifts of effectually calling, he would surely answer, *What I have given I have given, my gift shall stand.* There are gifts of a meere outward calling, which God takes away againe. His gifts doe not stand with such, because they stand still with his gifts. That was the doome of the idle servant who had one talent given him; *Take the talent from him, and give it to him that hath ten Talents* (Math. 25. 15. 28.) But the gifts of effectually calling shall not be taken away. (Jam. 1. 17.) *Every good gift, and every perfect gift* (such is the gift of effectually calling) *is from above, and cometh downe from the father of lights, with whom is no variableness, nor shadow of turning.* And as there is no variableness in God, as to the matter or generall nature of the gifts which he bestoweth (they are all good and perfect gifts in their kinde, though they are not all in the same degree of goodnes and perfection; God doth not give his people, sometimes bread, and sometime a stone, now an egge and anon a scorpion, now, I say, as there is no variableness in God, as to the nature of the gifts which he bestoweth) so there is no variableness in him as to the act of giving or bestowing. As the Lord *giveth liberally, and upbraydeth not* (Jam. 1. 5.) so he giveth liberally and repenteth not. Thus we see he is not onely one, but in one minde; He is unchangeable; And that not onely in his essence and glorious attributes or perfections, but in his counsels, and decrees, in his promises, and threatnings, in his gifts and bounties to all his people; He giveth and repenteth not.

Before I passe from this poynt, it will be needfull to answer some Objections which are raised against it from those Scriptures, which seeme to say, that *God is not of one minde*, or that his minde doth alter and change.

First, That report which *Moses* makes of God, seemes to say so, (Gen. 6. 6.) *And it repented the Lord, that he had made man on the earth, and it grieved him at his heart:* What is repentance, but the change of the mind? therefore he that repents is not in one mind. Seing then God repents, how is he unchangeably in one minde? A like appearance of contradiction, we find (1 Sam. 15.) not onely with this text in *Job*, but between the 11<sup>th</sup> verse compared with the 29<sup>th</sup> of the same Chapter. The 11<sup>th</sup> verse speaks thus; *Then came the word of the Lord unto Samuel, saying, I repenteth me that*



*I have set up Saul to be King &c. ( ver. 29. ) And also the strength of Israel will not lie, nor repent; for he is not a man that he should repent. The strength or victory of Israel, is God, for it was by his strength that Israel had all his victories; and of him Samuel saith, He will not repent, when as himselfe had sayd a little before, It repenteth me &c. To these Scriptures we may adde 2 Kings 20<sup>th</sup>, which in words holds out a great change in the minde of God concerning Hezekiah, if we compare the first and the fift verses of that Chapter together ( ver. 1. ) In those dayes Hezekiah was sicke unto death, and the Prophet Isaiah, the son of Amos, came to him and said unto him, thus saith the Lord, set thine house in order, for thou shalt dye and not live. Here is a strong affirmation that Hezekiah should dye; And to the affirmative the negative is also added; Thou shalt dye, and not live. 'Tis the strongest manner of asserting any thing, when the contrary is denyed. As it is sayd of John the Baptist ( John 1. 20. ) And he confessed, and denied not; but confessed, I am not the Christ &c. So here, Thou shalt die, and not live. Yet we read ( vers. 5. ) And it came to passe before Isaiah was gone out of the middle Court, that the word of the Lord came to him, saying, Turne againe, and tell Hezekiah the Captain of my people, thus saith the Lord, the God of David thy father, I have heard thy prayers, I have seene thy teares: behold I will heale thee; on the third day thou shalt goe up unto the house of the Lord, and I will adde unto thy dayes fiftene yeares. Doth not this import an evident change in the minde of God? Having dispatcht the Prophet to tell Hezekiah, that he shall die, and not live, He presently after, even before he was got out of the Court, sends the same Prophet backe to tell him that he shall live and not die. We have the same difficulty in that knowne place in the Prophecie of Jonah ( Chap. 3. 4. ) Jonah is sent to Nineveh with a direct message; Yet fourtie dayes and Nineveh shall be overthrowne. Notwithstanding as soone as the fast was proclaimed and kept, and the Ninevites had repented and turned from their evil wayes, The Lord also repented of the evil denounced against them; ( ver. 10. ) And God saw their workes, that they turned from their evil way, and God repented of the evil that he had said, that he would doe unto them, and he did it not. Here God repented of his threatning. He had said Nineveh should be over-throwne, yet when they turned from what they had done, God turned from what he sayd he would*

doe. And did he not change his mind, in reference to his promise to *Zion*, as there in reference to his threatening against *Nineveh*? The promise to *Zion* runs in this tenour; *This is my rest for ever; here will I dwell, for I have desired it* (Psal. 132. 14.) Yet the Lord removed out of *Zion*, he departed from *Jerusalem*, and gave it into the enemies hands. How many miseries, and captivities did that people undergoe, long agoe? and how are they scattered from *Jerusalem* into all Lands unto this very day? How then shall we reconcile the Text, and poynt in hand, with these quoted Scriptures, and many others of a like interpretation?

How is God unchangeable, or, in one minde, when we read of his repenting what he had done, of his saying what he would doe, and yet not doing what he had said, both in his promises & in his threatenings? How can these changes and the Lords unchangeableness stand together? or how is he but in one minde, the tenour of whose doings doth so often vary, both from what he hath formerly done, and from what he hath professed he would doe. In a word, How is the Lord constant to what he sayth he will doe, when eyther he doth it not, or doth the quite contrary to it? He that repenteth is not in one minde, seing repentance is a change of the minde.

First, I answer; Repentance properly taken notes a change of the minde; But in an improper or allusive sence, there may be repentance without any the least change of the minde. When God is sayd to repent (as in those texts alledged) we are to understand it improperly, or onely in allusion unto man. The Scripture in many other things speaks of God, eyther as condescending to mans understanding, or as alluding to the common actions of man. God doth not act as man doth, yet by such expressions as hold out, what and how man acts, we may come the more easily to understand what God doth. As in the present instance, when man repents, he doth these two things.

First, He ceaseth to doe, what he began to doe, he breakes the thread of his former motions.

Secondly, When man repents that he hath done, or made such a thing, he is ready to deface and destroy that which he hath made or done: When man repents that he hath set up such or such a thing, he removes and takes it downe. Thus God is sayd to repent, not because his minde is changed, but because (as a man that repenteth) he ceaseth to doe what he did, or he destroyeth that which

which he had made. Thus the Lord is said to repent his making of *Saul* king, because he meant to remove him from being king; And to repent that he had made the world, because his purpose was, for the sin of man to deface and destroy the present beautie and excellency of the world which he had made. God often puts forth the effects of repentance toward man, but the repentance of a man never put forth any effect upon God.

Secondly, We may answer thus; *God often minds a change: But he never changes his minde.* And so all those Scriptures before mentioned, note onely that God did minde a change, or make a change: But not that he did change his minde. There is a vast difference between these two, to minde or determine a change, and to change the minde or determination. As for instance, a man that is resolved to weare garments futable to the season of the yeare, and temperature of the weather; in the heate of summer it is his minde to weare light and thinne garments that he may be coole, and in the cold of winter, his minde is to weare heavier and thicker garments that he may be warme. Now if this man when winter comes leaves off his light thinne garments, & puts on those that are heavier and thicker, he cannot be sayd to change his mind, for his minde was alwayes to weare change of garments according to the season of the yeare, and temper of the weather. And thus the Lord according to the changes which he finds among men for the better or for the worse, doth both minde and make eminent changes among them, as to his providentiall administrations, whether in wayes of Judgement or of mercy, but in these he never changes his own minde, forasmuch as his mind was everlastingly fixed, in case of such emergencies, to make those changes in his administrations and dealings with the sons of men.

*Aliud est mutare voluntatem, aliud velle mutationem. Aquin: par: 1. q. 19. art. 7.*

Thirdly, For further answer, We are to distinguish between the outward sentence, and declaration of God, and his secret purpose or decree. God doth often change his sentence, or the declaration: But he never changeth his purpose, decree, or counsell.

*Quest:* But is not that externall declaration, the minde of God also?

*Ans:* I answer; These denounced sentences or declarations are the minde of God, yet they are not the same with the counsels and purposes of God, but serve for the fullfilling and bringing



of them about ; for by the change which the sentence revealed worketh in man, the counsel of God not revealed is effected. The frustrating of the one, fulfills the other ; And the Lords designe in such declarations of his minde, is to bring about or accomplish his purposes and counsells. God did purposely declare or pronounce a sentence of death against *Hezekiah* by the Prophet *Isaiah*, to the intent that his counsell concerning the continuance of *Hezekiahs* life might be fulfilled. And he sent the Prophet *Jonah* to publish a sentence of utter destruction against *Nineveh*, purposely that his counsel concerning the preservation of *Nineveh* might be accomplished. The Lords counsel and purpose was that *Hezekiah* should live, and recover out of that disease. But how did he fulfill this ? even by sending him a message of death, which caused him to weepe sore, and pray and cry earnestly to the Lord for life. *Thus saith the Lord, set thine house in order, for thou shalt die and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, &c.* But then it may be questioned, was that word of the Lord true which he sent to *Hezekiah* by the Prophet, saying, *thou shalt dye*. The sentence published was true, and would certainly have come to passe according to the order and working of second causes, for looking to them, *Hezekiah* must die, his sicknes was unto death ; *In those dayes was Hezekiah sicke unto death*. Doubtlesse his Physitians and all that were about him gave him over for a dead man. Onely God could restore him, and the way wherein he would restore him was by prayer. So for *Nineveh*, if we consider the desert of their sin, the sentence was true, *Nineveh* shall be destroyed. But the Lord sent his Prophet to tell them of their approaching destruction, that they might fast and turne from their evill wayes, and so his purpose for their preservation might be accomplished. Thus the outward sentence is changed, but the minde of God is not changed. And these changeable sentences were decreed by God, to bring about his unchangeable decree.

Fourthly, I answer ; When God is said to repent, the change is not in God, but in us, God is alwayes the same, but wee are not. God is so much the same, that he never alters, and man is so little the same, that he is alwayes altering ; and, when he hath done evill, it is good for him that he is so. God did not change, but *Nineveh* changed by turning from sin, and *Hezekiah* changed by improving more in prayer, and therefore he dyed not at that time,  
not

nor were they then destroyed. The change is in the creature, not in God, when that is changed which God ſpeakes concerning the creature. He is ſtill unmoveable in the ſame minde; all the motion is in the minde of man. It is in this caſe as with a ſhip putting out to Sea. When a ſhip ſets out from the harbour, and ſayles by the ſhoare, the unexperienced paſſenger thinkes the ſhore moves from the ſhip, whereas indeed the ſhip onely moves from or by the ſhore. So when we thinke God changeth, or is moved, the change or motion is onely in our ſelves. In one diſpenſation we take notice of the love of God, and in another of his wrath, in a third of his juſtice, and in a fourth of his mercy. Theſe are changes upon us, but not in God. And theſe ſhew that God changeth his courſe towards us, but they are no proofes of a change in God. For the love of God, and the wrath of God, the juſtice of God, and the mercy of God are ſtill the ſame, but we changing are caſt ſometime under the effects of his love, and ſometimes of his wrath, we are ſometimes under the ſaddeſt droppings of his juſtice, and ſometimes under the ſweeteſt influences of his mercy. As when a man changeth his aſpect, and turnes about his body to another poynt, That part of the heaven which was before at his right hand, is now at his left; yet the heavens are as they were, they doe not change eyther their poſition, or their motion, but the man hath changed his. Thus the wrath, and love, the Juſtice, and the mercy of God ſtand alwayes at the ſame poynt; but man turneth ſometimes *juſtice-ward*, and ſometimes *mercy-ward*; now he faces the wrath, and anon the love of God. And doing ſo, he meetes with many changes in the diſpenſations of God toward him, but there is no change in the minde of God toward him.

And ſeing God is unchangeable, or, *in one minde*, take this by way of deduction from it.

*'Tis the duty of man to ſubmit himſelfe unto and acquieſce in the minde of God.*

Seing the mind of God reſts, we ought to reſt in the mind of God; that is, we ought to reſigne up our ſelves, and to reſolve our minds into the mind, and our wills into the will of God. What ever pleaſeth God, ſhould pleaſe us. He is in one minde, and that one minde of his hath nothing in it but juſtice, and righteousnes toward all, nothing but goodnes, and mercy, nothing but loving kindneſſe, and

and faithfullnesse toward his peculiar people. As the minde of God revealed in his word, should be the *rule of our actions*, so the minde of God revealed by his workes, should be the *rest or ease of all our passions*. The minde of God is that by which we are to guide our selves in all we doe, and to that we must yeeld in all we suffer. While we see some sorely discomposed in their spirits, yea vext beyond all reason at the dispensations of God, have we not reason to beleive, that they have never heard, or at least not well learnt and digested this great truth, *That God is in one minde*. When the minde of God is done, himselfe is pleased, and should not whatsoever pleaseth God, please us also, yea though it be in it selfe, bitter and unpleasant to us? A gracious heart tasteth sweetnesse in Gall and Wormewood, considered under this notion, as it is the will and minde of God he should drinke it, or feed upon it. It was a strange power that *David* had over the people of *Israel*, or it shewes that they had a very strong opinion of his justice and integrity, when it is sayd ( *2 Sam. 3. 36.* ) *Whatsoever the King did, pleased all the people*. What was sayd of him, we should say in the highest sence of God, whatsoever he doth should be pleasing to all his people. It was once the saying of a Court-flatterer; *That which pleaseth the King, pleaseth mee*. We cannot flatter God in saying so. It is but our duty to say so; we sin if we say not, and say not with our hearts, *Whatsoever pleaseth God, pleaseth us*. He acts below both the duty and priviledge of a man, who resolves himselfe into the will of any man, how high soever, or though he be *King-High*, and he acts above both the state and proportion of a man ( though much below the duty of a Christian ) who doth not resolve himselfe into the will of the most high God, who is higher then the highest of the Kings of the earth. *He vainely supposeth himselfe God-High, who submits not to the will of the most High God*. Whatsoever God doth or will have done, man should say, *Even so be it, as God will have it*.

But some may say, if it be so, then it seemes we may not endeavour to extricate our selves from, or to get a removall of any of those evils, troubles, or afflictions, which at any time presse and greive us.

For answer to this scruple, I say.

First, It is our duty in every trouble that God layeth upon us, to seeke unto God, and to use all good meanes for the taking of it off from us. But

Secondly,

*Placet mihi  
quod regi placet;  
dixit Harpalus,  
Apud Herod:  
lib. 1.*



Secondly, We must not seeke unto God for the removing of any evill from us, as being displeased with his laying it upon us: we must be quiet under our troubles, and yet we may both desire and endeavour to be quit of them. Though God be *in one minde*, yet that doth not necessitate man to one condition, nor hinder him from seeking a better then that wherein he is.

I have insisted the longer upon this poynt, because *Job* gives it as a general answer to all his friends queries about him, and as the best expedient for reconciling the difference between them and him. *He is in one minde,*

*And who can turne him?*

Hence learne.

*That as God is unchangeable in himselfe, so none can alter or change him.*

Some men are of a very steady spirit, they are not in and out, as we say, forward and backward: let them alone, and they are true to their own principles, and they will be true to others according to their promises. Yet, possibly, these men may be turned aside, and led out of the way, by the perswasion of others. A subtle head and a smooth oyle tongue, may worke them off from their owne resolutions. It hath been a question disputed among moral Philosophers, *Whether a wise man may be an uncertaine or a various man*; And they resolve it Negatively; Wisdome is as balast, which keeps the minde from floating. And it hath been sayd of a wise man among the Heathen, that the Sun might as soone be thrust out of his line, as he from the line of Justice; yet let no man glory in man, no not in wise men. The wisest, and most constant among men may doe unwisely and prove unconstant. The most resolved among the children of men, may be wrought upon, and brought over to what they purposed not. But this is the glory of God, that as he is in one minde, so none can turn him, or make him in two. None can turne him out of the way, eyther of his intended Judgements, or promised mercies; what he hath a minde to doe, he will not be put by the doing it.

We may affirme three things concerning the workes of God, or concerning God in his workings.

First, The workes of God are so full of mystery, that none can  
fully

fully comprehend them ; there is much in his ordinary workes beyond man, and his extraordinary workes are all beyond man. We ( by reason of our indiligence ) see but little of any of his workes, and some of his workes are such, as we can see but a little way into them with all our diligente.

Secondly, The workes of God are so full of righteousness, that no man can justly reprove, or finde fault with them. They who come with the most curious & critical eyes to examine the workes of God, shall not finde any flaw or defect in them. There have been many, who (through their presumptuous folly) have found fault with the workes of God, but there was never any (who with his most refined wit) could finde a fault in them. The *Jewes* of old complained of, and quarrel'd at the wayes of God as unequall (*Ezek. 18. 25.*) but when it came to tryall, they could prove nothing but the inequality of their owne.

Thirdly, The workes of God are so full of power, that *none can put a stop to*, or hinder the accomplishment of them. These are three excellent perfections of the workes of God ; And the last is that which is here under hand. *Hezekiah*, though a great King, was not able to bring a worke about which he had a minde to, The rescue of *Jerusalem* out of the hand of the *Assyrians*, and therefore he sends this pitifull cry to the Prophet *Isaiah* (2 King. 19. 3.) *The children are come to the birth* (that is, the busines is ripe for execution) *and there is no strength to bring forth.* The workes of the strongest men may sticke in the birth for want of strength to bring them forth. But the workes of God never sticke in the birth upon that or any other account. *He is in one minde, and who can turne him?* There are foure wayes by which men are usually turned off from or stopped in their workes, but by none of them will God be turned, when he hath a minde to worke.

First, Men are often stopt by outward power ; they doe not eyther that good or that evil which they would, because they cannot, and their *cannot*, possibly, doth not lie in this, that they have not a power in themselves proportionable to the worke, or because they have medled with a matter too great for them, and for which they are no match ; but they therefore onely *cannot* doe what they would, because they are hindered from doing it. A man may have ability to master the worke he is about to doe, yet not  
to

to master the impediments that stand in the way of it. But all the power of the creature cannot hinder God; *If he will worke, none can let him* (Isa. 43. 13.) *The power of men is weaknesse unto God.* And that which lookes like weaknesse in God, is stronger then the united strength of all men (1 Cor. 1. 25.) *The foolishnes of God, is wiser then men; and the weaknesse of God is stronger then men.*

Secondly, Men are, or may be turned by counsell or advice: and some who could not be stopt by power, have yet been stopt by perswasion. An eloquent tongue hath prevailed, where a violent hand could not. We read how *Abigail* prevailed upon *David*, a mightie warriour, and mightily resolved to destroy *Nabal*, and all his house (1 Sam. 25. 22.) *So and more also doe God unto the enemies of David, if I leave of all that pertain to him by the morning light, any that pisseth against the wall.* *David* spake not onely peremptorily, but with a kinde of adjuration; And he was upon his march with foure hundred armed men at his heeles to put his purpose into Execution: Yet a discreet woman goes out to meet and turne him from his course, and turne him she did; she did it effectually. But what could *Abigail* a woman doe, to prevaile with *David* and his Souldiers? What she did, she did by perswasion, she layed arguments before him, and managed them with so much pathetical rhetoricke, and clearnes, that he could not withstand her (ver. 32. 33.) *And David said unto Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice, and blessed be thou which hast kept me this day from coming to shed bloud, and to avenge my selfe with mine owne hand.* Thus men may be turned from what they have resolved, especially when they doe not well deliberate before they resolve. But God cannot be turned by any counsell or advice, seing whatsoever he purposeth to doe, he doth it upon the unerring advice and counsell of his owne will. Those passions of anger and jealousie, in which (as he is set forth to us in Scripture) God is sayd to act, are yet the issues of infinite deliberation. *He that doth all things by the best counsell, can never be turned by any.*

Thirdly, Men are often turned by petition, when they will not by argument, and you may entreate them to desist from what they were about to doe, though you cannot advise them out of it. And we know that of all things prayer is the most prevailing with God. Nothing hath ever turned God so much as prayer



hath; and yet prayer it selfe ( in the sence here intended ) cannot turne God. We must not thinke that we change God by our prayers, though when we pray, God often makes a gracious change for us. Whatsoever his minde is to doe, he doth it, yea though prayer stand in his way. Wee may say that the greatest providentiall changes that were ever made in the world, God hath made them upon the prayers of his people; yet he never changed his owne minde in the least at the prayer of his people. The Lord calls his people earnestly to call upon him so, and meeting him by prayer to stop him when he is preparing to doe some great thing against them, or to bring some great evill upon them. (*Amos 4. 12.*) *Therefore thus will I doe unto thee O Israel, and because I will doe this unto thee, prepare to meet thy God O Israel.* Wee may take those words *prepare to meete thy God O Israel,* not so much for a challenge as for a direction. But how shall *Israel prepare to meete God*? Not with weapons of warre, not with sword, and speare, these will make no defence against God. No: but with teares and prayers, these are the armes and amunition of a Saint, there's no contending with God, but onely by humbling our selves before him.

But you say, prayer cannot turne God.

I answer; prayer hath caused and may cause God to turne from his outward actings and dispensations, onely, it cannot turne God from any of his counsels or resolutions. And because prayer hath so great a power upon God, to turne him from his outward dispensations, therefore he sometimes hath forbidden prayer, when he was resolved not to turne from such threatned dispensations (*Jer. 14. 11.*) *Then sayd the Lord unto me, pray not for this people for their good.* As if the Lord had sayd; if any thing could prevaile with me, thy prayer would; But because I am fully purposed to visit their iniquities, therefore I will not have thy prayers run waste. As for them let them pray as long as they will, as their prayers come, onely from their necessities, not from their hearts, so they shall not come neere mine; nor doe I care how long their prayers ( which are but puddle water ) run waste; let them pray and spare not; but let them be sure of this, that though they pray I will not spare; so it follows (*ver. 12.*) *When they fast I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them, by the sword,*

sword, and by the famine, and by the pestilence. Their owne prayers had no power in them to turne God; and he who had a power to stop God by prayer, is himselfe stopt from prayer, as in the place last quoted, so once before ( *Jer. 7. 16* ) *Therefore pray not for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I will not heare thee.* And as the Lord stopt *Jeremie* from prayer for them, so he professeth that if they who in former ages had been most prevailing with him, should now againe manage their suite before him, yet he would not be moved by it. ( *Jer. 15. 1.* ) *Then said the Lord unto me, though Moses and Samuel stood before me, yet my minde could not be toward this people.* As if the Lord had sayd; Though they should get my chiefe favorites, to sollicit their cause, and plead on their behalfe, yet they should finde me in one minde, and that even they could not turne me. *Jesus Christ* never sollicated any cause but he sped in it, but the best of men may be earnest solliciters and not speed. For though good men will not sollicit a bad cause before God, or pray against his revealed will, yet they doe not alwayes hit his secret will. And God who sayth to his people generally ( *Pf. 50. 15.* ) *Call upon me in the day of trouble, I will deliver thee:* yet in some particular cases he will not deliver them; though they call upon him. Prayer is not onely an allowed, but a commanded meanes, and so the most probable meanes to obtaine deliverance, yet that cannot alwayes obtaine or fetch it. Yea God who often brings his people into trouble, on purpose to provoke them to seeke his helpe, yet, sometimes, will not helpe them though they seeke him. And the reason is, because he is in one minde, and will not be turned from his purposes, no not by prayer. If once the Lord be resolved to destroy, prayer cannot save; Though *Moses and Samuel* stood before me, yet (saith the Lord) *my minde could not be toward this people, cast them out of my sight, and let them goe forth, such as are for the sword to the sword, &c.*

But if prayer cannot turne God, then you lay a temptation before us to turne away from prayer.

I answer; first, as was shewed before; prayer may turne God in reference to his outward dispensations, though it cannot turne him from any of his counsels and resolutions.

But then it may be enquired; how shall I doe to direct my prayer? For I know not what the purpose or resolution of God

is, I onely ſee what his diſpenſations are. And if ſo, I may pray againſt the minde or purpoſe of God; I may aſke for the removing or taking away of that, which he is purpoſed ſhall continue; and I may aſke the gift of that, which he is reſolved not to beſtow.

To this I answer; Firſt, That though the minde of God to give us ſuch a mercy, or to withdraw ſuch an affliction, be a ſecret to us; yet this is revealed, that it is our dutie to pray about theſe things. What God will give or doe for us when we pray is a ſecret; but this is revealed, that *in all things* we ought to pray. That's the Apoſtles rule ( *Phil. 4. 6.* ) *Be carefull in nothing, but in every thing by prayer and ſupplication with thanksgiving make your requeſts knowne unto God.*

Secondly, Suppose the things we pray about, whether for the having, or removing of them, be ſuch as it is not the minde of God either to give or to remove. Yet we may pleaſe God, in praying for the attainment of thoſe things, which it is not his pleaſure to give, and in praying for the taking away of thoſe things, which it is not his pleaſure to remove. We doe not offend God, by asking that which he will not give, if the thing be ſuch, as is in the generall nature of it according to his will. The Lord takes it well at our hands that we pray, and is well pleaſed to heare us pray, when he is not pleaſed to heare, ( that is, to grant ) our prayers.

Thirdly, Be not turned from prayer, becauſe prayer cannot turne God, for it is a great argument that the minde or purpoſe of God and his decree is to give ſuch a mercy, or to remove ſuch an evil, if we have an heart to pray much for or about it. For God who hath ſayd, *I will be ſought unto, that I may doe it for them* ( *Ezek. 36.* ) *hath not ſayd unto the ſeed of Jacob, ſeeke ye me in vaine* ( *Iſa. 45. 19.* ) And when God ſtirres up his people to pray, it is an argument he is ready to heare. *Thou wilt prepare their heart, thou wilt cauſe thine eare to heare.* ( *Pſal. 10. 17.* ) So that as God takes it well at our hands that we pray for many things which he hath no purpoſe to give us; ſo it is a good ground of faith that he hath a purpoſe to doe ſuch or ſuch things for us, when he puts it into our hearts to pray for them.

Laſtly, Let not any ſtumble at the dutie of prayer, becauſe of Gods unchangeablenes; for wee pray, not to change the minde of God, but to fullfill it; wee pray for the fullfilling of his decrees,



erees, not for the altering of them, for the fullfilling of his counſels, not the voyding of them. And becauſe God *is in one minde, and none can turne him*, we have the more encouragement to pray. For all the good things that are in the minde, counſel, and purpoſe of God to doe for us, and beſtow upon us, are borne, and brought into the world uſually by the hand of prayer: Prayer is (as it were) the midwife, to bring our bleſſings to the birth. Therefore though prayer cannot turne God, yet we have no reaſon to turne from prayer.

There is yet a fourth thing which may ſtop men, but cannot ſtop God; And that is neernes of relation. Men are often turned out of the way when a neare relation ſtands in their way. They purpoſed to doe this or that, but that ſuch a friend, or ſuch a kinſman hath turned them from their purpoſe. 'Tis rare to finde ſuch a ſpirit as the Lord by *Mofes* obſerved and highly commended in the Tribe of *Levi* (Deut. 33. 9.) *Who ſaid unto his father, and to his mother, I have not ſeene him, neyther did he acknowledge his Brethren, nor knew his owne children.* That is, hee was not turned by the neareſt relations from executing that terrible ſentence of the Lord upon the children of *Iſrael* his Brethren after they had made the Golden Calfe, of which you may read at large (Exod. 32. 26, 27, 28, 29.) It is truly ſayd, *That relations have little entity in them, but they have the greateſt efficacy in them*: And their efficacy hath never appeared more in any thing then in this, The turning of man from his purpoſe or his duty. But relations have no efficacy in them to ſtop or turne the Lord from his purpoſes. (*Iſa. 27. 11.*) *It is a people that have no underſtanding, therefore he that made them, will not have mercy on them, & he that formed them will ſhew them no favour.* As if the Prophet had ſayd; When the Lord threatens to bring evill upon you, poſſibly ye will ſay, we are the worke of thy hands, he hath made us, ſurely then he will not deſtroy us. We finde that argument pleaded (*Iſa. 64. 8.*) *But now O Lord, thou art our father, we are the clay, and thou our potter, and we all are the worke of thy hand: Be not wroth very ſore O Lord, &c.* To plead our relation to God by Chriſt is the ſtrong-eſt plea in prayer, and to plead any relation to God, hath a great ſtrength in it. Yet while ſome urge theſe, they ſignifie nothing, and have no force at all. They who are like that people in the Prophet, *a people of no underſtanding, spirituall idiots, ſuch as have*

no knowledge to doe good, or no practicall understanding in the things of God; such, I say, may urge their relation, and get nothing by it; *He that made them, will not have mercy on them, and he that formed them, will shew them no favour.* The Lord professeth strongly against any power which a relation shall have upon him to turne him, or take off the processe of his Judgement under high provocations from the highest of men. (*Jer. 22. 24.*) *As I live, saith the Lord, though Coniah the son of Jehoiakim King of Judah were the signet upon my right hand, yet would I pluck thee thence, and give thee into the hand of them that seeke thy life, &c.* To be as the signet upon the right hand, notes the most intimate neerenes of relation, yet the Lord breakes thorough this, and will not be turned away by it, from the severest actings of his owne purposes. Thus it hath appeared that as the Lord is unchangeable in himselfe, so nothing can change him. *He is in one minde, who can turne him?*

*And what his soule desireth, ~~et~~ that he doth.*

Hence observe.

*That God doth whatsoever he will, or whatsoever he desires to doe.*

There is no bound to the power of God, but his owne will. When the Heathen asked in scorne, *Where is your God?* The Psalmist tells them plainly both where he was, and what he had been doing, (*Psal. 115. 3.*) *But our God is in the heavens, he hath done whatsoever he pleased.* The doings of God know no bounds, but his owne pleasure; *He hath done whatsoever he pleased.* He will not indure to have any articles put upon him, nor any circles or limit-lines drawne about him. The power of God is regulated and determined by nothing but his will. A great Prince once sayd, *That he had indeed a circle about his head* (meaning his Crowne) *but he would not beare it to have a circle about his feete; he must goe which way himselfe pleased, and doe whatsoever his soule desired.* Yet there are circles drawne about all the powers of the world, only God hath none. His government is purely arbitrary. Nor is it fit that the government of any but his should be so; *'Tis neither fit nor safe that any should governe arbitrarily or purely at will, but he whose will is altogether pure, but he whose will is so farre from needing a rule, that it is one, yea the onely unerring One.* (*Ezek. 24. 14.*)

*I the Lord have spoken it, it shall come to passe, and I will doe it, I will not goe backe, neither will I spare, neither will I repent; according to thy wayes, and according to thy doings, shall they judge thee, saith the Lord God.* As if the Lord had said, It is my will to have it thus, and therefore it shall be thus. That which is most sinfull in man, is most holy in God, to act according to his owne will. Mans will is to crooked a rule, for others to guide their actions by, or for himselfe to guide his actions by. He that saith, I will doe this or that, because I will, doth nothing as he ought. There should be much willingnes, but none of our owne will in what we doe. But as Gods will should be both the rule and reason of our actings, so it alwayes is of his owne. There is (as I may say) an holy wilfulnes in God, *He will have what he will, and he will doe what he will.* God will not doe many things which he can, but he can doe whatsoever he will, and whatsoever he will doe, he is just and righteous in doing it. And this is the glory of God, to have such a power, and such a will. And there being such a power in God, with such a will, we need not feare his power. We leave men to their will as little as we can, whom we trust with much power. When men in power, have nothing but their will to guide them, wee presently feare oppression and tyranny, and that we shall be farre from leading peaceable and quiet lives under them in all godlines and honesty, which is the most desiraeable and blessed fruit of Magistracy. Nor is this a pannicke or groundlesse feare, seing the will of man is corrupt and sinfull, selfeish and revengefull. And who can but feare to be under that power which hath no limits but a corrupt will? But who would feare to be under the power of God, acted by his will, seing he willeth nothing but what is righteous, just, and good. What can we expect but right from him, who is righteousness? what but good from him (in a good cause) who is goodnes it selfe, how great or how unlimited soever his power is? If some men might doe what they would, what evill would they not doe? There's nothing stands between some men, and the wronging of all men they have to doe with, but the want eyther of power or of opportunity to doe it. The Lord can doe what he will, but he will doe nothing but what is good. He is able to ruine all men, but he will wrong no man, no not the worst of men. *What his soule desireth, even that he doth;* but it is impossible his soule should desire to any thing but what is right.

Lastly,



Lastly, When it is sayd, *whatsoever his soule desireth, even that he doth*, or more close to the Originall, *He desireth, He doth*. We learne, That,

*It is as easie with God to doe a thing, as to desire to have it done.*

All men would doe what their soules desire, but most men desire that which they cannot doe; yea though men have a desire to doe a thing, and a power to doe it also, yet it is not so soone done as desired; there must be a preparation and the use of meanes before man can doe what he hath a power to doe; so that though a man hath power proportionable to his desire, yet he is not presently a partaker of his desire. But God can make his power, as speedy as his desire. He can make the declaration of his will, and the execution of it contiguous. For though many things lie long in the will of God before they are done, and what he willed from eternity is don in time, and the time of doing it be yet a great way off, yet he can doe any thing as soone as will it, and whatsoever he willeth or desireth, is, to him, as done already. (*Psal. 104. 30.*) *Thou sendest forth thy Spirit, they are created.* The creation there spoken of is providence, for that is a continued creation. The first creation was the production of all things out of nothing to that being which they had, but there is another work of creation which is the continuing or renewing of things in their being, and of this he sayth; *Thou sendest forth thy Spirit*, that is, thy power, *they are created, And thou renewest the face of the earth.* Thou makest a new world; And thus God makes a new world every yeare, sending forth his Spirit, or quickning power in the raine, and Sun to renew the face of the earth. And as the Lord sends forth his power in providenciall mercies, so in providenciall Judgements. *He looketh on the earth, and it trembleth; He toucheth the hils, and they smoake* (ver. 32.) A man can soone give a cast with his eye, so soone can God shake the earth, that is, eyther the whole masse of the earth, or the inferior sort of men on the earth. When he *looketh*, or casts an angry eye upon the earth it trembleth. He *toucheth the hils* (that is, the powers and principalities of the world) *and they smoake*; If he doe but touch them they smoake, that is, the dreadfull effects of the power and Jugement of God are visible upon them. As soone as the Lord calls, all creatures readily render their service. (*Psal. 105. 31. & 34.*) *He spake, and there came*

came diuers ſorts of flies, and lice in all their coaſts. ( ver. 34. ) He ſpake, and the Locuſts came; and caterpillers, and that without number. If the Lord ſpeake the word, it is done. God ſpake the world into this beautie, he did but ſay, *Let there be light, and there was light.* And he can ſpeake the world into trouble and confuſion; He doth but ſay, *Let there be darknes, and there is darknes.* It was an high ſpeech of *Cæſar*, who meeting with ſome oppoſition from that yong noble Roman *Metellus*, ſayd, *Let me alone, leſt I deſtroy thee.* And preſently added; *It is caſier for me to doe this, then to ſpeake it.* Such was his power, that he could eaſier take away a mans life, then give ſentence of death againſt him. This is moſt true concerning the great God of heaven and earth, there is no more difficultie in his doing of a thing, then in his deſiring and willing it to be done.

The generall truth of this verſe carryeth in it a twofold inference.

Fiſt, Of terrour to the wicked, *God is in one minde*, the ſame opinion which he had of their wayes, and perſons heretofore, the ſame he hath ſtill. The ſame curſes and Judgements which he hath denounced againſt them formerly, are in force ſtill. Is it not a terrible thing to incorrigible wicked men, to remember that what the ſoule of God deſireth, he doth, when his ſoule deſireth nothing but vengeance and wrath for them. *Therefore tremble before the Lord ye wicked, and be ye ſore affraid at the remembrance of his unchangeablenes.*

Secondly, Of abundant comfort to the faithfull and righteous. The mind of God is mercy to them, and he is in this one minde towards them, none can turne him. His ſoule deſireth to doe them good; *And whatſoever his ſoule deſireth that he doth.* What can Saints deſire more, then that God ſhould doe all that for them which he deſireth? and all that he will aſſuredly doe. *Therefore rejoyce in the Lord ye righteous, and give thanks at the remembrance of his unchangeablenes.*

## JOB, C H A P. 23. Vers. 14, 15, 16, 17.

*For he performeth the thing that is appoynted for mee:  
and many such things are with him.*

*Therefore I am troubled at his presence: when I consider,  
I am afraid of him.*

*For God maketh my heart soft, and the Almighty troubleth mee:*

*Because I was not cut off before the darknesse, neither hath  
he covered the darknesse from my face.*

**I**N the former verse Job exalteth God, first, in his unchangeableness, *He is in one minde, who can turne him?* Secondly, in his Almightynes, *What his soule desireth, even that he doth.* In the 14<sup>th</sup> ver. he speaks of God in reference to his personal experience, and brings downe the generall proposition to his owne particular case. As if he had sayd; *I indeed have found, that what his soule desireth, even that he doth, mine owne sad experience proves and beares witnes to this truth, my present state makes the Comment of this text; for he performeth the thing that is appoynted for mee.*

Vers. 14. *Hee performeth.*

שָׁלוֹם in primaria significatione, denotat, implere, finire, deinde in pace esse; etiam solvere, compensare. Pined.

The word hath various translations, but all are well summ'd up in this, *Hee performeth.*

First, It signifies to pay; payment is performance, therefore the same word is used both for performing and paying.

Secondly, The word signifies, *to be at peace*; and this agrees well with the former, because he that performeth and payeth according to his word, hath peace, both in himselfe and with other men. An honest pay-master sits downe in peace, and prevents his owne trouble. But to the matter; *He* (that is, God.) *performeth*

*The thing that is appoynted for mee.*

יְשֻׁלִּי חֻקִּי  
quia reddet  
statutum me-  
um. Mont.

'Tis the same word which we had at the 12<sup>th</sup> verse of this Chapter, *I have esteemed the words of his mouth more then my necessary, or my appoynted food.* Here wee render it, *the thing that is appoynted*



appoynted for mee. The word is often used in the 119 Psalme, and signifieth any Ordinance, Law, Statute, or Decree, whether divine or humane, for all these are the appoyntments, eyther of God or man, about things to be done, or forborne. And as God makes appoyntments of things which he would have us doe, so of such things as himselfe will doe to, or concerning us.

Master Broughton translates it here, as we doe at the 12<sup>th</sup> verse, implying necessary food, or the provisions of this life. Because he furnished mee with my dayly bread. That which wee render, the thing that is appoynted for mee, he renders, my dayly bread.

Another, learned in that language, agrees in the same sence and varies very little in words; Hee hath performed, or accomplished those things which were necessary for mee, or all those things which I stand in need of. He who set up this frame of my body, and hath given mee this life, hath administer'd all things needfull for the upholding of this body, and for the maintaining of this life. And so, the words carry Jobs sence or acknowledgement of the fatherly care and kindnes of God towards him. What his soule desireth, even that he doth, for hee furnisheth mee with dayly bread, and hee performeth what is necessary for me, or supplyeth all my wants. According to which sence Mr Broughton renders the second part of the verse also; And many such graces are with him. Thus Job spake at the 10<sup>th</sup> Chapter, ver. 8. 12. Thy hands have made mee and fashioned me together round about. Thou hast granted me life and favour, and thy visitation hath preserved my spirit. So that the minde of these translators seemes to be this, That Job would set forth the unchangeableness of Gods decree in giving him his appoynted comforts, as well as sorrows.

Yet rather by this appoyntment ( or the thing which God had appoynted him ) wee are to understand ( as I conceive ) his afflictions onely and his sorrow; As if he had said; I finde that God will doe what he hath a minde to doe, how grievous soever it be eyther to the minde or flesh of man: for he performeth the thing that hee hath appoynted for mee; hee hath appoynted me to sorrow, and I have had sorrow and trouble store; And he will not dismissee me or let mee goe out of his hand, till he hath performed every title of what he hath appoynted for my portion of sorrow and suffering in this world. And to shew how much he was assured of this, He speakes in the present tense; Not he will performe, but he performeth, &c. As if he

*Perfecit necessaria mea. Vatab: i.e. perfecit quicquid mihi erat opus, ipse corporis mei artifex & omnium qua in me sunt.*

*Quicquid de me decrevit absolvet, sive in bonum sive in malum. Merc: Non me missum faciet, donec impleverit, quae in statuit. Merc:*

had sayd ; He will as surely doe it, as if he were now a doing it.  
Hence observe.

First, *That God will certainly performe all his appoyntments concerning man ; He is able to doe it, and he will doe it.*

This poynt was largely insisted upon from those words of the former verse ; *He is in minde, who can turne him ?* God doth what he hath a minde to doe, therefore I shall not here stay to shew the certainty of Gods performing what he hath appoynted, but to shew the appoyntment of all things which he performeth. Take the observation thus formed.

*Whatsoever God performeth, or doth to any man, was before appoynted, or decreed for, or concerning him.*

All the workes of God in time, were his decrees before time, hee performeth the thing that is appoynted, and appoynted by himselfe, and his appoyntments are as himselfe is from everlasting. Whatsoever God doth, we finde it under an appoyntment.

First, and especially, as to ( the buisines in hand ) the afflictions and suffering of his servants ; All their sufferings are under an appoyntment. ( *Micah 6. 9* ) *The Lords voyce cryeth unto the City, and the man of wisdom shall see thy name, heare ye the rod, and who hath appoynted it.* As if he had said ; your selves by your sins are the procurers of it ; we the Prophets are onely the reporters and publishers of it ; But God himselfe is the appoynter of it. As publique and national rods, so private or personall rods are appoynted ; And as often as we feele their smart, we should consider their appoyntment. The Apostle ( *1 Thes. 3. 3.* ) moves the Saints to a steadines of spirit under affliction upon this ground, *that no man should be moved by these afflictions* ( he doth not mean that wee should be without sense of our afflictions, stroakes, and sufferings, but his meaning is, that we should neither be moved by impatience under them, to murmur at them, nor be moved by undue feares to faint in them, why ? ) *for your selves know that wee are appoynted thereunto.* The afflictions are appoynted to us, and wee are appoynted to them, and *your selves know it.* This doctrine hath been published to you, that afflictions are under a divine appoyntment, that there is a decree of God about them. And that, First, as to the matter, of what sort the affliction shall be ; secondly, as  
to

to the measure or degree; how great the affliction shall be. Thirdly, the appoyntment reaches the season, and that twofold. First, when the affliction shall begin, and secondly, how long it shall continue; every thing, in affliction, is under an appoyntment.

Secondly, As our afflictions, so also our comforts are under an appoyntment. As the Lord hath appoynted the Gall, so the honey of our cup, as the cold and winter, so the warme and summer seasons of our lives. (*Isa. 61. 2, 3.*) *The Spirit of the Lord God is upon me, because the Lord hath annoynted me to preach good tidings to the meeke &c. To proclaime the acceptable yeare of the Lord, and the day of vengeance of our God, to comfort all that mourne; to appoynt unto them that mourne in Sion (and this appoyntment, in execution, is a fullfilling of the first appoyntment by decree, to appoynt unto them that mourne in Sion) to give unto them beauty for ashes, the oyle of Joy to mourning, the garment of praise for the spirit of heaviness.* And as our spirituall comforts, so our temporall, our outward salvations and protections are under an appoyntment. (*Isa. 26. 1.*) *Salvation shall God appoynt for walls and bulwarke.*

Thirdly, As the wall of protection is set up, so the sword and all other instruments of destruction are sent out by appoyntment. (*Jer. 15. 3.*) *I will appoynt over them foure kindes, saith the Lord, the sword to slay, and the doggs to teare, and the fowles of heaven, and the Beasts of the Earth to devoure and destroy.* And as the destroying sword, so the place whether the sword shall goe to destroy is under an appoyntment. When the question is put (*Jer. 47. 6.*) *O thou sword of the Lord, how long will it be ere thou be quiet? put up thy selfe into thy scabbard, rest and be still;* The answer is made (*ver. 7.*) *How can it be quiet, seing the Lord hath given it a Charge against Askelon, and against the Sea-shore, there hee hath appoynted it.* He hath appoynted this place, this ground, this Country, this Citie, this shoare for the sword; and the sword being under an appoyntment, must doe as it is appoynted. If wee look all the Scripture over, wee shall finde all things under an appoyntment; As first our children are appoynted; when *Adam* had another Son, his wife *Eve* sayd (*Gen. 4. 25.*) *God hath appoynted mee another seed in stead of Abel, whom Cain slew.* Secondly, our wives are appoynted. When *Abrahams* servant was sent by him



to *Mesopotamia* for a wife for *Isaac*, he saith, *If the woman come whom thou hast appoynted to be wife to my Master Son, &c.* That this woman rather than any other should be his Masters sons wife, was ( he knew ) by the appoyntment of God ( *Gen. 24. 14. 44.* ) Thirdly, All our Times are appoynted by God. ( *Exod. 9. 5.* ) *My times are in thy hand* (saith *David*, *Psal. 31. 15.*) Fourthly, not onely things that are or exist, but things that as yet are not, come under an appoyntment. What shall be is as certaine to God, as what already is. ( *Isa. 44. 7.* ) *And who as I, shall call, and shall declare it, and set it in order for me, since I appoynted the antient people? And the things that are coming, and shall come?* The antient who have been long and still are, were appoynted by me, and the things which are not but shall be in a continued succession, like Linkes of a Chaine holding one in another, are appoynted by me. The things that *are coming* ( or that are neere the birth ) and *shall come* ( things as farre off ) all that is to be done, as well as all that hath been done, is under an appoyntment. Fifthly, as all the passages of our lives, so death it selfe is under an appoyntment ( *Heb. 13. 27.* ) *It is appoynted for all men once to dye.* And as death is appoynted, so the season or the when of it is appoynted. ( *Job 7. 1.* ) *Is there not an appoynted time to man?* Again ( *Job 14. 5.* ) *Thou hast appoynted his bounds that he cannot pass.* Sixthly, as the dayes of man, so *The day of the Lord*, the day of Judgement, is under an appoyntment. ( *Act. 17. 31.* ) *Because he hath appoynted a day wherein he will Judge the world in righteousness by that man whom he hath ordained;* the time is fixt, he hath appoynted a day, a day of Judgement. When the appoynted day shall be is a secret, but, that he hath appoynted a day is revealed, and that he hath appoynted all the motions and changes that are coming upon the world, till that day come. So then

First, *Wee are not governed by blinde fortune.* Nor

Secondly, *By a Stoicall Fate.*

Thirdly, *But by a divine appoyntment.*

Further, The appoyntment of God determineth, first, the end; secondly, the meanes leading to and promoting the attainment of the end. Lastly, as God appoynteth Great things, so the least, *A sparrow falls not to the ground without him*, that is, without his appoyntment, or without an order from heaven, yea *the haire of our head are all numbred* ( *Math. 10. 29, 30.* )

This

This truth well digested is enough not onely to supercede and stop all the undue feares, but to establish the comforts of all the people of God. What can be better for us, then that all things are in so good a hand, that they are appoynted and measured out by God, that he cuts out our condition for us, that he formes and frames our state for us. It hath been said, *Every man is the fashioner of his owne Condition*, there is some truth in that, mens conditions are much according to their actings; but God is the supream fashioner and orderer of every mans state and portion. The portion of the wicked is set out by God (Job 20. 29.) *This is the heritage of the wicked, and the portion appoynted to him of God.* Theirs is indeed a sad portion, but it is a just and a deserved one. He also fashions and cuts out a portion for his owne people; And though theirs is often for the present a bitter one, and so deserved by them, yet he alwayes makes it a good one to them, and hath prepared a better for them, which they have not at all deserved. *Hee performeth the thing that is appoynted for me:*

*And many such things are with him.*

Some expound this of the paralel dealings of God with other persons; *Hee performeth the thing that is appoynted for mee, and many such things are with him*; That is, I am not the onely Instance, or example of this; God doth the like also to others, my case is not singular, I am not alone in the thing, God hath not appoynted a portion for mee onely, and performed it accordingly to mee; no, he doth many such like things; yea whatsoever hee doth with, or concerning any else, it is by appoyntment and according to the determinate purpose of his owne will. *Many such things are with him.*

But, secondly, I conceive that wee may rather expound these words (*many such things*) of such things as Job had already suffered; As if he had sayd, The Lord hath performed the thing that hee hath appoynted for mee; hetherto (I have had my portion of trouble and sorrow unto this day) and *I am like to have more*; *I doe not yet perceive that God hath done with mee*; for as our comforts, and the provisions of this, so our afflictions and the sorrows of this life, are, or may be renewed or returned upon us every day. Our bread is called (in that prayer which Christ taught his Disciples) *dayly bread*, that is, the bread that is brought out to us every

*Hæc multitudo refertur ad similia exempla hominum quos deus similiter exercet sive exerceere possit si velit. Non unicui (inquit) ego sum exemplum huius libera dei potestas.*

*Cum jam me quibus voluerit tormentis affligerit, & alia ad huc quantavoluerit mihi infligere poterit. Hieron.*

Multa jam pas-  
 sai sum. tamen  
 si aliud voluerit  
 anima ejus fiet.  
 Phil:  
 Videur se pa-  
 tientiſſimè con-  
 parare ad nova  
 flagella.

every day ; And when we have received our bread for one day, wee may say, *many such things are with him*, that is, hee hath bread enough for us for to morrow, and for next day, for this yeare and for the next, for all the dayes and yeares of our lives, *many such things are with him* ; So, when we have suffered and been troubled this day, we may say, hee hath other sufferings and troubles for us against next day, when these are gone and blowne over ; this I suppose is the thing that *Job* aymes at ; so that he seemes to prepare himselfe for new rods, and to say, in the sweetest and humblest composure of a meek and quiet spirit, *It is the Lord, let him doe with me, what seemeth good in his owne eyes. All that God hath performed to me-wards hee hath appoynted for mee, yet I am not of opinion that God hath spent all his appoyntments upon mee ; surely hee hath not drawne his quiver dry, hee hath yet more arrows to shoot at my poore already wounded and bleeding breast. My heart misgives or rather gives me, that he hath not yet shewed me all the troubles which he hath appoynted for the tryall of my graces, for the exercise of my patience, and for the purging out of my corruptions. For many such things are with him.* And this wee may take two ways.

First, In reference to the power of God ; hee can doe many such things as these, he can doe what he hath done, his arme is not shortned.

Secondly, In reference to his owne deservings ; many sins are with me ; and therefore I have reason enough to suspect, that many more sorrowes are appoynted for mee. I may need more humbling and refining, and therefore it is like I shall have it, and that another furnace is heating for me. In how holy a frame was the spirit of this good man ! He justifieth God in all that he had done, and he was ready to submit ( though it made his flesh feare and tremble at the thought of it, as he confesseth it did in the next verse ; yet I say, he was ready to submit ) to whatsoever God would yet doe, knowing that he could, and being much perswaded that he would doe much and many things more then he had done yet. For ( saith he ) *Many such things are with him.*

Hence note.

First, *God hath variety of wayes to exercise and chasten his in.*

As hee hath more then one Blessing, so he hath more then one  
 Chastening ;



Chastening; as he hath many Comforts, so he hath many sorrowes ready at his hand; as hee is *the God of all Consolation*, so hee is the God also of all tribulation; and as hee can make all Consolation to abound, so hee can make all tribulation to abound; *many such things are with him*. When you have suffered one affliction, doe not thinke that you have suffered all, there may be a second at hand. They are usually *twin-borne*, and sometimes we may say (as *Leah* in another case, *Gen. 30. 11.*) *A troupe cometh*. Troubles come by Troupes. We read the Lord threatning his antient people the *7*ewes after great sufferings, and Judgements had been upon them, with a succession of new Judgements. The whole twenty eight Chapter of *Deuteronomie* is but a continued description of that variety both of blessings and curses which God hath at hand stored up in his Treasures. Read how various his Judgements are (*1 Kings 8. 37. 2 Chron. 6. 28.*) *I will punish you yet seaven times more for your sins* (*Lev. 26. 18. 24.*) And that *seaven times more* may be understood; First, in reference to the variety of their punishments, you shall have seaven kinde of punishments more then you had; secondly, in reference to the degrees of their punishment; I will make them seaven times greater then they were. As *Nebuchadnezar* commanded the fiery furnace to be heated seaven times hotter; so the Lord can command the furnace to be heated seaven times hotter: And as the Lord can chasten and afflict his people seaven times more both in kinde and degree, so they may need seaven sorts of afflictions more, and a furnace heated seaven times more then formerly, eyther for the purging out of their sins, or for the exercise and proove of their Graces. For though the Lord hath a great variety of afflictions at his command, yet he never layeth any one of them upon us, but when there is need. The Apostle *Peter* gives us assurance of this from God (*1 Ep. 1. 6.*) For having said, that Saints are kept by the power of God through faith unto salvation, wherein they greatly rejoyce, he presently adds, though now for a season (if need be) ye are in heavinesse through manifold temptations. Wee see the temptations wherewith the Lord exerciseth the heires of heaven here on earth, are many, yet they never feelee these but when need is; And many have as much need of the rod for their spirituall estate, as they have of bread for their naturall. *Many such things are with him.*

Secondly, Note.

M m m

Wee

*Wee deserve more and sorer afflictions then God hath yet layed upon any of us.*

They who sin least suffer lesse then their sin, how much soever they suffer here. ( *Psal. 103. 10.* ) *Hee hath not dealt with us after our sins, nor rewarded us according to our iniquities, so great is his mercy to them that feare him.* The Text is to be understood of them that feare God: *Hee hath not dealt with us after our sins,* that is, in proportion to our sins, nor rewarded us according to our iniquities, that is, wee have not had that measure of trouble which answers the measure of our iniquities. *Ezra* made humble confession of this in the name of the Jewish Church ( *Ezra. 9. 13.* ) *And after all that is come upon us, ( much is come upon us ) for our evill deeds, and for our great trespasses, seeing that thou our God hast punished us lesse then our sins deserve, &c.* Their punishment was great, yet lesse then their iniquities. As all the afflictions and miseries of this life are lesse then the glory that is promised ( *Rom. 8. 18.* ) *I count that the sufferings of this present life are not worthy to be compared to the glory that shall be revealed;* So all the sufferings of this life are not to be compared with the deserts of the least sin committed by us, nor with the least comfort of the Spirit which is given to us. As the good things which God bestows upon us are above and beyond any worthines of ours, so the evils with which he chastneth his children, yea or punisheth the worst of wicked men in this life, are below and on this side what they are worthy to receive.

Non sunt condigna passiones  
huius vite  
1 ad preteritam  
culpam quæ re-  
mittitur.

2 ad presentem  
consolationis  
gratiam quæ  
imminuitur.

3 ad futuram  
gloriam quæ  
promittitur.

Punit deus in-  
tra condignum,  
et remittit  
bona ultra con-  
dignum.

*Vers. 15. Therefore am I troubled at his presence, when I consider him I am afraid of him, &c.*

This and the next verse expresse the state of *Jobs* spirit upon the former discovery, or now he was affected with this thing, that many such things were with God. I have often met with other passages in this booke which have a neernes of signification with these words, and therefore I shall with the more speed pass thorow them, and part with them.

*Therefore am I troubled at his presence.*

The words ( probably ) are an answer to an objection; for his friends

friends had charged him with feare and trouble of ſpirit at the preſence of God upon another account, even becauſe of the guiltines of his conſcience, or becauſe of his great wickednes. So (Chap. 22. v. 10. ) *Eliphaz* having ſhewed him his ſin, *thou haſt ſent the widow empty away, the armes of the fatherles have been broken,* preſently adds the ſad effects which were upon him; *therefore ſudden feare troubleth thee, and ſnares are round about thee;* As if he had ſayd, thou haſt been very wicked in thy actions, and therefore thou art ſo unquiet in thy ſpirit; Thou haſt been uncharitable and injurious to men; *therefore thou art troubled at the preſence of God.* No, ſaith *Job*, my trouble of ſpirit doth not ariſe from my guilt ( though I have ſin and iniquity enough about mee, to deſerve greater Chafterings then theſe which are upon me ) but the cauſe of my trouble ariſeth from the knowledge and apprehenſions which I have of God, who is in one minde, and who can turne him? hee performeth the thing that is appoynted for mee; and many ſuch things are with him. This is the ſpring and ground of my trouble: I am troubled both with the feeling of my preſent calamities, and with the feare of greater.

The word ſignifies both to make haſte, and to trouble, the reaſon is, becauſe, as ſome ſay, trouble makes haſt, *ill newes comes apace;* or, ſecondly, becauſe wee are very haſty to get out of trouble; and uſually over-haſty; he that is in trouble would faine be out of it; no man loves to ſticke in ſuch a condition: therefore the ſame word in the Hebrew elegantly ſignifies both to make haſt, and to trouble. And hence one of the Ancients translates, *Therefore have I haſtened to his preſence.* Expounding it thus; *Becauſe he hath thus afflicted mee, therefore leaving all the world, I make haſt to him, I throw my ſelfe upon him, and leave my cauſe to him;* that's a good ſence, and very ſpiritual; For the Saints being afflicted, make haſt to God, becauſe he is their father, and becauſe hee alone is able to be their deliverer; who would not make haſt to God upon ſuch an intereſt? A wicked man turnes from God by ſinning againſt him, and he runs away from God afflicting him. He that delights in ſin, cannot delight in God, who is the avenger of ſin. But afflictions draw Saints neerer to God, *therefore have I haſtened* ( ſaith that tranſlation ) *into his preſence.* But wee have rendered it ( as I conceive ) better to the Intendment of this place.

*Quia ita potens eſt, ut abſolute quicquid liber faciat, & hac poteſtate nunc in me uſitur.*

*Merc:*

*כהל* turbare accelerare.

*Propterea ad eum feſtinavi. quod ipſe expenit. Quia me tribulavit ideo relictis temporalibus ad eum feſtinavi.*  
*Auguſt.*



*Therefore am I troubled at his presence.*

The letter is, *at his face, or because of him*; that is, for feare of him.

*Therefore am I troubled.*

*Job* was troubled upon a twofold account.

First, With the paine and smart of his then present sufferings.

Secondly, With feare of further or future sufferings. *I am troubled at his presence.*

*Sensu flagellorum  
in presenti-  
um, minus su-  
periorum. Jun.*

The presence of God is most desireable; what is it that Saints wish and rejoyce in comparatively to the presence of God? *My soule thirsteth for God; when shall I come and appeare before God?* saith *David*, (Psal. 42.2.) How greedy was he of the presence of God? how did he (as it were) tell the clocks, and count every houre a day, every day a yeare, till he was restored to it. And in another place, how earnestly doth he deprecate his banishment from the face of God, as the sorest punishment, (Psal. 51. 11.) *Cast me not away from thy presence.* Yet here *Job* confesseth, *I am troubled at his presence.*

Hence note.

*God can easily vary the appearances of himselfe to us.*

He can discover himselfe so to us, as that his presence shall be better to us then life, better to us then ten thousand of these lower worlds, or as the heaven of this lower world, yea as the onely felicity of that heaven which is above. What is heaven, but this presence of God. *Thou wilt shew me the path of life; In thy presence is fullnes of joy* (Psal. 16. 11.) Thus God can make himselfe knowne with a delightfull presence, yet he can make himselfe knowne, and often doth, even to his owne, with a dreadfull and an amazing presence. God in whom there is no variablenes, nor shadow of turning, can vary the demonstrations of himselfe to us, as much as light varieth from darknesse, or life from the shadow of death. God hath a light side, and a darke side as to manifestation, though in himselfe he is light, and in him there is no darknes at all. Sometimes his presence is sweetnes and joy, even joy unspeakeable and glorious; at other times, his presence is bitterness and sorrow, even sorrow unspeakeably grievous. There is nothing

so dreadfull to wicked men at any time as the presence of God. As it hath been their wretched care to hide their sins from God as much as they could, so they would count it their happines to have their persons hid for ever from the presence of God. That which is both the sin and trouble of the wicked at all times, is the trouble, if not the sin of some godly men at sometimes, namely, the presence of God, not in it selfe, but with respect to the manner of his manifesting himselfe to them, and dealing with them. As will appeare further in the next clause of this verse. *I am troubled at his presence,*

*When I consider I am afraid.*

As if he had sayd, *When I seriously weigh and have deep thoughts in my minde, when I set my understanding thoroughly on work to consider the severity of Gods proceedings with me, and when I remember the wormewood and the gall, those bitter tast and sad experiences which I have had already of his dreadfull power, then I am afraid.* And this feare ariseth not from the guilt or accusations of my own conscience, but lest the Lord should againe act and put forth that his terrible power upon me.

But what feare is here meant? or how was *Job* afraid upon the taking up of this consideration? I answer,

There is first, a pure filial or son-like feare, when wee are afraid to sin against and displease our father. This feare is a speciall grace promised in the new Covenant, and the beginning of wisdom.

Secondly, There is a pure slavish feare, when wee dread God as a Judge, and revenger. This feare is the issue of the Covenant of workes, and the beginning of sorrow.

Thirdly, There is a mixt feare, not a pure filial, nor a pure slavish feare, but with a mixture or ingrediency of both. Such I conceive the feare of *Job* was; his was a mixt feare; it had some tang of slavery in it, and it had some touch of Son-ship in it; there was much of the spirit of Bondage in it; and something of the Spirit of Adoption in it. With the former feare many good men have been much exercised in all ages, especially before Christ came in the flesh; and the clearer breaking and beaming out of Gospel light, ( *Rom. 8. 15.* ) *Yee have not received the spirit of bondage to feare againe.* And ( *Job. 14. 27.* ) *Let not your hearts be troubled,*

*Cum diligentius considero ejus tantam potentiam, cujus nunc in me speciem vides, non possum quin expavescam, non quid in me, sit iniquitas, sed ne deinceps pergas sua potentia me affligere.*  
Mzic:

*nor*

*nor be yee afraid*; that is, be not burdened and oppreſt with that ſervile and ſlavish feare which you are ſubject to. Chriſt ſpake it to his owne Diſciples, for even at that time deep impreſſions of that feare were upon them, doubting much what would become of them, when he ſhould ( of which he had told them ) leave the world, and be gone from them. And beſides that ſpeciall reaſon which the Diſciples then had to feare at that time. This feare uſually ariſeth from two reaſons, in others, at all times.

Fiſt, From the Conſideration of their owne weakneſſe and faylings.

Secondly, From the Conſideration of the Maſteſty and greatnes of God; when they Conſider theſe things they are afraid. And though Beleevers are freed from the prædominancy of ſlavish feare, and are endued with infuſions of true filial feare, yet they are often taken with this mixt feare, as in reference to their owne weaknes, ſo reſpecting the Maſteſty of God, with whom they have to doe. *When I Conſider I am afraid of him.*

Obſerve.

*That the Maſteſty and power of God duely Conſidered, are terrible even to his owne people.*

Many men have ſlight thoughts of the great God, they tremble not, they feare not; what's the reaſon? they Conſider not; *they are careles, and therefore they are feareleſſe, they are ignorant, and therefore they are confident.* There are none ſo bold as they who are thus blind. *Who is the Lord* ( ſayd Hard-hearted Pharaoh ) *that I ſhould obey his voyce, to let Iſrael goe? I know not the Lord, neyther will I let Iſrael goe.* That's a ſad Confidence that proceeds from ignorance, and a ſad feareleſſnes that hath no ground but careleſneſſe. I remember what the answer was of a very Godly man upon his death-bed; who having much trembling upon his ſpirit at the apprehenſion of the greatnes, Maſteſty, and glory of God, it was ſaid to him by a Godly friend that came to viſit him; *Sir, you have knowne God, and been long acquainted with him, why are you thus full of feare and trembling?* O, ſaith he, *if I knew God more, I ſhould tremble more.* If we were but more acquainted with, and did more Conſider of the Infinite greatnes of God, and of our owne diſtance from him as creatures, much more as ſinners, how ſhould we be ſwallowed up with divine amazements; ſo that we muſt



must charge it upon the want of Consideration, that so many have such undue and unbecoming thoughts of God, as also that their thoughts fall so much below both their duty, and their sins: if wee did but Consider how sinfull we are, and how holy God is, we should alwayes serve him with feare, and rejoyce with trembling; *When I consider I am afraid of him.* Job was afraid of him when he considered him; and so was *Asaph* (Psal. 77. 3.) *In the day of my trouble I sought the Lord, my sore ran in the night and ceased not, my soule refused to be comforted. I remembred God and was troubled, I complained and my spirit was overwhelmed.* Such a remembering of God is not a bare act of the minde, in opposition to forgetfulness, as if *Asaph* had sayd, *I remembered God*, that is, *I did not forget him*, but *I remembered God*, that is, I fixed my heart upon him, I minded him fully, or set him fully before my minde: though the remembrance of God is the spring of Comfort to us, and that many wayes, yet an *Asaph*, a holy man, The holiest among many men, may be troubled when he remembers God, when he Considers his glory, greatnes, power, and Majesty, and himselfe a poore worme. When the holy Prophet *Isaiah* saw the Lord (in vision) sitting upon a throne high and lifted up, and saw the Seraphims covering their faces and their feete, and heard them crying one unto another, and saying, *Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory.* Then he sayd; *Woe is mee for I am undone, because I am a man of uncleane lips, &c.* What a concussion was there upon his spirit upon the meeting of these two visions; first, that of the holines of God; secondly, that of his own uncleannes, (Isa. 6. 1, 2, 3, 4, 5.) *Moses* who had such intimacy with and accessse unto God, is yet described trembling at his giving the Law (Heb. 12. 21.) *And so terrible was the sight, that Moses said, I am exceedingly afraid and tremble: Moses* knew that God was his friend, a God in Covenant with him, yet *Moses* said, *I exceedingly feare and quake*; the sight and voyce of God is our Blessednes, yet there may be a troublesome and a terrible both sight and voyce of God, even *Moses* was afraid; and so was *Habakkuk* (Chap. 3. 16.) *When I heard* (that is, thy speech, v. 2.) *my belly trembled, my lips quivered at the voyce, rottennes entred into my bones, and I trembled in my selfe, &c.* And at last wicked men (though now so unconsidering who God is) shall have such Considerations of him as shall for ever drowne and swallow them  
up

up in a deluge of feare: the thoughts of the presence of God will be Eternall terror to them, who now are unmoved with the thoughts of his presence, or who have not God in all their thoughts. There is a presence of God which shall be death to them, who have not lived in a due and awfull consideration of his presence. Thus the Apostle describes the punishment of wicked men ( 2 Thes. 1. 9. ) *They shall be punished with everlasting destruction from the presence of the Lord.* Wee may understand it two wayes.

First, They shall be punished by being put from the presence of the Lord; That's the punishment of losse, they shall be for ever excluded and banished from his presence. That which was their desire here, shall be their misery hereafter. They who care not for the presence of God in this world, shall be everlastingly cursed with the want of it, in the world which is to come.

Secondly, I rather conceive the meaning of that Text to be this, there shall be a manifestation of the wrathfull presence of God to them, and that shall be their punishment; the presence of the Lord is everlasting life, and light, and joy to his owne people; but the presence of the Lord shall be terrible and dreadfull, even everlasting destruction to wicked men; they shall at last Consider it so much, that they shall feare to purpose. God will powre out such a presence upon them as they shall be equally unable to hide themselves from or stand before, but must lie downe and sinke under it into the bottomlesse gulf of despaire for evermore. If the Godly are sometimes afraid, where shall the wicked appeare, when God appeares. *When I consider ( with Job ) I am afraid of him.*

Verf. 16. *For God maketh my heart soft, and the Almighty troubleth mee.*

*Nihil opior addit novi, sed tantum vericulum precedentem exponit.*  
Sanct:

This verse is neere in sence with the former. *Job* herein further shewing both a reason why he was afraid of God, as also the effect which Gods dealing with him had upon his owne heart, or how he was affected with it. For

*God maketh my heart soft.*

The word rendred, *to make soft*, signifies the abateing of the strength of the heart.

But it may be enquired, what was this soft heart which God made him?  
I answer,

I answer; First, Negatively, by a soft heart here wee are not to understand a penitent heart, or a heart broken with Godly sorrow at the sight, eyther of sin acted or wrath threatned. (2 Kings 22. 19.) The Lord saith by the Prophet to *Josiah*, *Because thy heart was tender (soft or melted) and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, therefore &c.* The heart of flesh promised and given in the new Covenant, is a relenting and repenting heart (Ezek. 36. 26.) *I will take away the heart of stone, and give you an heart of flesh;* that is, I will make your heart soft, which before was hard. *Job* had such a heart, a soft heart in this notion, when he spake thus, but that's not the heart here meant; God had given him that softnes of heart before; for he is described (Chap. 1. 1.) *A man that feared God;* and a man that feareth God, is a man of a soft heart. (Prov. 28. 14.) *Blessed is the man that feareth alwayes, but hee that hardneth his heart shall fall into mischief.* Where the hard heart and the feare of God are opposed; For wheresoever the true feare of God is in the heart, that is a soft heart.

Secondly, By a *soft heart*, is not here meant the patient heart; that's a soft heart in Scripture, a heart which is willing to submit to and beare the burden that God layes upon it: in this sence God makes the heart soft, when, as he accustomes his to sufferings, so he fits them to suffer. Man naturally is (like *Ephraim*, Jer. 31. 18.) *As a Bullock unaccustomed to the yoke*, both of active and passive obedience. Onely God makes man submit his stiff neck and hard heart to a suffering condition, and to answer the call of his sufferings. *Pharaoh* is sayd to have a *hard heart*, because he did not yeeld to what God called him to by Judgements, he had not a patient but an unquiet spirit under the plagues sent upon him, nor did he obey what he was summoned to by the Lords voyce in those terrible plagues. Now, though I grant that an heart made soft in patience is an excellent frame of heart, yet wee cannot understand it so here; for *Job* had a patient heart, yea he had abundance of patience before, as he fully discovered at the very beginning and breaking out of his troubles; he did not flinch at the Crosse, but did embrace it. The Apostle exhorts all Christians to *Remember the patience of Job*. And wee must apply that Scripture to *Job* before he came to this poynt. Therefore the softnes of heart intended in this text is somewhat besides this.



Thirdly, Much less are wee to understand by a *soft heart*, a fearefull or a *Cowardly heart*; that's a soft heart indeed, but in a bad sence. Wee have it so expressed (Deut. 20. 3:) *Heare o Israel, you approach this day unto Battell against your Enemies, let not your hearts be faint, &c.* The Hebrew is, *let not your hearts be soft or tender*: a soft heart is not for a sword, nor for a battell. How shall they stand in dangers, who are fallen below them? A penitent heart, and a patient heart are proper in dangerous undertakings, but a cowardly heart is the greatest disadvantage in the world; therefore the Lord commanded this to be proclaimed to his people, *Let not your hearts be tender when yee goe forth against your Enemies*, or as it is exprest afterward; *Feare not, neither tremble, neither be yee terrified because of them.* Job had not such a soft heart, he was no coward when he complained before, *that the terrors of the Almighty did encamp against him as a dreadfull Army*, nor while he sayd here, *God hath made my heart soft.*

Fourthly, A soft heart, is an effeminate, delicate, wanton heart. There are too many who have such soft hearts. Men that are fit for nothing but what is worse then nothing, to wallow in the sinfull delicacies and delights of this present world. The Apostle useth a word (1 Cor. 6. 9.) which expresseth this fully. Wee render it *effeminate*, but both the Greeke and the Latine is *soft*; that is, persons wantonly and vainely given. And Moses applies the very word of Jobs text to this kinde of softnes (Deut. 28. 56.) *The tender (or soft) and delicate woman, that would not adventure to set the sole of her foote upon the ground for delicatenes and tender-nes, (or softnes) her eye shall be evill towards &c.* This is not onely a sinfull softnes of heart, but the worst of sinfull softnesses. Jobs heart was farre from this softnes. As he was at that time a man of sorrows, so he had not been at any time a man of pleasure. But if Jobs soft heart were none of these, what was it then?

I conceive the soft heart proper to this place is, a heart weakened and laid low through the burden of affliction. A heart so worne out and spent that it can hardly beare any more. God had softned and even consumed his heart with sorrow and affliction. As he abhorred a hardnes of heart to resist the hand of God, so now he feared that his heart was not hard enough to beare it with that chearefulness and constancy of courage which he desired. Hard things are firme, compact, and knitt together; those that are soft,

are

μῆλας.  
Molles.

Liquefecit af-  
flictionibus &  
consumpsit.  
Merc:  
Hac molliudo  
pertinet ad ti-  
morem vehem-  
entē quo quis  
corde & mente  
cedit divinae  
majestati & po-  
testati, cum quis  
facile recipit  
cogitationem et  
metum supernae  
magnitudinis.

are weake and unable to beare any weight. So that *Jobs* softnes of heart was his weaknes to beare; And he gives this as an account why he was afraid of the power of God in any new sufferings. O (saith he) *God hath made my heart soft*; that is, I begin to faint, I finde my selfe drooping, I have not that strength of spirit (and though I am not a coward, yet) I have not that courage, that hardnes, or hardnes of spirit which I have had heretofore. He queried indeed (*Ch. 6. 12.*) *Is my strength the strength of stones, or is my flesh bras?* He had much strength, but not the strength of stones, nor was he hard as bras. Now he saith plainly, my heart is made soft, it melteth like wax at the fire; I am so litle like bras or stones in strength or hardnes, that I am altogether like wax or water. I am so far from having a minde to strive with, or rise up against God, that I know not how to stand before him, if he (which he seems to intend) should still goe on to afflict me. I am growne weake and unable to beare, yet my burden remaines, and will probably be made yet more hea-vie. This interpretation carrieth a distinct sence in it, and that which is most genuine to the scope of the place. M<sup>r</sup> Broughtons translation of the latter clause of the verse, suites this exposition of the former with much clearenes; *For the Omnipotent hath softened my heart, and the Almighty hath made me shrinke. Whereas wee say the Almighty troubleth me, he saith, The Almighty hath made me shrinke*: For so a man commonly doth who eyther feares or feeles that which he is not well able to beare.

Hence Note,

*The heart of a Godly man, even of the most Godly, may be so weakened under long continued sufferings, that he may finde himselfe utterly unable to beare them any longer.*

Wicked men labour to strengthen and harden themselves all they can, to beare, in opposition to God, and Saints would strengthen and harden themselves all they can to beare in submission to God. *Pharaoh* hardened his heart to oppose God striking him; hee had stroke after stroke, and Judgement after Judgement, yet he would not yeeld; but at last God made his heart soft in one sence, though hee hardened it in another. God appeared at last too hard for *Pharaoh*, hee could hold out no longer. And we finde the Lord speaking thus by *Ezekiel* to his people, who (it seemes by the language which God useth concerning them) had,

*Teneritatem & imbecillitatem affer animo meo attendenti ad omnipotentiam ejus. Jun:*

as it were, set themselves with unholy resolutions to stand or rather stout it out with God, and beare the worst that hee could doe unto them; *But* (saith the Lord, *Ezek. 22. 14.*) *can thine heart endure? or can thine hands be strong in the day that I shall deale with thee?* When I deale with thee in wayes of Judgement, when I take thee in hand to punish and repay thee according to thy workes, can thine heart endure? no! it cannot endure, it shall not be able to endure. The Lord doth not meane it of an endureing with submission and patience; So it is the honour of Saints to endure what ever God layes upon them, but to endure with stoutnes and resistance; art thou able to stand it out, or can thine hand be strong? no, thy heart and hand will be soft and weake, thou wilt not be able to beare it when I come to deale with thee. It is sayd of Christ by *David* his type (*Psal. 22. 13.*) when hee was under those terrible sufferings for our sins, that his heart was made soft (and if it were so with the greene tree, what must it be with the dry?) *I am poured out like water, and all my bones are out of joynt: my heart is like wax, it is melted in the midst of my bowells.* Thus the sufferings of Christ our head (who was also the Captain of our salvation, and the mighty God) made his heart soft and melted him. His heart was not melted with sorrow for his owne sin, (for he was without sin) but the sorrow that was upon him for our sins melted his heart. Whose heart will not melt & grow soft, (that is, unable to beare it) when God layeth his hand heavy and long upon him? Therefore we read in the Prophet, how the Lord takes notice of this, and condescends to the weaknes of man (*Isa. 57. 16.*) *I will not contend for ever, neither will I be alwayes wroth.* I will not goe onne to doe, as I have done. Why? Whats the reason of it? not but that God is able to continue his Contending, and to carry on his warre, whether with persons or with Nations for ever; but he hath respect to the poore Creature; for (saith he) *I will not doe it, lest the spirit should faile before mee, and the soules which I have made.* How can soules faile? the soule is an immortall substance, and shall not faile for ever. The soules of the damned shall be under everlasting Contendings, and never faile, they shall beare wrath for ever and not faile, yea their bodyes shall not faile, but through the power of God (sustaining them under his justice) shall endure everlasting torments. The meaning of that expression in the Prophet, is the same with this in the Text,

*Their*



*Their heart will be made soft*; as yet they have strength, faith, and courage to beare these afflictions, but if I continue them longer, their spirit and strength, their faith and patience will faile, and be so worne out that they will not be able to abide it. *God would not Contend for ever*; lest (as *Job* here complains) he should make their hearts soft.

*And the Almighty troubleth mee.*

That is, his presence, or his dispensations trouble me, wee see how much the spirit of *Job* was carryed out in the thing; And he useth a word here that signifieth the power of God to comfort and refresh, or God in his allsufficiency to comfort, yet (saith he) this *Almighty troubleth mee*; that is, the thoughts or remembrance of him troubleth me. He hath cast downe and grieved my soule already, and I am much troubled with fearefull apprehensions of like severities from him againe. These words, the reader will easily perceive to be of the same minde and meaning with the 15<sup>th</sup> verse of this Chapter, lately opened, and therefore I shall not stay upon them, but proceed to the last verse.

*Deus, in cuius potentia sufficientiaq; divitiarum, solarium meum esse debebat, is me privavit omni solatio, & animam meam plane dejecit, deserit me, terret me. Sancte*

Vers. 17. *Because I was not cut off before the darknes, neither hath he Covered the darknes from my face.*

Here *Job* gives another reason of his being thus troubled at the presence of the Almighty. *It is* (saith he) *because I was not cut off before the darknes*; or, *because I dyed not by thick darknes* (so Mr Broughton) we say, *because I was not cut off*; hee, *because I dyed not*; both meete in the same meaning. For death is a cutting off, and death will cut off or mow downe the strong, yea the strongest, as the sith doth eyther corne or grasse. Thus spake *Hezekiah* in his sickness (*Isa. 38. 10.*) *I sayd in the cutting off of my dayes*, that is, when I thought I lay a dying. *Job* was troubled because he was not cut off.

*Before the darknes, or, from the face of darknes.*

Death it selfe is darknes; and yet *Job* would faine have dyed before the darknes. There is a darknes of affliction and trouble spoken of often in this booke and elsewhere, which is more bitter to man then death it selfe. Some had rather be taken out of the world,

*Quod me non interemeris, auferens a conspectu non tantam hanc caliginem, & tot mala. Merc-*

world, then endure the troubles of it. This is the firſt part of the reaſon, *I am troubled, why? becauſe I was not cut off before the darknes, or before this trouble came;* As if he had ſayd, *I ſhould have been glad, or it had been good for me, if death had prevented theſe troubles; this troubles mee that I dyed not, that I went not to the grave before theſe troubles came upon mee.* Thus Job gives way againe to his pſſion; hee broke out much in this ſtraine or language at the third Chapter, where at large he openeth his wiſh for death, either that he had dyed before, or preſently after hee was borne into this world, that hee might have been at reſt, and ſo out of the reach of thoſe evils and calamities that did encamp againſt or beſet him round about. The reader may conſult what hath been done upon that Chapter, of which this verſe is an Epitome, and there finde the nature of this wiſh for death explained, as alſo what lively deſires Job had of death, or as this text ſpeakes, *that, he had been cut off before the darknes.* I ſhall here onely take notice; That to ſome, the ſorrowes of this life are much more bitter then death it ſelfe; yea that God himſelfe hath ſometimes in a way of mercy and favour called ſome out of the world before he would let great troubles in. There was a promiſe made to Joſiah King of Judah, that, God being reſolved to bring trouble upon that people, yet he ſhould be *cut off before the darknes.* (2 Kings 22. 20.) *Becauſe thy heart was tender, &c. Behold therefore I will gather thee unto thy fathers, and thou ſhalt be gathered to thy grave in peace, and thine eyes ſhall not ſee all the evil, which I will bring upon this place.* And when Ahab had humbled himſelfe before the Lord, even he went not without a reward for it, and his reward was this (1 Kings 21. 29.) *I will not bring the evil in his dayes.* Hee ſhall be *cut off before the darknes.* Jerom ſpeaking of the troubles that came upon the Church, doth as it were applaud the death of Nepotian upon that Conſideration; *Happy he, that dyed before theſe troubles lived.* It hath ſomewhat of mercy in it, to goe out of the world before extraordinary affliction comes in; yet in theſe things wee muſt take heed of being our owne Carvers; it is one thing to have a promiſe from God, that the Cloud ſhall not breake in our time; and another thing for us to wiſh and deſire to be out of the world before the Cloud breakes. The former argueth the tendernes and care of God towards us, but the latter muſt needs argue eyther our unwillingnes to ſuffer eyther from or for

Felix Nepotianus  
qui hac non  
vidit. Hier:

for God ; Or our distrust of his assistance and presence with us to support us in our sufferings. If God will not cut us off by death before the darknes, wee should be willing to live in the darkeſt darknes of outward calamity that ever fell upon this world. *Job* adds a second reason of his troubled spirit in the last words of this verse and Chapter.

*Neither hath he Covered the darknes from my face.*

I am troubled because I have lived in troublesome dayes, but though I have, yet God could have hidden me from those troubles, or those troubles from me ; but as hee hath let me live in the darknes of trouble, so he hath not at all covered the darknes of trouble from me. I doe not onely live in troubles, but I am alwayes looking troubles in the face. Mr *Broughton* renders thus, *Nor he yet hideth gloomines from my face* ; which he also paraphraseth in these words ; *Because I finde neyther death nor ease of sickness, that I should not feele these afflictions.* So that as he complains because he dyed not before the darknes came ; so because God did not hide the darknes from him when it came, but let him have such sad visions of it. This still imports that *Job* had not that fullnes of submission to the dispensations of God, as duty called him to ; and for this *Elihu* reproveth him ; yea God himselfe chid and rebuked him, because he tooke upon him so often to give the rule, and did not sit downe more quietly under his appoyntment and portion for him. Though *Jobs* patience was great, yet he had not all patience, or all of patience. And though, I doubt not, but his patience had a perfect worke, yet he did not attaine to the perfection of patience. This ( according to our translation ) is the sence and summe of these words, concerning which many things have been spoken in the former part of the Booke, whether I referre the reader : yet before I passe them quite out of my hands, I shall gather up some other Renderings of this verse, and leave them to the readers Judgement and consideration.

First, Thus ; *when I was onely not Cut off by darknes, hee hath hid himselfe in darknes from my face.* This translation the Originall may beare with some little supplement, which is usuall in like Cases, when there is no straine upon the generall scope of the place, and the meaning is clearely this, *Whereas I am onely not-cut off by darknes*, that is, whereas my troubles are such as have onely

*Nam ubi tantum non excisus sum propter tenebras a facie mea se operit caligine. Coc:*

not



non, πο-  
 ρου. Tantum  
 non, q. d. hoc  
 effecit in me  
 abscessio ejus  
 ut non quidam  
 excinderer, sed  
 excisum proxi-  
 mus essem.  
 Coc:

Quod non fue-  
rim excisus a  
presentibus te-  
nebris, & quod  
a facie mea a-  
verterit caligi-  
nem. Bez:

**Calvin.**

not extinguished my life, when I am in this pitiful miserable plight, *Hee* (that is, God) *hath hid himselfe from mee in darknes*. So that here he speakes of a twofold darknes or evill that was upon him: first, affliction upon his body; secondly, desertion upon his spirit; and so the negative particle *not*, is rendered by some *onely not*, it is onely not death with mee, yet the Lord is pleased to hide his face from mee; whereas wee say, *Hee hath not Covered the darknes from my face*; this translation saith, *Hee hath Covered his owne face with darknes*, or, *Covered himselfe with darknes from my face*. First, thereby intimating that God doth often joyn spiritual troubles with corporall, the hidings of his face with the troubles of our flesh. Secondly, that outward troubles are then most grievous to us, when God hides or withdrawes his presence from us.

Another reading gives it as an admiration; *I am exceedingly troubled because I was not cut off by the present darknes, and that he hath turned away darknes from my face: As if Job had stood wondering that his life was thus prolonged; that his sicknes and sorrowes had not made an end of him; that ever hee should continue so long in such a storme as hee had done, and who or what power it was that in those his great preasures, both of minde and body, did hinder or stay him from being covered with the shadowes and darknes of death.*

A third renders ; *Because hee hath not cut mee off through darknes, but hid darknes from my face* ; and he gives the meaning of it thus ; the reason why I am so much troubled and afflicted, is because God hath not *cut mee off through darknes* ; that is , because I have not had some secret or private affliction, but all the world hath taken notice of what hath been done to mee. God hath not chafned mee in the darke ; these things have not been done to me in a corner. *Job* might speake as the Apostle, *I am made a spectacle to the world, to Angels and men*, all beholding mee in this pittfull condition. And this occasions mee much trouble of minde, because as I see plainly, that the hand of God is gone out against mee, so all others see it too, and they make severall Interpretations of it. Had I been lost in the darke I should have borne it better, now I am made the common talke of the world, and how to answer their descants upon my condition, is more then a little trouble to mee. This translation hath a faire sence as to the generall

rall truth ; but the textuall Conſtruction ( as they who are ſkilfull in the Grammer of the Hebrew know ) will not beare it. And therefore I ſhall ſtay in our owne tranſlation, which is faire and cleare as to the ſcope of the Chapter, ſhewing this good mans paſſion, breaking forth into ſome kinde of quarrell with the diſpenſations of God, becauſe hee was not carryed out of the world before theſe troubles came in, or if hee muſt needs ſtay, and be contemporary with them, becauſe hee found no cover, no ſhelter from eyther the beholding or feeling of them.

. Thus I have done with the firſt part of *Jobs* Answer to the third and laſt aſſault which *Eliphaz* made upon his Innocency ; But as *Eliphaz* ſpake much againſt him, ſo he could not be ſatiſfied to ſpeake but a little for himſelfe ; He had more to ſay, both for his owne vindication, and the refutation of his opponent. What he ſayd, the twenty-fourth Chapter will tell us, which comes next in order to be opened.



## JOB, CHAP. 24. Vers. 1.

*Why seing times are not hidden from the Almighty,  
doe they that know him, not see his dayes?*

*Ad propositam  
questionem re-  
spondet Job-  
bus, rursus as-  
firmans, deum  
eum in assertur-  
dis probis, tum  
in puniendis sce-  
leratis, non pa-  
lam semper, sed  
plerūq; accusa-  
quadamratione,  
notis ipsi uni  
temporibus a-  
gere. Bcz.*



His Chapter containeth the second part of *Jobs* answer, to *Eliphaz*: the generall scope whereof, is to pull up the foundation of his friends suspition of him, and dispute against him, shewing that many men doe much evill in this life, who suffer none, and that many who are innocent, suffer much evill, and are not releived: from both he concludeth, that the suffering of evill can be no concludeing argument that any man is so; for then it must be so with all men, which most mens experience contradicteth.

So that here *Job* falls downe-right upon the poynt in debate, affirming what he had often affirmed before, that God both in asserting the innocency of the righteous, and in punishing the sins of the wicked, useth much variety; and that his proceedings with the sons of men, are so farre from being alwayes open, and plaine, that usually they are very secret, concealed, and so much in the darke, that there is no print of his steps to be found. This seemes to be the designe and tendency of the whole Chapter; and the argument of it may be formed thus;

*Tee, my friends have said, that God punisheth all evill doers in this life; seing then he knoweth the length and continuance of their dayes in this world, why doth he yet suffer them to slip out of this world unpunished. And if they are so frequently punished in this world (as ye affirme) why doe not they who know God see it, and take notice of it?*

*But so it is, that many wicked men slip out of the world unpunished, and the godly who know him doe not see judgement executed, therefore surely it is not the way of God presently in this life to punish every offendour; nor can yee conclude that they who are afflicted are wicked,*



*wicked, seeing many of his people are not onely afflicted by himselfe, but lie under the rod of the wicked a long time unrevengeed and undelivered.*

In the whole Chapter we may observe these three parts.

First, A questioning proposition in the first verse, *Why seeing times are not hidden from the Almighty, doe they that know him, not see his dayes?*

Secondly, We have the confirmation of this proposition, and that in two branches; First, of innocent persons not releived; secondly, of wicked persons not punished; Thirdly, he concludes his whole discourse in the last verse of the Chapter by a stronger affirmation of what he had said before; *And if it be not so now, who will make me a liar, and make my speech nothing worth?*

Againe, More distinctly in this Chapter, we have the proposition in the first verse; secondly, the confirmation of it, made by an enumeration, of many grosse sinnes, which wicked men commit, and feele no smart, but passe unpunisht; and those sinnes are either, first, against man, or secondly, against God.

Against man, first, by removing of the Land-markes in the second verse; secondly, violently taking away of cattell, in the third verse. Thirdly, turning the poore out of house and home, in the fourth verse; fourthly, lying in waite and watching their opportunities to rob & get their prey like wilde beasts, at the fifth verse; fifthly, reaping and carrying away other mens corne out of the fields by violence, at the sixth verse; sixthly, using all manner of oppression upon the poore, 7, 8, 9, 10, 11, 12 verses.

Secondly, *Job* discovers their rebellion against God, & their ignorance of his wayes: for though both these be included in the former acts (whosoever sins against man, sins against God too) yet there are sinnes that are more peculiar and immediate against God. And of these he speakes at the 13<sup>th</sup> verse, *They rebell against the light*; against the light of the knowledge of God shining with much evidence and clearenes, both in his word and in his workes; And then takes occasion more perticularly to describe, first, the murderer, and his darke wayes, ver. 14. Secondly, the adulterer and his dark wayes, (ver. 15, 16, 17.)

Thirdly, *Job* sheweth, that though the wicked doe all this, and are not presently punished, yet that they are under a secret curse, which shall surely overtake them (ver. 18, 19, 20.)

Fourthly, Upon this, he againe revives the mention of their sinne; first, against the poore, *ver. 21.* Secondly, against the rich, *ver. 22.* Together with their punishment, though late, yet at last, *ver. 23, 24.*

Fifthly, He re-asserts all that he had sayd, by challenging all men to disprove him ( if they could ) in what he had sayd, *ver. 25.* So much of the state and generall scope of the whole Chapter.

Vers. 1. *Why seing times are not hidden from the Almighty, doe they that know him, not see his dayes ?*

*Locus subdiffi-*  
*cilis & salebro-*  
*sus. Merc:*

This ( as a learned interpreter gives his opinion of it ) is a hard Text, and there are various renderings of it. I shall touch upon them, and then draw out that which may be suteable for observation.

First, The whole verse may ( as some conceive ) be rather read thus; *Why are not times hidden from the Almighty, seing they that know him doe not see his dayes ?* The meaning of which translation is this; it might make a man that is not well instructed in the wayes and providences of God, to thinke that God takes no notice of the times that passe, nor of the things done here below, seing the best of his servants could never yet make it out, that he punisheth ungodly men according to their deeds in this world. Surely then we may say, That times are hidden from God, for were it not so, godly men could not but see his dayes, his judgement-dayes upon the wicked, and things would not be in such confusion, and disorder as they are. So that *Job* either shewes what men doe ordinarily conclude from Gods indulgence and patience towards the wicked; and his seeming slacknes and slownes in avenging the wrongs of his owne people, even that as God is in heaven, so thicke clouds are a covering to him there, and that he seeth not what is acted on the earth. As if eyther the Lords eye did not reach this inferior world, or that he would not trouble himselfe about it. *Surely times are hidden from the Almighty, or*

Secondly, that *Job* speakes his owne passions, and temptations about this poynt; As if he had sayd, *I am tempted to thinke that times are hidden from the Almighty, because he doth not send present reliefe to his people, nor present wrath upon his enemies.* Such temptations are discovered in other Scriptures, ( *Psal. 73. 2.* ) *My feete*  
( *saith*

(saith David) *had almost slipt when I saw the prosperitie of the wicked*, when the wicked and unholy were not punished presently according to Justice, he was urged and tempted to think that God did not regard justice, nor declare himselfe in his holines as he ought. And though the Prophet *Jeremiah* durst not question the righteousness of God, yet he knew not (in this case) how to give an account of it, as hath been noted heretofore from his questionings (*Jer. 12. 1, 2.*) *Why doth the way of the wicked prosper? &c.* And with this the following parts of the Chapter seeme to carry a fayre correspondence, wherein he enumerates many grosse practises & impieties of wicked men, notwithstanding which they passe out of this world in worldly peace.

Thirdly, One of the antient Rabbins reads the words as a wish, or a desire, *Why are not times hidden from the Almighty?* As if he had sayd, I could wish they were hidden from the Almighty, and I could beare it better if God did take no notice of times, then that taking notice of them, he should not set them in order, and redresse what is amisse; but I passe that.

Fourthly, The Latine translation is positive, and direct; *Times are not hidden from the Almighty, yet they that know him are ignorant of his dayes*; and the reason why they leave out the interrogation is given thus; because they thought there was a kinde of impiety, yea blasphemy in it to say or querie, *Why are not times hidden from the Almighty?* As if *Job* must in saying so either affirme that times were indeed hidden from the Almighty, or that he wished they were. Therefore to avoide that inconveniency they turne it into a direct negative proposition; *Times are not hidden from the Almighty.* And many of the Jewish Writers stumbling at the same stone, have judged *Job* as denying the providence of God, or his care of times, and seasons here below; but (upon divers occasions) *Job* hath been vindicated concerning this poynt, therefore I shall not stay upon it.

A fifth translation gives it thus; *If times are not hid, by the Almighty, how comes it to passe that they that know him doe not see his dayes?* as if he had sayd, were it not for this, or were it not thus, that God doth hide times, or that times are hidden by God, that is, that Gods providences are carried in secret, and run a great while (as some rivers doe) as it were under-ground, it could not be, but that they that know him, that is, wise and holy men (as we shall

*Quare non sunt abscondita, q.d. a quo i animo ferrem si essent abscondita.*  
Aben-Ezr:

*Ab omni potente non sunt abscondita tempora.*  
Vulg:  
*Latini videntes interrogationem blasphemam opinionem continere; quasi aut abscondita esse dicat aut optet, i. e. dominum tempora &c. quae hic fiunt non curare aut non videre, sine interrogatione vertunt.*  
Merci:



shall see afterward) should see the effects, and issues of those judgements. The judgements of God (saith Job) are delayed in their execution or executed in so secret a way, that they are mostly and to the most of men undiscerned. Wherein he fully opposeth what Eliphaz sayd (Chap. 20. 16.) *They are cut downe out of time; that is, they are presently cut downe, no, sayes Job, God hideth their times, that is, he puts stops and delayes upon the times of his revenge; or as he speakes (Chap. 21. 19.) He layeth up wrath for his children, but themselves are not presently cut downe.*

מִיָּמֵי  
quare. Cur  
a Saddai non  
occultata sunt  
tempora.

Sixthly, Thus; *Why are not, or why should not times be hidden by the Almighty?* so Mr. Broughton. As if he had sayd, *What reason can be given of this, why times are not hidden by the Almighty? or why should it not be thought right, and just, that times should be hidden by the Almighty? who can question God if he will hide times and judgements, or who shall say, it is unequall?* The Hebrew particle (*Min*) signifies as well *by* as *from*, we say, *why seeing times are not hidden from the Almighty; they say, why should not times be hidden by the Almighty?* This rendering beares a cleare and a profitable sence, and therefore I shall give this observation from it.

*God doth hide times from men.*

The providences of God and their seasons are not carried plaine to every mans eye; and why should not times be thus hidden by the Almighty? God doth not hide that time from us wherein we ought to doe our worke (he sheweth us plainly not onely what we ought to doe, but when we ought to doe it, to every worke there is an appoynted time, and the present time, is our time for most workes, yea for all those workes which have a proper tendency to eternity) but though God doth not hide the times from us wherein we should doe our worke, yet he doth often hide the time from us wherein he will doe his own worke, and why should he not? he hides the time wherein he will punish the wicked, and breake the power of his enemies, and he hides the time wherein he will revive his owne people, and deliver the afflicted. There are sometimes which God keepeth, and will keepe in *his owne power*; as Christ told the Disciples (*Act. 1. 6, 7.*) when they asked him, *Lord, wilt thou at this time restore againe the kingdome unto Israel?* *It is not for you to know the times or the seasons which God hath put*

Instita est mor-  
talibus incredi-  
bili quadam ea  
qua futura sunt  
præoscendi cu-  
piditas.

*in his owne power.* That is, which he hath not put forth or discovered to the sonnes of men. All times are in Gods power, but those which he reserves from men, and keepes under lock and key, these he hath more especially put in his power. God will not let those times appeare to men, wherein himselfe is purposed to appeare. The time of those workes of God are wrapt up in greatest darknesse when they shall be done, which being done shine forth with greatest light and; God will have it so.

First, To reprove and stop the curiosity of man; There is nothing more naturall to man then a desire to know both what shall be hereafter, and when that hereafter shall be: we are very negligent, and carelesse in seeking out the season of that which we our selves should doe, but over-carefull and curious in seeking out the season of what God will doe. Man is given to vaine curiosity, and he is in nothing more vainely curious, then in an itch to know the times which God hath hidden from him. Most men are great questionists, and their questions mostly are about times, and seasons, when shall this, and that be? The Disciples of Christ discovered this spirit more then once; When Christ had told his Disciples that of those Goodly buildings to which they admiringly poynted him, *There should not be one stone left upon another, that should not be cast downe* (Math: 24. 2.) They a while after came unto him privately, saying, *tell us, when shall these things be, and shall be the signe of thy coming, and of the end of the world?* It did not satisfie them that Christ had told them such should be, unlesse he also tell them the time and season when they should be. The Apostle found this humour stirring much in the Church of the *Thessalonians*, for having spoken of the resurrection of the body, and that then *the Lord himselfe shall descend from heaven with a shout, with the voyce of the Arch-Angel, and with the trump of God* (1 Thos. 4. 15, 16.) He, to prevent their inquisitiveness about the time when this should be, begins the fifth Chapter thus; *But of the times and seasons brethren yee have no need that I write unto you.* Which implies, that either they had intimated such a querie to him, desiring to be acquainted with the time and season of those things, or that he foresaw they would be enquiring and making it their next question, *when shall these things be?* when shall the deceased Saints be raised, and the living caught up, when shall Christ descend from heaven with a shout, &c? Some have made

*Homo est animal curiosum.*

*Mathematico-  
rum & gene-  
liacorum vesana  
aemulatio.*

it their study to unvaile the times which God hath hid, and to uncover his secrets. And it is no part eyther of the honour or ornament of these times, that Astrologers and Mathematicians have been so bold in these studyes. As if the starres of heaven were eyther betruſted with the secrets of the God of heaven, or being ſo would be unfaithfull Secretaries, bewraying his secrets, and putting thoſe times and ſeaſons into the power of man which God hath put into his owne power. Ancient hiſtoryes tell us that the Princes of the world have been very greedy after this forbidden, or at leaſt unrevealed knowledge. Being more deſierous to know what ſhould come to paſſe in after times, then diligent in the duties of the preſent time; Whereas indeed, which is

A ſecond reaſon why it is ſo, God therefore hides the iſſues and events of future times, that we might be kept to preſent duties, to the work and buſineſſe of the day. He conceales from man the precise day of his death, that he might every day be preparing to dye. If men had all times in their hands, they would quickly lay the greateſt and beſt part of their worke out of their hands.

Thirdly, God hideth times to try the faith of his own people, whether they can depend upon him in the darke; whether when they know not when the time ſhall be, or what a day may bring forth, they can yet freely truſt him for all their dayes. He that lives by faith at all times, troubles not himſelfe about what ſhall be next in time, nor what the next times may be.

Fourthly, God hideth times, that we may be guided by rules, not by events; That we may ſteere our courſe through this world according to his divine appoyntments, not according to humane ſucceſſes. Upon all theſe and many more accounts, *why ſhould not times be hidden by the Almighty?*

But I ſhall proceed with our reading, to open that, and give ſome notes from it.

*Why ſeeing times, &c.*

As if Job had ſayd, ſeing the Lord knoweth all times, ſeing times are not hidden from him, what is the reaſon why thoſe who know him, and are neereſt to him, doe not know times alſo? or thus; God knoweth times, they are not hidden from him, why doe not they know times that know him?

We are not to take time here nakedly or naturally as it notes dayes,



dayes, moneths, and yeares, meaſured out by the motion of the Sunne, Moone, and Starres; but time is to be conſidered providentially as cloathed with all the varieties of action and event, which are imaginable, as incident to the affaires of mankind in this life.

*Why ſeing times are not hidden from the Almighty, &c.*

When Job ſaith, *Seing times are not hidden from the Almighty*, his meaning is, that Times are clearely and fully knowne to the Almighty.

The whole verſe taken together ſeemes to be a deniall of what is in it ſelfe very probable; for ſeing God knoweth times, it is moſt probable that they who know him ſhould know times too: for to whom ſhould God communicate his ſecrets, but to thoſe who are neere to him, to thoſe that are his: As if he had ſayd; *Give me a reaſon, if you can, why God, to whom all things and times are knowne from eternitie, ſhould not make knowne theſe times to thoſe that know him?* And ſo the argument may be formed in this manner.

*Poteſt eſſe negata connexio cauſæ probabilis cum effectu.*  
Ccc:

*Such as know God, ſhould know his dayes, if any know them.*

But they that know God, doe not know his dayes; therefore God keepes his dayes cloſe to himſelfe; ſo that whereas Eliphaz ſuppoſed Job as doubting the providence of God ( Chap. 22. ver. 12, 13, 14. ) and asks the queſtion, ver. 15<sup>th</sup>, *Haſt thou marked the old way, which wicked men have troden.* Job answers here, I deny not the providence of God, but I deny that all the wayes of Gods dealing with wicked men, are obvious to the eye of Godly men, and ſhew me reaſon, if you can, ſeing God knoweth all times, why the way of his judgements are ſo little viſible to them which know him.

But who are they that are deſcribed by this circumlocution, *They ( or the men ) that know God?* We may take them in a two-fold notion.

Fiſt, More Generally for all godly men, for all who are truly ſuch know God.

Secondly, More ſpecially for thoſe Godly men who know God more then others; there are ſome who have a peculiar knowledge of him, and dayly intimacy with him, who live as it were in his boſome, and ſee what is in his breſts, comparatively to others.

And further ( because words of knowledge comprehend the affections in Scripture ) by those that know him much, we are to understand those that love him much, that delight in him much, that feare him much, and obey him much. Now though we may expound this text of truely Godly men at large, yet the latter sort are chiefly meant : why seeing times are not hidden from the almighty, doe not they that know him, godly men, yea his favourites, who know most of his minde, who as they are after his heart, so in his heart eminently, why doe not they who know him thus,

*See his dayes ?*

*Diem domini  
appellamus cum  
judicium suum  
exercit in im-  
pios.*

Whose dayes, and what dayes doth *Job* here intend ? The former part of the verse answers the first question, *They are the dayes of God.* And to the second question I answer ; The dayes of God are those dayes wherein he worketh, or brings forth some great worke, whether it be a worke of Judgement, or a worke of mercy. For as Times in the former part of the verse, so dayes here include the things done in those dayes, and hence Mr Broughton renders, *wayes not dayes.* None ( sayth he ) *that know him see his wayes.* Whensoever God doth somewhat among men, which declares him in an eminent manner to be God, that in Scripture is called the *Day of God.* Thus the Prophet speakes ( *Isa. 2. 12.* ) *The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the Cedars of Lebanon that are high and lifted up, &c.* Thus the day of the Lord is the day of his judgement among men. *I passe not for mans day,* or for the judgement of man, sayth Paul ( *1 Cor. 4. 3.* And when he saith, *1 Cor. 3. 13.* ) *The day shall discover it,* He meanes a day of tryall will discover every mans worke, whether it be silver, gold, hay, wood, or stubble. The day of discovery, will be a Glorious day of God. The Civilians have an expression which reacheth this notion of a day ; They say of a man that hath had judgement in the highest Court, from whence there is no appeale ; *He hath passed his last day ;* that is, his highest and greatest triall, because then there is no more meddling with him, or bringing the suite about againe. Such are the dayes of God, of which *Job* here speaketh.

*Summum obij-  
se diem dicunt  
Jurisconsulti-  
vid: Bold:*

*Why seeing times are not hidden from the Almighty, doe they that know him not see his dayes ?*

From

From the former part of the verse, Note.

First, *That times are knowne, perfectly knowne to God.*

Yea not onely are times perfectly knowne to God, but firmly fixed and most wisely disposed of by him; men may know that which they have no power to dispose of; but the knowledg of God and his power run paralel through all times and things. So that as when the text sayth, *Times are not hidden from the Almighty*, it notes that they are fully knowne to him, so also that they are uncontrouleably disposed, and ordered by him. And as times are knowne to God, so he makes them knowne when and to whom he pleaseth. When *Joseph* had revealed to *Pharaoh* both the matter and the time concerned in his dreames, then (saith *Moses*, *Gen. 41. 45.*) *Pharaoh called Josephs name Zaphnath paaneah*, which say some signifies in the Egyptian language, *The Saviour of the world*: Which name, say they, *Pharaoh* might give him, because by his advice in laying up stores of corne in the yeares of plenty, such a world of men, or so great a part of the world, was saved from perishing by famine in the yeares of scarcity. But, say others, deriving the word from an Hebrew roote, it signifies *a revealer of secrets*. Which title of honour *Joseph* well deserved, and was most proper to him, seing he had revealed that Great secret unto *Pharaoh*, both that there should be a famine, as also the time and season of it. But where had *Joseph* this secret? was it from any astrologicall skill of his owne? He tells us plainly whence it was at the 15th and 16th verses of the same Chapter; for when *Pharaoh* had sayd to *Joseph*; *I have heard say of thee that thou canst understand a dreame to interpret it*; He presently answers, first, Negatively, *It is not in me*; and then affirmatively, *God shall give Pharaoh an answer of peace*. See the like in that most remarkeable passage (*Den. 2. 17, 18, 19, 20, 21.*) From all which we learne that God knoweth times and changeth times; that is, makes great changes in times according to the counsell of his owne will.

First, If we take time, for the succession of dayes, weeks, months, yeares, and ages, thus the Lord knoweth times. The number of the dayes of man, the precise number of the yeares and ages wherein any worldly state or power shall continue, are not hidden from him.

Secondly, Times are not hidden from God, as times are taken



ח"ו denotat  
congruum tem-  
pus.

Per tempora  
intelligit rerum  
vicissitudines,  
divitias et pau-  
perem pacem  
et bellum &c.  
Theodoret:

for the seasons and opportunities of action. The Lord knowes what time will be as a wheele or as a socket fitted for the carrying on or establishing of every worke. We are often troubled at this, and misse our season, but God knoweth every season, he knoweth the times, and therefore can time every worke exactly. And the Hebrew word here used, properly signifies a fitt or a convenient time, implying that time, in that notion, is not hidden from God. (*Isa. 50. 4.*) *God hath given me the tongue of the learned, that I might speake a word in season to him that is weary.* Which some translate thus, *That I might know the appointed time to the afflicted.* An afflicted soule must be watched, and a season taken, these times are not hidden from the Almighty, he knoweth the opportunity, and therefore can direct him that speakes to a wearyed soule, as to speake proper and taking matter, so to speake it in a proper and taking time, when it shall be as welcome to the soule as raine to the dry and thirsty ground. *David saith to the Lord (Psal. 119. 23.) It is time Lord for thee to worke, for they have made void thy Law;* that is, now is the season, and opportunity for thee to work, if ever thou wilt shew thy selfe doe it now. And when *David* confessed (*Psal. 31. 15.*) *My times are in thy hand.* He meanes that the seasons of his comforts, and of his sorrowes, all the turnings and changes of his life from one condition to another, were cast and ordered by the power and wisdom of God. *Why seeing times are not hidden from the Almighty,*

*Doe they that know him, not see his dayes.*

Thus *Job* describes the persons that see not the dayes of God; they are such as *know him.* Which character, as was shewed before, belongs to every Godly man, though it be more peculiar to some.

Hence note.

First, *Every Godly man knoweth God.*

And none but the Godly know him indeed; many ungodly men professe they know God, and they may know him notionally, but no ungodly man knoweth him truly, experimentally, or practically. Many ungodly men *have a forme of knowledge, and of the truth in the Law* (as the Apostle speakes of the Jewes. *Rom. 2. 20.*) but no ungodly man feeleth the power of knowledge, and

of

of the truth in the Law. And therefore the wicked are spoken of in Scripture, as not knowing God (*Jer. 10. 25.*) *Powre out thy fury upon the heathen that know thee not.* And when the Prophet describes the wickednesse of the Jewish State, he saith (*Hos. 4. 1.*) *There is no knowledge of God in the Land.* Which the Chalde Paraphraſt renders thus; *Neither are there any who walke in the feare of God in the land;* where there is no knowledge of God, there is no feare of God. We neyther love nor feare him of whom we have no knowledge; nor can we beleewe in or truſt him, whom we know not. (*Pſal. 9. 10.*) *They that know thy name, will put their truſt in thee;* That is, the truly godly will truſt in thee, for they know thy name, but they that know thee not, how can they truſt upon thee? and therefore the Prophet calls us to boalt in, the knowledge of God. (*Jer. 9. 23.*) *Thus ſaith the Lord, let not the wiſe man glory in his wiſdome, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth glory in this, that he underſtandeth, and knoweth me, that I am the Lord, which exerciſe loving kindneſſe, judgement, and righteouſneſſe in the earth, for in theſe things I delight ſaith the Lord.* There is nothing in this world worth the boalt in, but the holy knowledge of a holy God, or ſuch a knowledge of God, the fruit whereof is a godly life here, and the end whereof is an eternall life hereafter. *Joh. 17. 3.* *This is eternall life, that they may know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent.* This knowledge of God doth not floate in the braine, but ſinkes into the heart, and is rooted in the affections. Thus the Apoſtle *John* argues (*1 Epift. Chap. 2. v. 3, 4, 5, 6.*) *Hereby we know that we know him, if we keepe his Commandements, he that ſayth he knows him, and keepeth not his commandement is a liar, and the truth is not in him;* As if he had ſayd, The true knowledge of God is an obedientiaall knowledge, ſo that if any man ſayth he knoweth God, while his life is not ſutable to what he knoweth, this mans profeſſion is vaine, and himſelfe is a lyar; *Whoſoever keepeth his word, in him verily is the love of God perfected, that is, he loveth God with a perfect or ſincere love, and the love of God is perfected towards him.* The ſcope of his whole diſcourſe there is to ſhew that the true knowledge of God is the keeping of the word of God. Many are ſo ignorant of God, that they know not the word which they ſhould keepe, and all they who knowing the word keepe it not,

*Pietas eſt cognitio ſcientiaq; dei. Trifoneg.*

not, will at laſt be numbered among the ignorant, or among thoſe that know not God: But their condition will be worſe, and their puniſhment greater then theirs who never knew God according to the teachings of his word. Their eſtate will be bad enough, who periſh for want of the knowledge of God, then, what will their end be, who periſh in the neglect or abuſe of plentiful knowledge!

From the ſecond notion of the words, *they that know him*, as they intimate a ſort of Godly men, who have neerer acquaintance with, and freer acceſſe to God then others.

Obſerve.

*That as all godly men know God, which the wicked doe not, ſo ſome godly men have ſuch a knowledge of God as many who are godly have not.*

Though the knowledge of all godly men be of the ſame nature and kinde, yet not of the ſame degree and height. We reade of ſome who in old time were called *Seers* ( 1 Sam. 9. 9. ) as if they onely had been endued with ſight, and all others were blinde in the things of God. They were the onely *seers*, yea they were *fore-seers*, becauſe God did often reveale himſelfe, and declare to them what he was about to doe in dreames and viſions. Now as in thoſe times there were ſome men called *seers*, ſo in theſe times ſome may be called *knowers*, as if none knew any thing of God comparatively to them, or as if other godly men were ignorant and underſtood nothing of him. When God ( 1 Sam. 3. ) appeared to *Samuel* in a viſion, and revealed the doome of *Elies* houſe to him; the Text ſayth, at the 7<sup>th</sup> verſe, *Now Samuel did not yet know the Lord*; ſurely *Samuel* did know the Lord as other godly did in thoſe times, though he were but young; yea it is ſaid, *The childe Samuel miniſtred before the Lord*; and did not he know the Lord? no doubt he did. The meaning therefore is, *Samuel* did not yet know the Lord by any ſpeciall intimacy with him, or particular revelation from him, as afterward he did; he became a *knower* of God at laſt, though then *he did not know God*, in this peculiar ſence. But God having revealed to him the ſecret what he would doe to *Elies* houſe, then he knew God, he knew him as a favourite, that is truſted with ſecrets. So *David* ſpeakes ( *Pſal.* 25. 14. ) *The ſecret of the Lord is with them that feare him*. There is a ſecret in the



the plainest truths and doctrines of Godlines, both in Law and Gospel; and many know the doctrine, who know not the secret; any common professor may know the doctrine, but the sincere onely know the secret, that is, the power and efficacy, the sweetness of comfort of the doctrine. There is also a secret of God with his in blessing and prospering them in the world; of which *Job* speakes ( *Chap. 29. 4.* ) as there is also a secret and imperceptible curse, which the Prophet calls the Lords blowing upon what men have in their possession, or for their use ( *Hag. 1. 9.* ) But besides these there is a secret of favour, which is the sealing of the Spirit, the gift of the hidden Manna, and of the white stone, with a new name in it, which no man knoweth saving he that receiveth it ( *Rev. 2. 17.* ) This secret of the Lord is with them that feare him; and there is yet another secret of his with them, even the secret of his purpose and intendment concerning his owne providentiall workings. Which while many or all see, yet they know not the meaning of them, I meane it not onely of the wicked and carnall, but even of many who are holy and spirituall in the maine. The secrets of providence are knowne onely to some choyce ones, to some of an excellent Spirit and high attainements, to some *Abrahams*, &c. intimate friends, who are to God as his owne soule. There is a secret of the Lord, which is with all them that feare him, yet some of his secrets are not with many of them who feare him. What *Job* spake in the 12th Chapter of this Booke, *ver. 2.* reproving the pride of his friends; *Iee are the men, and wisdom shall dye with you*; you ( I trow ) have ingrossed all wisdom, and others must borrow of you; The same we may speake soberly and approvingly of some humble Godly men, *they have the knowledge of God*, and it is but little that others have, though they have a saving knowledge. Some conceive the Prophet upbraiding the Jewes ( *Isa. 58. 2.* ) As if they affected to be looked upon, not onely as such as know God, but as such as know him intimately, and were his bosome friends. *They seeke me dayly, and delight to know my wayes, as a nation that did righteousness, and forsooke not the ordinance of their God, they aske of me the Ordinances of Justice, they take delight in approaching unto God.* They who doe indeed, as these Jewes seemed to doe, may be numbred among those of the highest forme that know God. *Why doe they that know him, not see his dayes.*

Here

Here Job hath found out somewhat knowable, which they who know God, doe not alwayes know; and that is, as hath been shewed, the season of his judgements.

Hence Note.

First, *The judgements of God are often eyther deferred, carried so closely, and secretly, that the wisest and holiest men cannot alwayes discern or see them.*

The judgements of God are often deferred in this life, and they are very often concealed, though presently executed. That is not alwayes true which Eliphaz asserted (Chap. 22. 19.) *The righteous see it and are glad, the innocent laugh them to scorne.* The righteous sometimes see the judgements of God upon wicked men, & his care watching over themselves, but they do not alwayes see eyther; for as a wicked man may doe evill a hundred times, that is, very often, and goe unpunished, as is intimated (Eccl. 8. 12.) So a wicked man may be punished a hundred times, and yet not one of his punishments seene. Some judgements of God are great and sore, which yet fall not under the observation of the best, of the wisest, of the holiest in the world; *They that know him, doe not see his dayes*; God (for terror and warning to others) doth judgement upon some openly (Deut. 7. 9, 10.) *Know therefore the Lord thy God, he is God, the faithfull God, who keepeth covenant and mercy with them that love him, and keepe his commandments to a thousand generations, and repayeth them that hate him, to their face to destroy them; He will not be slacke to him that hateth him, he will repay him to his face.* Here are two things in this Text concerning the judgements of God; That they shall come, first, suddenly; secondly, openly; they shall come suddenly, *God will not be slack*, they shall come openly, *God will repay them to their face*; as they sinned openly, so they shall be punished openly. Thus God repaid the Sodomites, he payd them to their face; so he repaid Pharaoh, and so the rebelling Jewes; and he was not slack, (for as the Psalmist saith) *while the meate was in their mouth, the wrath of God fell upon them.* Thus 'tis sometimes: yet judgements are often deferred, and hidden. What the Apostle speakes (Rom. 9. 22.) is applicable here; *God willing to shew his wrath, and make his power knowne, indured with much long suffering the vessells of wrath fitted for destruction*; there are vessells of wrath fitted for destruction, throwne to hell, not onely to a temporall, but to an eternall destruction,

struction; yet God did indure them with much long suffering; that is, he did not presently powre out wrath upon them, he was so farre from casting them presently to hell, that he did not afflict them with any trouble in this life, but indured them with much long suffering, and patience. *David* was much astonished with this consideration ( *Psal. 36. 6.* ) *Thy righteousness is like the great mountaines, thy judgements are a great deepe.* Take both together; *Thy righteousness is like the great mountaines, the mountaines of God,* that is, thy righteousness indures, and remains inviolable. But though it be so, yet the execution and actings of thy righteousness are not alwayes decerneable, for thy judgements are a great deepe; that is, when God doth execute, and put forth his righteousness, few see it, his judgements are a great deepe, many deepes, who can goe to the depth of them? *how unsearchable are thy judgements?* saith the Apostle, *Rom. 11. 33.* ) they are such and so deepe that none can reach the bottome of them; and therefore no wonder if they are sometimes hidden from those that know God.

Secondly, Whereas *Job* sayth, *Why seing times are not hidden from the Almighty, doe they that know him, not see his dayes?*

We may Note.

That, if any thing which God doth in this world be seene by any, Godly men are in the Greatest likely-hood to see it.

And that upon a twofold ground; first, because they have the best eyes, and senses most exercised to discern what God is doing. And as this is, because they have the best internal light, and purest principles to make this discovery with; So in the second place, because they stand fayrest in the eye of God, to have his providences manifested and expounded to them. For as God by the Spirit expounds his word, so his workes to his choycest servants. *Shall I hide from Abraham* ( sayd God, *Gen. 18. 17.* ) *that thing which I doe.* And so the Lord saith to the spirituall children of *Abraham* unto this day, *Shall I hide from them eyther what I am about to doe, or the meaning and scope of what I have done?* If any in the world see the dayes of God, Saints shall. So that we may conclude, if they see them not, that eyther they are not yet come, or that God purposely concealed their comming. Both or eyther of which may be the minde of *Job* in this place.

¶ ¶

Lastly,



Lastly, Consider the text as a question, *Why, seeing times are not hidden from the Almighty, doe they that know him not, see his dayes?* What is the reason of this? *Job* here answers *Eliphaz*, who thought that the judgements of God were ever open, and obvious to all beholders; but as it is not so, so what is the reason of this? why is it not so? I have heretofore given an account of these *whyes and wherefores*, of these questions about the dispensations of God. Yet here I answer further, God is pleased to cover or defer his Judgement dayes. First, because it is his pleasure to doe so, that's answer enough for man, it is his pleasure. Times are not hidden from God, but must he needs make us acquainted with all times, or shew us the way of his judgements presently; no, it is his pleasure to doe otherwise, and it is his priviledge to dispose of times, seasons, actions, and judgements as he pleaseth; who may say to him, what doest thou? or why doest thou so? he is supream, and soveraigne, if he will have it so, why should any one oppose it, or rise up against it?

Secondly, If it be demanded, Why are not the wicked presently punished, seeing God knoweth times, and seasons, and how all things passe among the sons of men? I answer, God will leave wicked men more inexcusable, the more patience is exercised towards them, the more long suffering God is to them, the more evident will the justice of God be in their sufferings, and they will have the lesse, or rather nothing at all to plead for themselves. The least sin committed by man, may stop his mouth, how much soever hee is punished by God; how much more may their mouthes be stopped, who continued to sin greatly, while God continued to spare them long in their sin?

Thirdly, The day of the wicked mans suffering comes not suddainly, that the patience of the Saints may be tryed, and exercised. There are three things which chiefly exercise the patience of the Saints. First, the Greatnes of their owne troubles; Secondly, the slownes of their deliverance out of trouble: Thirdly, the long prosperity of wicked men, or the long deferring of their punishment. These delayes and stops in the vindicative administrations of God *towards evill men*, give the graces of his servants present worke, and God often forbeares purposely to put forth his power, that Saints may put forth their patience, or that it may be sayd of them as in the booke of the Revelations, *Here is the pati-*

*ence*

ence of the Saints, in this the patience of the Saints is viſible. Faith and patience can never have ſo fit an opportunity to be ſeene, as when the Juſtice of God in avenging them, and in puniſhing the wicked is leaſt ſcene. Yea therefore it is that they doe not ſee thoſe his dayes with an eye of ſenſe, that they might ſee them with an eye of faith. While the Prophet ſaith (*Hab: 2. 4.*) *The juſt ſhall live by his faith*; He ſpeakes in reference to the deferring and delaying of judgements upon the enemies of the Church; as appears fully in the firſt Chapter (*ver. 12, 13.*) *O Lord, thou haſt ordained them* (namely, the Chaldean Empire) *for judgement*, (that is, to puniſh and afflict thy Church, the Jewiſh Nation) *and O mighty God, thou haſt eſtabliſhed them for correction*; As if he had ſayd, *Thou O Lord, didſt not intend the ruine and deſtruction of thy people, by arming and ſending this bitter and haſty Nation againſt them, but onely their amendment and repentance*; yea thou haſt no pleaſure at all in theſe Chaldeans, by whom thou haſt powred out thy diſpleaſure upon thine owne people. For, as it followes; *Thou art of purer eyes then to behold evill, and canſt not looke on iniquity, to approve of it, or to be pleaſed with it, and ſeeing thou canſt not; wherefore lookeſt thou upon them that deale treacherouſly, and holdeſt thy tongue when the wicked devoureth the man, that is more righteous then he?* That is, why doeſt not thou O Lord, take vengeance ſpeedily upon theſe evill and treacherous ones? The Prophet having propoſed & urged this queſtion to the Lord, What doth he next? you may ſee that at the firſt verſe of the ſecond Chapter; *I will ſtand upon the watch and ſet me upon the tower, and I will watch to ſee what he will ſay unto me, and what I ſhall answer when I am reprov'd, or* (as the Hebrew hath it) *argued with, by carnall men, or the turbulent paſſions of my own ſpirit?* The Lord giveth him his answer at large (*ver. 2, 3.*) which is ſummed up (*v. 4.*) in this brieſe direction or aſſertion, *But the juſt ſhall live by his faith*. As if he had ſayd, proud men will be querying, yea quarrelling, when they ſee my providences croſſe my promiſes, or my workes carrying a preſent face of unſutablenes to my word. When things goe thus, they are preſently offended & nonplus'd, they know not what to make of it, unleſſe it be to make me a lyar, as ſpeaking, what I meant not to doe, or impotent, as ſpeaking more then I had ability to doe; But, my people know how to ſatiſfie theſe doubts with a ſaving to my

honour; *The Just shall live by his faith.* And they who live by faith will not have uncomely thoughts of me, whatsoever it is that appears to their sight: or though that which they hoped would appear be still kept out of their sight. Though, *they that know him, see not his dayes*, with an eye of sense, yet they see them by an eye of faith, and *by that faith they live.*

So then the reason why they who know God, or the Godly, see not his dayes, is not because God is not able to bring a day of vengeance upon wicked men, it is not because he beares any good will to them, but to exercise the faith and patience of his people. That's the scope of this first verse, which layeth downe the proposition by way of question, times are not unknowne to God, yet they that know him doe not see his dayes, his judgement dayes, as *Eliphaz* had before asserted. In the next part of the Chapter, *Job* goes on to prove by an enumeration of particulars, that many sorts of wicked men goe on in all sorts of sinne, who yet feele not the day of God upon them.



JOB, CHAP. 24. Verſ. 2, 3, 4.

*Some remove the Land-markes, they violently take away  
flocks, and feed thereof.*

*They drive away the Aſſe of the fatherleſſe, they take the  
widows Ox for a pledge.*

*They turne the needy out of the way, the poore of the earth  
hide themſelves together.*

**I**N the firſt verſe of this Chapter, it was ſhewed that they who know God, that is godly men doe not in this world ſee his dayes, that is, the dayes of his judgement, and vengeance upon the wicked. In the following part of this Chapter, *Job* proceeds to deſcribe wicked men, in ſeverall acts of wickedneſſe, and how they carry it on, and have many faire dayes in the world, while they are doing fowle, and filthy worke. They doe as much miſchiefe as they can, and they enjoy as much outward proſperity, as they can deſire to have, or tell what to doe with it, when they have it: ſo that they ſeeme equally to abound in the practice of evill, and in the poſſeſſion of Good. See what havocke they make, in the words of this context.

Verſ. 2. *Some remove the Land-markes, they violently take away  
flocks, and feed thereof.*

*Some remove* ] Of whom *Job* ſpake in particular, or of what particular time he ſpake is uncertaine. Some referre it to the dayes before the Flood, for that was a time wherein the world was filled with violence; and that was the ſpeciall finne of that age, ſet forth (*Gen. 6. 11.*) *The earth alſo was corrupt before God; That is, men dwelling upon the earth, were corrupt, morally corrupt, corrupt in their manners. Thus, the earth was corrupt before God, and, he ſhews wherein that corruption did conſiſt, and the earth was filled with violence.* But as the character which *Job* gives of theſe men, may wel ſuite thoſe times: ſo what times have not produced ſuch a ſort of men? And though ſome times have been more tainted with, and notorious for thoſe ſinnes then others, yet all times have been.

been tainted with them, and therefore we may take the words generally as applicable to any age of the world.

*Some remove the Land-markes.*

וַיִּשְׁׁטוּ  
apprehendit vi  
verbi ea est ut  
ita res attinga-  
tur quòd apprehen-  
datur, pe- ti-  
net ad vim po-  
tentioris minù  
injicietis.

That is, those marks which are set up for the distinction, or division of Lands, that every man may know his owne, and not entrench upon his neighbours inheritance. These land-markes, or bounds they remove. The Hebrew is, *they touch*, so 'tis translated, *some touch the land-markes*; land-markes were sacred things; they ought not to be touched, nor meddled with. The Lord speaks of his holy people ( *Psal. 105. 15.* ) *Touch not mine anointed, and doe my Prophets no harme.* Another word is used in the *Psalme*, but we may give the same emphasis here, *some touch the land-markes*, as if it were a fault so much as to handdle, or meddle with them: yet the word here used signifies both to touch, and to take, and so to take, as violently to carry away. ( *Zech. 1. 6.* ) *Did not my word take hold of your fathers*; that is, did it not apprehend, and seaze upon them, yea remove them out of the land of the living. Where the word of God toucheth, it taketh away, eyther to destruction or salvation. And that word in the Prophet hath a double allusion, either to the hunting of beasts, or to fighting, and contending with men; the word followed your fathers, it over-tooke them, it tooke them, it laid hold on them, as the hunter layeth hold upon his prey, or as an enemy follows, and over-takes a fleeing enemy, *did not my word take hold of your fathers*? yes, it did, and that to purpose. The word is used ( *Psal. 40. 12.* ) *Mine iniquities* ( sayth David ) *take hold of me, so that I am not able to looke up*; they have dealt with me, as with a fugitive, that runneth away; They have taken hold of me, and they hold me fast, my sinne hath apprehended me. So that, though this originall word signifies *to touch*, yet it is so to touch as to offer violence, to take away, to remove, as is expressed in those instances ( *1 Sam. 30. 8.* ) *David inquired of the Lord, saying, shall I pursue after this troope, shall I over-take them*; so ( *2 Sam. 15. 14.* ) *David said to all his servants that were with him at Jerusalem, arise let us flee, for we shall not escape from Absolom, make speed to depart, least he overtake us suddenly.* In which places as this word is used, so the use of it is about violent and forcible actings, so that this touching is taking or removing; they remove or pull up the land-markes, to set them

them in some other place for their owne advantage. This was their first sin, the removing of *land-marks*; which was upon the matter to take away propriety, and to put all men out of possession. There can be no possession without distinction; naturall riches consist in lands and cattle, & both beare their owners mark. The care and industry of the ancients was exceeding great and accurate about their land-marks, both in setting them up, and in observing them, that every man might have his owne; wherefore to remove the land-marks, was indeed to take away the land.

*Mira fuit in antiquis tum in constituendis tum in servandis limitibus fides atq; religio.*

Hence note.

That, *God hath given unto man a proper, speciall, and personall right in his lands, and goods.*

If it were not so, then, first, it were no sinne to remove land-marks, or a vaine thing to set them up; if there be no distinction of inheritances by propriety, what needs there be any distinction, by marks, or limits, to shew, this is such a mans land, and that anothers. No man may set a speciall marke, where he hath not a speciall right. Secondly, if there were no propriety, there could not be such a sinne as stealing, and theeving: that which is every mans, any man may take, and be blamelesse. Thirdly, if there were not propriety, there would be but little industry; If mens lands and goods were not their owne, who would be found to take care of them, or paines about them. Fourthly, to make all things common, were to run all into confusion. There is nothing more unequal then this kinde of equality. If all had a like right in the things of the world, all would thinke to have a like power in the government of the world. *Propriety and Magistracy must stand and fall together.*

But some may object that practice of the primitive Church (*Acts 2. 44.*) who had all things common. And if all things with them were in a community, where was propriety?

I answer, First, This practice of theirs was purely voluntary, not at all imposed; as appeares plainly from the words of *Perer* to *Ananias* (*Acts 5. 4.*) *While it remained, was it not thine owne*; or more close to the Greek, *Remaining did it not remaine to thee*; that is, it was properly thine before thou soldest it, and thou mightest have kept thy interest in it. No man compelled thee to sell or give, and if thou hadst not sold it, thou mightest still have held communion



nion with the Church for all that ; But this is thy sin , to pretend the gift of all to God, and performe but in part.

I answer , secondly , That community did not extend to the whole estate of all beleivers , but to what they did consecrate to releive the publicke necessity ; For if they had put themselves quite out of all propriety by one gift , they could not have exercised their charity any more. Whereas the Apostle directs them to a constant use of their charity in making collections for the poore ( *1 Cor. 16. 1, 2.* ) And surely *Paul* had made a vaine profession when he sayd ; *I have coveted no mans silver, or Gold, or apparell,* ( *Act. 20. 33.* ) if no man had any peculiar propriety in gold, silver, or apparell.

Thirdly , It appeares from the 44<sup>th</sup> verse, that even they who sold their goods retained some kinde of right in them ; for all did not come to the common banke, and take what they pleased ; but they who sold their possessions parted the price to all men , allotting to every one a proportion as he had need. It was not share and share like, every man was not his owne carver out of the publicke stocke, but distribution was made, as necessity required. God doth to this day keepe the eighth commandement in full force and strength, as a Fence or hedge about the worldly estates of men, and he that goes about to breake this Hedge, a Serpent shall bite him, as *Solomon* speakes ( *Eccl. 10. 8.* ) Hedges are Land-markes ; And both are, not onely arguments, but securers of propriety.

Againe , Seeing land-markes were set up to distinguish mens estates.

We learne.

*That we should use all due meanes to prevent contentions about worldly possessions.*

As every man hath a title and a right to his owne, so every man should have a rule whereby to know his owne ; peace is a sacred and precious thing ( even peace about civill things ) and therefore whatsoever makes for peace should be accounted sacred and precious. Blessed are the peace-makers, but more blessed are the peace-preservers. It is good to heale breaches among Brethren, but it is better when there are none. Preventing physicke is more desierable then restoring.

Thirdly

## 10 Thirdly, Note.

*To remove land-makes, which are the meanes of preserving the possessions of men distinct, and so of preserving their right and peace, is very sinfull.*

This is a sin condemned by the light of nature, as well as by the light of Scripture; Histories report how strict the ancient Romans were against such offenders; as they were accurate in setting up bounds, so they were severe to punish those, who removed, and disturbed the bounds; it was lawfull by their law to take away the life of him who tooke away his neighbours land-mark. And if any man in tilling the ground, plowed up the land-marke, himselfe and his ox were both sacred, that is, both were to be flaine or devoted to death; yea the Romans were so intent, and devout about this thing, that they had a speciall God of the bounds or limits stones. And as the old heathens, judging by the rule of common reason, and light of nature, did abhorre this practice, so the holy Scripture in the Law of Moses provides directly and by name against it. (*Dent. 19. 14.*) *Thou shalt not remove thy neighbours land-marke which they of old times sett, in thine inheritance; which thou shalt inherit, in the land that the Lord thy God giveth thee to possesse it.* And againe (*Dent. 27. 17.*) *Cursed be he that removeth his neighbours land-marke, and all the people shall say Amen.* A curse contains all penalties, and Amen seales them all upon the person of the offender. Solomon renewed these lawes (*Prov. 22. 28.*) *Remove not thy neighbours land-marke, which thy fathers have set.* And againe (*Prov. 23. 10.*) *Remove not the old land-marks, and enter not into the feild of the fatherlesse.* Thus Solomon caution'd those times against this sin. And the Prophet (*Hosea 5. 10.*) makes this sinne as the Standard of all other sinnes, or as that by which we are to take the greatnesse and weight of any sinne; if a sinne comes neere to this, or be like this, 'tis a great sin. *The Princes of Judah were like them that remove the bound, therefore I will powre out my wrath upon them like water;* As if he had sayd, the Princes of Judah are extreamely wicked: how wicked even as wicked as they which remove the bound. Now if high-growne wickednes be but such a thing as removing the bound, how high is their wickednes growne, who remove the bound? But it may be demanded what bound doth the Prophet meane? I an-

R r r

swer,

*Numa pompilius statuit ut liceret eum tanquam sacrilegum occidere qui violare, jus termini ausus esset. Etiam qui terminum exarasset, ipsum et bovem sacros esse. i. e. Ferro devotos. Festus. Numa lapides sacravit Jovi Terminali.*

swer, it may be understood of all sorts of bounds, of the bounds of lawes, of the bounds of liberty, of the bounds of religion, as also of the bounds of lands. It is wickednes to meddle with or remove any of these bounds, though to remove some of them be a greater wickednes. To remove the bounds of the lawes, and the liberties of a Nation, especially to remove the bounds of religion, are hainous abominations and though; to remove the bound of lands, be not so bad as these, yet that also may be numbred among the abominations which both God and man hate; and therefore when the Prophet would in one word speake all the abominable practises of the Princes of Judah, he chose to say, they are like those who remove the bound; implying that nothing could be sayd of them worse then that. The same Prophet useth an expresseion somewhat paralel to that ( Hosea 4. 4. ) where describing the wickednesse of those times, he tells them, that *the Lord had a controversie with the land, because there was no truth, no mercy, no knowledge of God in the land, by swearing, and lying, and killing, and stealing, &c.* then at the 4th verse, he concludes, *Let no man strive, and reprove another.* ( 'Tis the sorest judgement of God upon a people or a person to let them alone and be quiet in their sinne, to say, *Let no man strive, and reprove another.* ) but why did God give up that people to such a judgement? The greatnes of their sin was the cause of it; And what was that; the next words shew us; *For thy people are as they that strive with the Priest.* It was so great a wickednes to contend or strive with the Priest, that the vilest of wickedneses was but an exemplification of it. God forbids that they should be reprov'd or striven with for good, who were once growne so evill as to strive with the Priest; and the greatest reprove that can possibly be given any man, is to say, *let no man reprove him.* Thus we see that to strive with the Priest, and to remove the bound, are sins of the first magnitude, the one in Spiritualls, the other in Civills.

Fourthly, In as much as the word here used signifies not onely quite to remove, but to touch or meddle with the land-marks.

Observe.

*That we ought to avoide all those acts, that are leading to sinne, as well as the sinne it selfe.*

It was not absolutely a sinne, or a sinne in it selfe, to touch or come



come neere the land-markes, but because this had an appearance of evill in it, and because while men handled the bounds, eyther it might come into their minds to remove them, or they might possibly remove them a little against their minds, therefore even that act is forbidden, as having in it a tendency to that sinne. It is good for us to keepe at the furthest distance we can from that which is evill. The Apostles rule is, *Abstaine from all appearance of evill.* (1 Thes. 5. 22.) unlesse all the appearances of all the approaches unto evill be abstained from, we shall hardly abstaine from the evill it selfe. *Solomon* gives a like caution (Pro. 23. 31.) *Looke not upon the Wine when it is red, when it giveth his colour in the cup, when it moveth it selfe aright.* It is not a sinne to looke upon the wine, yet *Solomon* saith, *looke not upon it; why?* because that act may occasion another; while you looke upon the wine, you may be taken with the beauty and colour of it, and so drinke intemperately; for he adds, *it will bite like a Serpent;* which implyes that looking may ensnare a man, and cause him to drinke more then he ought, and then the wine will bite indeed; wine will goe downe without chewing, but he that lets too much goe downe shall finde it biting. And 'tis more dangerous and venomous to be wine-bitten, then to be serpent-bitten; therefore looke not upon the wine. So here, touch not the land-markes, be not busie about them, stand off from them, lest you be enticed to remove or take them away; *They that will alwayes doe the utmost of what is lawfull, may soone be overcome to doe that which is unlawfull.* It is our wisdom as wel as our duty, not to touch that, which to take away will be our sin.

Lastly, When *Job* saith, *Some remove the land-markes;* That is not the onely thing intended, though it be onely here expressed; for this removing had a further purpose: as touching comes to removing, so removing the land-markes goeth further, even to the taking away of the land. And they therefore tooke away the land-markes, that they might take away the land also; they tooke away that which distinguished their lands from other mens lands, that so other mens lands might be accounted theirs, and that they might enter upon the possession of them as their owne. Thus, to colour and cover their covetousnes and oppression in invading other mens lands, they removed the markes whereby they held and claimed their lands. It were not worth the while to remove land-

markes, unlesse it were for the lands sake. The value of a stone, or of a peice of timber, or of a Turfe of earth ( any of which may be made a land-marke ) is not considerable, but the land marked by it, is. The heart of man is cunning and full of contrivance to compasse sinfull ends by such wayes, as may keepe the sin ( as much as may be ) unseene. Forceably to take away lands were grosse, but first to take away land-marks, & so to rayse a question, or make it a controversie to whom the land belongs, this is a peice of oppression spunne with a finer threed. This is robbing without seeming to doe wrong. *Some remove the land-markes,*

*They violently take away flocks, and feed thereof.*

ḤṢṢ rapuit, vehemens est o i ginali illud diripiendi verbū, denotans violentē capere et vi extorquere.

These words containe the second act of their wickednes. Before we had land & olve, now cattel; *they violently take away.* The word notes a feirce violence. As 'tis sayd of one of Davids Worthies ( 2 Sam. 23. 21. ) *He slew an Egyptian, a goodly man, and the Egyptian had a speare in his hand, but he went downe to him with a staffe, and pluckt the speare out of the Egyptians hand.* He pluckt it from him by strength of hand, or by fine force. Thus here, *They take or plucke away flocks.* There are two wayes of taking away what belongs to another. First, secretly, or by fraud; secondly, openly, or by violence. Both are forbidden ( Lev. 19. 13 ) *Thou shalt not defraud thy neighbour;* ( that is, thou shalt not take away his goods secretly by deceit and cunning ) *neither shalt thou rob him;* he that cozens or deceives another, robs him; but in that law of Moses, by robing is meant violent taking away. There are some private thieves, so are all they who defraud their brethren; others are bold and open thieves, these properly are robbers. Might overcomes right. Of such Job speaks here.

*They violently take away flocks.*

ḤṢṢ est collectio animalium, tum minorum, ut ovium, caprarum, tum majorum ut boum, arcarum.

A flock is a collection of cattel, lesse, or great, sheepe, or oxen, they make prey of all, *they take away flocks.* See the greedynes of these robbers. Any one flock contains many cattel, these tooke away many flocks, or many a flocke; and that violently; they had no law for it, and they asked no leave for it.

Hence note.

*Where the rule of what is done is the will of the doer, any thing is done which he hath a power to doe, whether right or wrong, makes no matter.*

I will have it, ſayth he; and if he be ſtrong enough have it he will. The Prophet *Amos* gives ſuch a character of the Princes of thoſe times ( *Chap. 3. 10.* ) *They know not to doe right, ſayth the Lord, who ſtore up violence and robbery in their pallaces.* 'Tis ſad for a people when Princes or *they who dwell in pallaces, know not to doe right*, eſpecially when their *know not*, is not, an Ignorance of the Law, but a willfull perverſion of the Law; when their *know not to doe right*, is they have no minde nor will to do right; when Princes are *wiſe* ( enough, too wiſe ) *to doe evil, but to doe good they have no knowledge*; ſuch were they of whom the Prophet complained in that place, *they know not to doe right*. And what are ſuch like to doe then? The Prophet tells us what; *They ſtore up violence and robbery in their pallaces*; that is, all the furniture and riches of their pallaces, are but robbery, and violence, or ſuch things as they have taken away by violence, and robbery. The Lord therefore threatens ſuch, that they ſhall be ſcourged with violence, ( *Ezek. 7. 11.* ) *Violence is riſen up into a rod of wickedneſſe, none of them ſhall remaine, nor of their multitude, nor any of theirs, neyther ſhall there be wayling for them.* Violence riſeth up to a rod of wickedneſſe two wayes. Firſt, as violence ſhootes or puts forth from wickedneſſe, as a branch or rod ſhootes forth from the ſtocke of a tree; all the violence and oppreſſion that ever was committed in the world, is both branch and fruit growing or riſing up from a wicked heart. Secondly, Violence riſeth up into a rod of wickedneſſe, when violence puniſherh wickedneſſe; they who have afflicted others by violence, often finde violence turned into a rod to afflict themſelves. And we may give that ſence of *Solomons Proverbs*, ( *Pro. 13. 2.* ) *The ſoule of the tranſgreſſour ſhall eate violence.* The words are a threat. As wicked men eate violence, that is, what they have gotten by violence; ſo they ſhall have violence to eate, that is, they ſhall be violently dealt with; eyther violence ſhall compel them to doe their duty, or violence ſhall puniſh them for not doing it, or, as they lived by violence, ſo they ſhall die by violence. *The ſoules of tranſgreſſours ſhall eate violence*, as a puniſhment, becauſe ( as it followes in the next claufe ) they eate violence as their portion. *They violently take away ſlocks,*

*And feed thereof.*

The Original words are rendred two wayes. Firſt, as we, *They feede*



*feede thereof*; that is, they feed themselves with the flocks which they have taken away; Secondly, *They fed them*; that is, they feede the flocks which they have violently taken away. According to our translation the sence is this, when they have taken away flocks violently, they sit downe quietly and feed themselves with these flocks, they and their families are maintained by the spoyle. And I conceive *Job* adds this, not onely to shew another or a second act of their sin, but to shew the resolvednes and settlednes of these men in the wayes of sin.

Hence note.

*Then a wicked man is hardned in sinne, when he feeds, and filleteth himselfe with what he hath sinfully gotten.*

They not onely act evill, but delight in evill, who take away any thing by violence, and feede thereon. *Solomon* speakes of some (*Pro. 4. 17.*) *Who eat the bread of wickednes* (that is, bread (by which is meant all the necessaryes of this life) gotten by wickednes) and they drinke the wine of violence; that is, the wine which they have gained by violence, or suppose what they have violently gained be not wine, in specie, or that liquor which we call wine, yet they drinke it as wine, like sweete and pleasant wine. This is a signe of a heart settled in sin, when the sinner eates his sinne as bread, and drinks it as wine. What stomacks have they who can digest such hard-meates; and though now they seeme to make a good digestion of it, yet unlesse they vomit up such morsels and draughts by true repentance, they will lye heavie upon their stomacks, and make them heart-sick to Eternity. The Prophet threatens (*Isa. 3. 14.*) *That the Lord will enter into judgement with the antients of his people, and the Princes thereof, for (sayth he) ye have eaten up the vineyard, the spoyle of the poore is in your houses*; that is, ye maintaine your houses by that which is not yours, even by the spoyles and vineyards of the poore. When *Jezebel* had got *Naboth* slaine, she presently sayd to *Ahab*, *Arise, take possession of the vineyard of Naboth*, and *Ahab* did so (*1 Kings 21. 15, 16.*) But the Lord sent *Eliab* to him with this Message (*ver. 19.*) *Hast thou killed and also taken possession?* As if he had sayd, Art thou indeed so hardned in sin, that thou canst goe downe and please thy selfe in the use and possession of what thou hast gotten sinfully? how wicked art thou, who art so farre from having thy heart

heart to smite thee with sorrow, for smiting a faithfull subject of thine to death by thy Authority, that now thou canst delight thy selfe in eating up the vineyard of the dead man. Sometimes a godly man sins by inordinate desires after the creature, but 'tis very rare, that his stomacke doth not turne before he comes to eat his sinne. *David* (2 Sam. 23. 16.) had a longing desire to the waters of *Bethlem*, and upon the making knowne of his desire, three mighty men broke through the hoast of the *Philistims*, and fetched him the water; but (ver. 16.) when the water was brought him his stomacke turned, he would not drinke because it was gotten by the hazzard of three mens lives. For though *David* did not speake those words; *O that one would give me drinke of the water of the well of Bethlem*; with an intent to put any of his Souldiers upon that dangerous enterprize in fetching it for him; yet that he might declare how farre he was from indulging himselfe in such inordinate desires, to engage any mans life for the pleasing of his appetite, or satisfying of his present (though probably a very urgent) thirst, therefore he would not drinke it, but powr'd it out unto the Lord; saying, *Farre be it from me O Lord, that I should doe this, is not this the blood of the men that went in jeopardy of their lives?* Thus it is with tender consciences, who though they sometimes speake and doe rashly and sinfully, yet before they come to eat their sinne, that is, what they have sinfully desired or attained, they repent and cannot make gyther meate or drinke of it. Ungodly men can drinke blood, not onely that which (as in *David's* case) others have gotten for them with the danger of their lives, but even that which themselves have gotten with the unjust spoyle, (sometimes) of other mens lives, but often of their livelyhoods. *They violently take away flocks, and feed thereof.*

Againe, I shall touch a little upon the second reading; *They violently take away flocks, and feed them*; that is, they doe not onely drive other mens flocks away, but keepe them openly in their pastures, and feed them; so *Mr Broughton*, *They rob away herds, and feed them*. The Originall word in the Hebrew, as also the Latine is seldome used to signifie mans feeding upon dead flesh, but often to signifie mans feeding of living flesh or cattel. A Shepheard is sayd to feed his flocke. Thus first they play the theeves, violently taking away their neighbours flocks; next they turne Shepheards and Graiers and feed them openly.

*Vix vel Hebraum* ִחַיָּ  
vel latinum *pas-*  
*cere pro come-*  
*dere usu panis*  
*sed saepe pro,*  
*pastoris instar,*  
*pasce.*  
*Pined:*

This

This implies three things concerning these oppressours, of whom *Job* speaks.

First, That they were great men, not petty robbers, who when they have got cattle away, hide them, or sell them off as soone as they can, they dare not put them in their owne pastures, and usually they have none to put them in. But these *Nimrods*, these mighty Hunters take them violently, and then owne it broadly; they care not who sees what they have done. Thus the Prophet *Isaiah* reproves the Princes of *Israel* (*Chap. 1. 23.*) *Thy Princes are rebellious, and companions of thieves*; that is, they doe like thieves, they oppresse, and vex, and violently take away. They are so farre (which is the duty of Princes) from repressing thieves, that they encourage and countenance them, and not onely so, but are actually Theeves themselves. Theeves in Authority and power are the vilest theeves; who shall deliver from oppression, when Princes turne oppressors, and Great ones theeves?

Secondly, When it is sayd, that *they take away flocks, and feed them*, it shewes, that these robbers persisted in their sin, and were not ashamed of it. They could spoyle their neighbours and never blush. They declared their sin as *Sodome*, they hid it not.

Thirdly, This imports that they had quiet possession of their ill gotten goods; What they got unjustly, they held securely and unmolested. Their stolne goods were neyther recovered by law, nor forceably retaken from them; they fed them, and kept them as their owne; wickednes prospered in their hand; no man saw the day of Gods reckoning with them. This their impunity, *Job* specially aymed at, when he sayd; *They violently take away flocks, and feed them, or feed upon them.*

Hence note.

*That God leaves some wicked men in a long, and quiet possession, of what they have unjustly gotten.*

To hold by injustice and oppression is the worst and most slippery title and tenure in the world; yet as unjust gaine makes some rich, as they improve and thrive, as they trade in, and encrease by wayes of unrighteousnes, so they live prosperously, and hold strongly what they have unrighteously gained. They both feed upon and feed the flocks which they have taken away by violence. Though some oppressors are so suddainly attached by pursuing vengeance,



vengeance, that they can neyther feed nor feed upon their stolne flockes, but even before the meate is in their mouthes the wrath of God and justice of man falls upon them & will not suffer them to roste what they have got in this kinde of cruel hunting, yet others roste and eate to the full, though indeed, they doe but fat themselves against a day of slaughter, which though it come slowly will surely come. *Job* still proceeds in describing their other acts of violence.

Verf. 3. *They drive away the Asse of the fatherlesse, they take the widows Oxe for a pledge.*

There is somewhat considerable in these words, though they are but a continued description of the same thing under variety of instances.

*They drive away the Asse of the fatherlesse.*

Here is more violence still. Some conceive the singular is here put for the plurall; The *Asse* for the *Asses of the fatherlesse*; that is, all the *Asses* that he had, they leaue not one, but swept all away. But if we take the word strictly for one single *Asse*, then it aggravates the sinne, *They drive away the Asse of the fatherlesse*: Though he hath but one, they drive that away; this hightens the oppressio, as (2 Sam. 12. 3.) in the parable which *Nathan* put to *David* to convince him of his sinne; *He tells him of a rich man that had exceeding many flocks and herds, but the poore man had nothing save one little Ewe-lambe, which he had bought, and nourished up, and it grew up together with him, and with his children, it did eate of his owne meate, and dranke of his owne cup, and lay in his bosome, and was unto him as a daughter: Now, when the traveller came to the rich man, he spared to take of his owne flocke, and of his owne herd to dresse for the waifareing man, but tooke the poore mans lambe, &c.* So here, *they drive away the Asse of the fatherlesse*; though he hath but one, they drive that away.

Further, when he sayth, *They drive away the Asse*, there are two things considerable in it. First, the *Asse* is a usefull and serviceable beast for the bearing of burthens. Secondly, the *Asse* is a meane creature, a beast of no great value, though of some use. They drive away the very *Asse*, and that the *Asse of the*

*Abigeus* is proprie dicitur qui pecora ex pascuis vel ex armenis subtrahit, & abigendi studium quasi artem exercet. *Ulpian*: Insigne est apud Jurisconsultos *Abigeatus* crimen.

*Fatherlesse.*

In the former verse, where it is sayd, *They violently take away flocks, and feed thereof*, there is no mention at all made, whose the flocks were, or from whom they tooke them. But here *Job* seemes to lay the emphasie of their sinne, not so much upon what they drove away, as upon the person whose it was, which they drove away; They drive away not the great or the rich man asse, but the asse of the *Fatherlesse*. The word *fatherlesse* may be taken two wayes, eyther strictly, for a childe that is left without a father to take care of him, & provide for him: or secondly, we may expound the word *fatherlesse* more largely for any that are poore, and in distresse; as was shewed (*Chap. 22. 9.*) How cruel are they, and how covetous are they, who will not spare the poore, no not poore Orphans! To take from the fatherlesse in eyther sence, aggravates the sinne. Which aggravation of their sin is further prosecuted in the next instance of their oppression.

*They take away the widdows Oxe for a pledge.*

What a pledge is hath been opened at the 22<sup>d</sup> Chap. ver. 6. It is not sinfull to take a pledge; but there is a twofold sinne implied in this place, while they are charged with *taking the widdows oxe for a pledge*. First, in reference to the person of whom the pledge was taken, *the widdow*; Secondly, in reference to the thing which was taken for a pledge; it was the *widdows oxe*. For the oxe being used for labour in tilling the ground (a most necessary use) should not be taken or at least not detained as a pledge; therefore we finde that those things which were for necessary use and livelihood, were forbidden to be taken for pledge *Exod. 22. 26, 27.*) or if they were taken they were presently to be restored before the Sunne went downe. But these cruel men took the widdows oxe for a pledge, and restored him not. We may also understand it (as some) that they tooke the oxe as if it were a pledge, doing it as of right, or under pretence and colour of Justice (as being her creditors) for a debt. And so the whole proceeding is expounded eyther of tyrants, that lay heaverie taxes upon the poore people, and if they are not able to pay presently take all away by distreine: or of common extortioners, who lend money, or let leases, and upon every default of payment take the forfeiture, and carry all away as due to themselves.

*Vidua & pupilla asinum & bovem certa vitæ instrumenta auerunt.*

*Nicet:*

*Ipsum viduarum facultates per vim eripiunt quasi jure quodam instar creditorum pignora ventur. Bez: Quasi sub quodam colore justitiae viduam gravantes.*

*Agant.*

Further,

Further, we may observe in Scripture, that as we have these two usually put together, *the fatherlesse, and the widdow*, so we have these two usually joyned together, *the asse, and the ox*. Thus they are joyned twice in the ten Commandements, in the fourth and tenth, and often elsewhere. But some may question, Hath the poore widdow an ox? The ox seems rather to belong to rich men, then to the poore widdow. To which we may answer, that the Hebrew word which we translate *ox*, signifies as well the female, as the male, and so it is rendred by some here, *They take away the cow of the widdow*. The poore widdow lives upon the milke of her cow. Take that from her, and you take away all her living. But whether we understand it of the one or of the other, the difference is not materiall as to the scope and purpose of *Job*, who puts the widdows ox or the widdows cow, eyther for the whole or chiefest part of her substance. *They take the widdows ox for a pledge*.

וְשִׁירָה *pro bove*  
*fœmina sumi-*  
*tur.* Bold:

Hence note.

*Some care not from whom or what they take, so they may have it.*

They will take from the fatherles, they will take from the widdow. The Prophet *Amos* (Chap. 2. 7.) speaking of such oppressors, sayth, *They pant after the dust of the earth on the head of the poore, & turne aside the way of the needy*. The former part of those words, hath variety of readings & expositions, I will not stay upon them: but onely touch that which is most sutable to the poynt in hand, *They pant after the dust of the earth*; that is, they exceedingly desire, and long for it. As *David* describes his holy desires (*Psal.* 42. 1. ) *As the hart panteth after the water brookes, so panteth my soule after thee, O God*; that is, I extreemely desire thy presence and communion with thee, even as the hart being hunted and heated desireth the waters. Thus they *panted after the dust of the earth*; That is, after those things which are but as the dust of the earth, or whose original and matter is but the dust of the earth, *gold and silver*. These are but the refined dust of the earth; but whose dust did they pant after? *It was the dust on the head of the poore*; if they did but see a poore man to have gotten a little about him, though onely enough to keepe life and soule together, to preserve himselfe and his family from starving or begging, they presently panted after it; They were passionately desierous of it, they cast about how to get it. They who are enflamed with covetousnes



are busie to finde out, and having found out, are greedy to pursue all advantages and occasions to enrich themselves, though it be with the ruine of the poore. They are glad to get something even from them who ( according to common speech ) have nothing ; they scrape from them, who have but scraps to live upon. Such was the grace of our Lord Jesus Christ, *that* ( as the Apostle speakes, 2 Cor. 8. 9. ) *though he was rich, yet for our sakes he became poore, that we through his poverty might be rich.* And such is the covetousnes of some men, that though they are rich enough, yet they care not to make many, who are poore enough already, poorer, that they by making them poorer, might make themselves richer.

Se. ondly, Consider the matter, *they drive away the asse of the fatherlesse, and take the widdows oxe ( or cow ) for a pledge.*

Hence note.

*Some will sinne for a small matter, they will doe much evill,* though they get but little *worldly good* by it, onely a silly asse, or a labouring oxe from the fatherlesse or the widdow. Who as they never have many of these, commonly, but one of each ( for both words are of the singular number ) so those that they have are usually none of the best, fattest, strongest, greatest, and so highest prized ones : As the fatherlesse, and the widdow, are poore, so their oxe and asse are but poore ones too ; yet some will unjustly drive and take these poore things away ; *They will play at small game* ( as we say ) *rather then sit out ;* And act basely to get but an asse. The Prophet Amos ( Chap. 2. 6. ) represents the Lord protesting against such, thus ; *For three transgressions of Israel, and for foure, I will not turne away the punishment thereof, because they sould the righteous for silver, and the poore for a paire of shoes ;* that is, they sould the right of the poore, when they could gett but a very small advantage by it, the worth of a payre of shoes. Some in sinning are like Eagles, they will not stoop at flies, if they breake the rules of righteousness and faithfulness, it shall be for a Crowne or a Kingdome. They who sinne for the greatest profit, make a loosing Bargaine of it : What then doe they who will sin for the lowest profit ?

Thirdly, *They drive away the asse from the fatherlesse, and take the oxe of the widdow ;* From the consideration of the persons wronged. Note.

*It is ſinfull to wrong any, but much more to wrong the poore;* having met with this poynt from other paſſages in this booke, I onely name it, and adde, that there are two things which ſhew the ſinfullneſſe of taking from the poore. Firſt, becauſe they are weake and unable eyther to reſiſt injuries, or to right themſelves; They cannot helpe themſelves, nor can they eaſily procure helpe from others. *The poore and him that hath no helpe,* are put together ( *Pſal. 72. 12.* ) and uſually they are the ſame. *I returned* ( ſayth Solomon, *Eccl. 4. 1.* ) and conſidered all the oppreſſions that are done under the Sunne, and behold the teares of ſuch as were oppreſſed, and they had no comforter: and on the ſide of their oppreſſors there was power, but they had no comforter. And they who have no comforter, ſurely have no helper. Now it is moſt ſinfull to hurt them who are leaſt able to helpe themſelves, or finde help from others. And who ſo helpleſſe, as the fatherleſſe and the widdow? Secondly, it is therefore extreamely ſinfull to wrong the poore, and eſpecially theſe poore, becauſe God hath commended them to the care, and tuition of the rich; they are his charge, God hath taken them into his protection, and hath truſted them over to men of power, that they ſhould looke to them. Magiſtrates ſhould be as a wall of defence, to the fatherleſſe, and widdow, they ſhould provide for them, and nourish them. Therefore to ſpoyle, and rob them of all, how great a wickedneſſe is this? this is ( as much as in them is ) to make God a liar, and unfaithfull to his word and promiſe. As then it ſhould be a great encouragement to helpe the Godly poore, becauſe in ſo doing we are a meanes to fullfill the promiſe of God to them. So we ſhould therefore be afraid to wrong them, becauſe in ſo doing we doe what we can to make the promiſe of God to them voyd. No marveile then, if the Apoſtle James placeth all religion, as to practiſe, in the *viſitation of the widdow, and the fatherleſſe in their affliction*; and if, in that ſence, all religion be placed in it, what ſhall we judge of their religion, who afflict the widdow, and the fatherleſſe? And if to viſit them in trouble, be an act not onely of charity to them, but of honour and religion towards God, becauſe God ( who provides for all ) hath taken upon him to provide for the fatherleſſe, and the widdow, by name ( So that we diſcharge Gods debt of promiſe to the fatherleſſe, and widdow, when we doe them good. If, I ſay, it be thus ) then how groſſe an act is it both of un-

chari-

*Sordido lucro  
aſſervientes, ne  
calceos quidem  
pauperum lucrifacere recuſant,  
qui extremum  
hominibus uſum  
prebent.*  
Theodorez

charitablenes to them, and irreligion towards God, to visit with trouble, to afflict and vex the fatherlesse and the widdow.

Fourthly, From the matter about which they sinned; *The asse of the fatherlesse, and the ox, or cow of the widdow.*

Observe.

*That the lesse any thing is for or about which we sinne, the greater is that sinne.*

It shews that we value God little, and that we set light by his commands, that we regard neyther his favour nor his anger, when we can doe evill upon such poore accounts. That, by which many excuse their sinne, encreaseth it. They will say, 'twas a small matter, a little thing they stole, or tooke away; but to sin in a small matter may be found a great sin. What? will you breake through the holy commands of God, and venture his displeasure for a trifle? though no man should encourage himselfe to sin, because he sinneth for a matter of importance, yet there is not onely more folly, but more sinfullnesse in sinning for a little. Woe to those who sin for the greatest advantages, but more woe to those who value their soules, and the lawes of God so little, as to disobey the one, and endanger the other, when scarce any thing which the world calls advantage is to be had. It hath been sayd of old; *If faith or an oath be to be broken, let it be broken for a kingdome;* yet he will be found no gainer, who breakes his oath to get all the kingdomes of the world; what shall we say then of those poore low spirited persons, who sinne (as we say) for six pence, and breake the lawes of God, for so poore a profit, as will hardly give them a breake-fast. The sinne of these oppressors is not yet full, see more and greater abominations then these.

Vert. 4. *They turne the needy out of the way, the poore of the earth hide themselves together.*

The word which we translate *needy*, signifies to *desire*; they who have many wants have many desires, and the sense of our wants, is the spring of our desires; And though many who have no want in outward things are full of desires, yet the needy are properly the desirers; and whosoever desires much, eyther hath many wants, or is not satisfied with his fullnes.

*They*



*They turne the needy out of the way.*

The Prophet (*Amos*, Chap. 2. 7. ) reproveth the Princes of *Israel*, sayth, *They turne aside the way of the meek, or (as others render) of the poore and afflicted.* That speech of the Prophet seemes to be of neere allyance if not altogether the same in sense with this of *Job*, *They turne the needy out of the way.*

What way this should be is expounded foure or five wayes.

First, Some take it metaphorically, for a morall way. And that, first, the way of righteousness and equitie. And the wicked turne the needy out of that way, eyther, first, by their evill examples, or secondly, by their threatenings and persecutions. The sinfull practices of men in power, lead the needy, or the inferior sort into the practice of the same sins. And the oppressions of the mighty doe even compel the needy to turne aside from the right way of getting their livings, to stealing and living by spoyle and rapine, as they themselves doe. When rich men oppresse the poore, they turne the poore eyther to begging, or theiving. When men are vexed and molested in honest wayes, they lie under a great temptation to turne and betake themselves to those wayes which are dishonest. *Paul* saith of himselfe being a persecuter, that he compelled the professors of the Gospel to blaspheme, (*Act. 26. 11.* ) and this he effected in one or both the wayes above specified, eyther first, by his example, he being a blasphemer (as he confessed, *1 Tim. 1. 13.* ) they imitated him in blaspheming or speaking evil of the wayes of God, and of his people; or, secondly, he did it by his cruelty, vexing them so in the profession of Christ, that some who were unsettled fell away, and blasphemed the name of Christ, whom they had professed. But though this be a truth, yet I shall not give it as the intent of this place. Therefore

Secondly, *They turne the needy out of the way*; that is, out of the way of that justice or right which is due to them. And so it suites well with what he sayd before; *they drive away the asse of the fatherlesse, &c.* and *they turne the needy out of the way*; that is, from what is his right, or from all meanes of recovering his right.

Thirdly, *They turne the needy out of the way*; that is, out of the way of their livelihood; we commonly enquire, how doth

such

*Divertere se-  
cerunt impoten-  
tes a via justa.  
Sept:*

*Quasi cogerentur de via recta pietatis divertere ad furta & perjuriam, & querimonias de divina providentia.*

*Dejecerunt impotentes de via justa. Ambr:  
Via pro iure.  
& iustitia.*

*Via pauperum  
est facilius, sibi  
necessaria pa-  
rundi. Aquin:  
Viam paupe-  
rum subvertit  
tyrannus, cum  
illa derivabit si-  
ne quibus ars  
eui vacatur  
pauper, exerce-  
ri non potest.*

such a man live? and 'tis answered, he lives in a very good way, he hath such a way of living, such a trade, calling, or profession; that's his way. Thus, to *turne the needy out of the way*, is to put them besides the way of getting their bread, and maintaining their families with necessaryes for this life. In a figurative sence, every mans profession and calling is his way, and he that molests him in it, turnes him out of his way. As suppose a man live in the Country, where he keepes a farme, if his cattle be taken away, he is turned out of his way, he can live no longer in that way. He that takes away what is instrumentall to a man in his calling, puts him out of his way; And he that disturbs a man in the worke of his calling, turnes him out of his way. Our ordinary worke is our way, ( *Psal. 1. 1.* ) *Blessed is the man that hath not stood in the way of sinners*, that is, who hath not taken the course which ( as such ) sinners take. Now as a Godly man turnes out of, or will not stand in the way of sinners; so oppressing sinners turne many that are needy and Godly out of the way of their lawfull callings, and will not suffer them to stand or abide in them.

Secondly, We may understand this way properly for the way or roade wherein men walke or travaile upon their occasions, and then these words; *They turne the needy out of the way*, may be expounded, as an argument of the extreame pride of these *Nimrods*, or *sonnes of violence*. They caused the needy to turne aside out of the way to give them place, or they made the poore to keepe out of their sight for feare of them, lest as they had already spoyled them of their estates, so they should also abuse their persons, and make them slaves. Thus they turned the poore out of the way; that is, they durst not come in sight for feare; this suites well with the last clause of the verse.

*The poore of the earth hide themselves together.*

The word *needy*, in the former part of the verse ( as was toucht before ) signifies one full of desires; here the word which we render *poore*, notes one that is *humble, meeke, lowly*, not onely one low in estate, but lowly in minde, not onely him that is poore in purse, but poore in spirit; so 'tis translated, ( *Zeph. 2. 3.* ) *Seeke ye the Lord, ye meeke of the earth*, even these poore of the earth *hide themselves together*; wicked proud men make the poore seeke corners; the poore have often had experience of their cruelty, and rough

*Illis grassanti-  
bus, nullis ne-  
tenuis quidem  
fortis, viatori-  
bus tuta est via;  
adeo ut deserte-  
re a via publica  
et latebras qua-  
rere passim co-  
gantur. Bez:*

*Invisibiles fece-  
runt. Author  
Cat:*

rough dealing, and therefore run together into holes and corners to hide themselves, as desiring rather the society of wild beasts, then of such beastly men. Further, the word which we render *together*, may be translated, *alike*; *They hide themselves alike*; that is, one poore godly man as well as another, they all fare alike, they deale no better with one then with another, none have hope to escape the hands of these unmercifull tyrants. Thus it was in the time of that great oppression which the *Israelites* were under by the *Philistims*; *The Israelites hid themselves*; When Jonathan and his Armour-bearer got up, and discovered themselves to the Garrison of the *Philistims*, the *Philistims* said, *Behold the Hebrewes come forth out of the holes where they had hid themselves*, (1 Sam. 14. 11.) The Author to the *Hebrewes* gives us a description of the poore Saints thus hiding themselves together, (Heb. 11. 37.) *They wandred about in sheepe-skins, and goat-skins, being destitute, afflicted, and tormented, they wandred in deserts, and mountains, in dens, and caves of the earth. The poore and meeke of the earth hid themselves together.*

Thus we have had a large enumeration of those violences which Job had observed among men, and men prospering in them. First, violence upon lands; secondly, upon cattle; thirdly, upon persons, the needy, and the poore are forced to run together into corners; *While The sin of some encrease, the affliction of others must needs encrease.*

Hence note.

*Sinners know no bounds.*

They who at first wrong men in their lands, will not sticke to wrong them in their cattle, and within a while, they make no bones to fall upon their persons.

Secondly, Note.

*Those evils which are done to men immediately in their persons, are more sinfull then those that are done to them in their goods, cattle, and estate.*

Job shews the worst of their doings last. 'Tis bad enough to touch the goods of a poore man, but to trouble his person, or causelessly to make him hide his head, is farre worse.

T t t

Thirdly,



## Thirdly, Note.

*That the promotion, and exaltation of wicked men, is the oppression, and vexation of poore men, especially of all of poore godly men.*

It is a sad time with poore men, most of all with poore godly men, when the wicked are exalted: Solomon gives us this note in expresse termes ( *Prov. 28. 28.* ) *When the wicked rise ( that is, when they rise in power and authority ) men hide themselves, that is, good men hide themselves : poore men hide themselves when the wicked rise, but most of all such poore men as are godly. The reigne of wicked men is the ruine of the godly. Which is more plaine by the opposition made in the last clause of the verse; When the wicked rise, men hide themselves, but when they perish the righteous increase.* In which Proverb, *rising* is opposed to *perishing*, but *men* and *righteous* are the same. When the wicked perish, those righteous men, who before hid themselves, appeare, and shew themselves againe. Some poore men are turbulent, proud, untractable, seditious, men of unquiet spirits, if such be dealt with by justice, and made to hide themselves, they have their desert. But the poore who are also humble, meeke, and of a quiet spirit, ( as the word here imports ) are the aime of the wicked. Such David found in his low estate, and against them he prayed ( *Psal. 35. 19, 20.* ) *Let not them that are mine enemies wrongfully rejoyce over me : neyther let them winke with the eye ( that is, let them not have occasion to contemne and despise me, of which, winking with the eye was a token ) that hate me without a cause. For they speake not peace, but they devise deceitfull matters against them that are quiet in the land.*

## Lastly Note.

*The poore goe by the worst, and the weakest to the wall, the needy are turned out of the way, and the poore hide themselves.*

And therefore saith God ( *Psal. 12. 5.* ) *For the oppression of the poore, and for the sighing of the needy, now will I arise and set him in safety from him that puffeth at him.* Oppression may quickly empoverish the rich, but usually the poore fall under oppression; they that are full sigh when they are made needy and empty, when all is taken from them, but usually the needy and empty

ty are made to ſigh; *for the oppreſſion of the poore, will I ariſe ſaith the Lord.* Rich and great men can defend themſelves from oppreſſion, but the poore have no ſhelter; rich men will purchaſe their right, but the poore who hath nothing to give, ſeldome finds a friend to deliver him, and get him his right. The ſtorme falls upon the poore, and moſt upon Gods poore, they are moſt ſubject, or lie moſt open to the evils of this world, of whom this preſent evill world is not worthy, and for whom the good of the next world is prepared. And therefore they ſhould fly to ſhelter, while they are here, get under covert, run into the name of God for ſafety and protection; they who are moſt ſubject to oppreſſion, need moſt protection. Some are ſo poore that they have nothing to looſe, and ſo needy, that they need not feare oppreſſion. They have neyther bread to eate, nor cloathes to put-onne, Theſe are no baite for covetouſnes; But, they alſo are to be reckoned among the poore, who have no more then will ſave them from poverty; and they are among the needy, who have onely ſo much as ſerves to ſupply their owne needs. Theſe poore and needy ones are game for the oppreſſors, theſe the Wolves and Lyons of the earth make their prey. The oppreſſion ~~and~~ wickednes of theſe hath aſcended three ſteps, in the context now opened, They are firſt *Land-invaders*; ſecondly, *Cattel-takers*; thirdly, *men-troublers*. Job carrieth on the deſcription of their wickednes yet further, in the following parts of this Chapter.

## J O B, C H A P. 24. Vers. 5, 6, 7, 8.

*Behold as wilde asses in the desert, goe they forth to their worke, rising betimes for a prey: the wildernes yieldeth food for them and for their Children.*

*They reap every one his Corne in the field: and they gather the vintage of the wicked.*

*They cause the naked to lodge without Cloathing: that they have no Covering in the Cold.*

*They are wet with the showers of the mountaines, and embrace the rock for want of a shelter.*

**J**ob proceeds to enumerate the wickednesses of those men whom yet God spared, and bare with; he had set downe many of their sinfull wayes before; they removed the land-marks, they violently tooke away flocks, they spared not the asse of the fatherles, nor the widdows ~~one~~; They turned the needy out of the way, so that the poore of the earth were forced to hide themselves together. See now the further progresse of their wickednes, even to admiration, for so much the word, *Behold*, with which Job leads on his discovery of their vexatious practices, doth import.

Vers. 5. *Behold as wilde asses in the desert, they goe forth to their worke.*

*Exegesis praev-  
dentis disti, de  
intoleranda in-  
proborum, sev-  
itia in pauperes,  
quorum opera  
contra legem a-  
buntur. Jux:*

There is a difference in opinion among Interpreters about the subject of this verse, whom wee are to understaud under this description, *As wilde asses in the desert, going forth to their worke.* Some of Note conceive that the poore are the subject of these words, or the persons here intended. And then they hold forth the hardship and misery to which they were reduced by those mercilesse tyrants; *Behold as wilde asses in the desert, they goe forth to their worke.* Oppressors did so vex them and strip them out of all, that they who heretofore had enough to live upon, were constrained to goe forth to day-labour and worke for their living, at the command, or under the cruel bondage of those inhumane Taske-Masters.

Yet



Yet I conceive that wee may more clearly expound these words as carrying a continued series of the practices of wicked men, who are here compared to wilde asses; and there is a word in the 5<sup>th</sup> verse which gives a speciall reason why this should not be understood of the poore or oppressed, but of the oppressor, where it is sayd, *they rise betimes for a prey*; now that word which we render *a prey*, cometh from a root which signifies *to teare*, to rend, to pull assunder after the manner of wilde beasts; and is of the same sound as well as significatiō with our English word, *teare*, therefore it should rather be understood of oppressors, then of the oppressed; for a man that goes forth to labour, and worke for his living, cannot properly be said to *rise betimes for a prey*, for he goes forth to get his bread honestly; now a prey is that which is got by violence; and the word is never applyed to men, but in allusion to ravenous and devouring beasts. *Jacob* comparing his son *Judah* to a Lyons whelp ( *Gen. 49. 9.* ) saith, *From the prey, my Sonn, thou art gone up.* So *Moses* ( *Deut. 33. 20.* ) *And of Gad he said, Blessed be he that enlargeth Gad; hee dwelleth as a Lyon and teareth the Arme with the Crowne of the head.* And *David* praying to be delivered out of the hand of his enemy, gives this reason ( *Psal. 7. 2.* ) *Lest he teare my soule like a Lyon, while there is none to deliver.* So that the word noting properly the act of a ravenous beast who lives upon spoyle and prey; It is very improper to apply it to the worke of a labouring man, who lives and earne his bread with the sweat of his brows. Yet I finde that word signifying food in generall ( *Mal. 3. 10.* ) *Bring yee all the tythes into the storehouse, that there may be meat in mine house.* Which the interlineral renders, *that there may be a prey in mine house*; and another thus, *that there may be that, which ye snatch, in mine house.* Surely the Lord strikes at some misdemeanour while he expresseth the food of the Priests & Levites, by a word signifying that which is torne away by violence. And ( I conceive ) it may either reflect upon the people who parted so hardly with the tythes which did belong to the Temple at that time, that they were rather torne or pulled from them by a kinde of violence, then freely payd or brought in according to the Law of God: or it might reflect upon the extreme greedines of the Priests that did administer in the Temple, as if they did look upon the tyths, & their portiō in them, with as earnest desire as wild beasts hang over & wait for a prey. So that where

פֶּרֶץ carpsit  
discepit, dilaceravit  
demi-  
bus, proprium  
ferarum est.

Ut sit prada in  
domo mea.

Mont:

Ut sit quod rapi-  
tur &c. P. 3<sup>na</sup>

where this word is used to signifie food, there is somewhat in the circumstance of the Text, which leaves a touch of rapine and violence upon it. And therefore it is not applicable to the earnings of honest labourers, but to the cruel gettings of thieves and oppressors. *The mountaines of prey*, spoken of ( *Psal. 76. 4.* ) were eyther those places where conquering Armyes devided the spoyle after a victory obtained; or where robbers preyed upon passengers. And therefore I shall take the subject of this verse to be the oppressors of the poore, not the poore oppressed.

*Behold, as wilde asses in the desert they goe forth.*

הן פראים

The particle of likenes *as*, is not in the Hebrew, nor yet the word *Asses*, expressly. And therefore M<sup>r</sup> Broughton reads strictly to the Original, *Behold the wilde in the wilderness goe forth to their worke.* The word signifies *wilde* at large; but because *wilde asses* are extreamely wilde, therefore the word is specially applyed to them. Thus the Angel sayd of *Ishmael* ( *Gen. 16. 12.* ) *And he will be a wilde man.*

פרא אדם  
Ferus homo.

*Behold as wilde asses in the desert.*

The desert is the dwelling place of wilde asses: Tame asses or asses brought to hand, are about the house, or in the enclosed pastures, but wilde asses inhabit the desert. The word that wee render *desert*, comes from a roote that signifies *to speake*; and the desert is so called by the figure of *Contrary speaking*, because there is little or no speaking in deserts; many words are heard onely in Cities or places where many people frequent. It signifies also to lay wast, because deserts are wast and barren places, in comparison of drest and Enclosed grounds; such is the place whether these spoylers goe forth *as wilde asses*.

רכרי מדבר  
Locutus est per  
aniphrasin qua-  
si locus a ser-  
mone remotus.

*To their worke.*

But wild asses worke not, onely tame asses are labouring asses; So that the similitude runs not upon that poynt; yet we may say, wilde asses have a worke, and 'tis much like that which wicked men doe in the dererts; they worke there, but 'tis wilde worke, such as wild asses are busyed about, the getting of prey. *They goe forth to their worke*; and that word signifies not onely a worke, but an art, or a *Craft*. These spoylers were their *Crafts-Masters*, and

כפועל in.  
i.e. opere vel  
artificium suum  
vel artem unde  
visū quarunt.  
Merc:

and could doe mischief cunningly, as having been brought up as apprentices to it, or studyed it like Schollers, they had well leatned and were versd in their worke, and what their worke was we may learne in the next words.

*Rising betimes for a prey.*

*Like workemen, like worke.* To take a purse, or spoyle passengers, that's their worke; And they get up and are out betimes about this worke; *For a prey, they rise betimes.* The Hebrew is, *They morning it*; that is, they rise early in the morning; to doe a thing in the moruing, is in Scripture language, to doe a thing diligently and with greatest Intention of spirit, because diligent active men are up early; so that to rise in the morning is not onely an Expression of the time of their rising, but of their spirit and diligence at their worke when they were risen, whensoever they rose. The whorish woman saith to the young man, (*Pro. 7.15.*) *Therefore came I forth to meete thee diligently, to seeke thy face.* The Hebrew is, *To seeke thee in the morning*, or, *to morning thee*, and yet it was in the twilight in the evening, when she came out to meete him, as is exprest at the 9<sup>th</sup> verse of the same Chapter. Here indeed in the text, *To morning it*, notes that they tooke the first of the morning for their worke; *rising betimes for a prey.* And that not without successe, as the last clause of the verse sheweth.

שחר  
משחר  
a  
Mane, studiose  
quaerunt vel  
summo studio.  
Drus:

Verbum hebraicum delatatur  
diluculare, unde  
significat prae-  
cipuo studio vel  
cura aliquid  
agere.

*The wildernes yieldeth food for them and for their Children.*

Where have they their prey? The text answers, *they have it in the wildernes.* In the former part of the verse he spake of the desert, and in this latter of the wildernes, in both he meanes the same place, both import barrennes, wildnes and wastnes; Mr Broughton translates; *The vast-Ground giveth him bread for his young.* Wee say, *the wildernes yeeldeth food for them*, &c. It may seeme strange that a wild wildernes, a wildernes untilld, unplanted, uninhabited, should yeeld them food.

ערבה  
desertum  
do idem quod  
ערבה  
desertum  
tam hinc Arabia  
deserta.

I answer; First, The Scripture speaks of many wildeernes that were planted & inhabited. John the Baptist preached in the wildernes of Judea (*Math. 3.1.*) And the wildernes had many houses if not townes in it, such wildeernes yeeld food in plenty. Secondly, the wildernes may be sayd to yeeld them food, not because they did live



live upon that which grew in the wilderness, or in these wast places, but because in the wilderness they tooke occasion to spoyle and robb those that thorough it travailed to other places. Many get their livings there, where none live, and where nothing is to be had of the growth of the place to live upon. Outrages and robberyes are usually committed in such places. And therefore in the Prophecie of that great Peace which Christ should give to his Church ( *Psal. 72. 3.* ) It is sayd, *The mountaines shall bring peace to the people, and the little hills by righteousness*; He names the mountaines and the hills above other places, because in or upon them violence is often exercised; and to say, *the mountaines shall bring peace*, is much more then to say the valleys and the Cities shall bring peace: when there is peace and safety upon hills and mountaines, we may presume that there is peace every where. Therefore as when God promiseth ( *Isa. 60. 17.* ) that in the latter dayes he will make the officers among his people peace, and their exactors righteousness, he meanes that he will make all sorts of men peacefull and righteous, because he will make them such who are usually most troublesome and unrighteous officers and exactors: so when he saith *the mountaines shall bring peace*, the meaning is, every place shall, or that the peace shall be universal in all places, because mountaines and wildernesses are the places where robbers and spoylers take their prey, and get their subsistence. And hence it may well be answered, why *Job* saith, that *the wilderness yeelded them food*, even because that place was fittest for them so rob and spoyle in, who made the spoyle of others their dayly food. Thus *the wilderness yeelds food for them*

*And for their Children.*

The word signifies any that are young, and is taken as well for servants as for Children ( *1 Sam. 21. 5.* ) *The vessels of the young men are holy*, sayd David to the Priest concerning his followers. So ( *1 Sam. 25. 9.* ) Thus here it comprehends all that are about them, even all their family and retinue. They and all theirs, all that belong to them have their food in the wilderness, that is, there they take opportunity by violence and oppression to maintaine themselves and theirs.

Here we may consider, first, that *Job* calls these spoylers *wild asses*, nor doth the Scripture speake this in vaine.

Hence

Hence note.

*Wicked men are like Beasts or beaftiall in their difpofitions and actions.*

David compares the beft of that fort, *men in honour*, to beafts (*Pfal. 49. 20.*) *Man* (faith he) *that is in honour and underftandeth not, is like the beafts that perifh.* Davids man that underftandeth not, is not a man without naturall, but a man without true fpiritual capacity and underftanding; A man who feares not God, (for to feare God that is wifdome) and who departs not from evill, for to depart from evill that is underftanding (*Job 28. 28.*) Now how great and large an underftanding fo ever any great and honourable man hath, yet if he hath not an underftanding in thefe things, *he is like the beafts that perifh.* It is not fayd he is like this or that beaft, but he is like *the beafts that perifh.* Take any beaft, or all beafts, the worft of beafts, he is the picture of them all, and he dayly exemplyfies the vileft of their qualities in his owne. The Prophet *Michah* (Chap. 3. 1, 2, 3.) faith that of them, which fpeakes them rather beafts indeed then like beafts, *Heare I pray you, O heads of Jacob, and ye Princes of the houfe of Israel, is it not for you to know Judgement? (as if he had fayd, who fhould if not you) who hate the good, and love the evill, who plucke off their skin from off them, & their flefh from off their bones, who alfo eate the flefh of my people, and flay off their skin, and break their bones, &c.* How could the beaft be more lively acted then by thefe men? *Paul* fought with beafts at *Ephesus* (*1 Cor. 15. 32.*) which, I grant, may be expounded properly, and poffibly beft fo, It being ufual in thofe times of perfecution under Heathenifh power; to caft the Chriftians to the wild beafts, and for the common fort to cry out, *Away with the Chriftians to the Lyons*; yet it is as true that *Paul* did fight or contend with beafts in the fhape of men. And he fpeakes particularly concerning bloody *Nero*, A man in the higheft honour of that age. (*2 Tim. 4. 17.*) *I was delivered out of the mouth of the Lyon.* The Baptift called the Pharifees a generation of vipers, (*Math. 3. 7.*) And *Herod* is called by Chrift, that *Fox*, (*Luk. 13. 32.*) And 'tis fayd of all ungodly men at once (*Rev. 22. 15.*) *Without are Doggs, Wolves, Lyons, Foxes, Vipers, Serpents; Doggs, the worft of Creatures for rapine and fpoyle, doe but exprefle the inhumanity and cruelty of wicked men. And becaufe*

they are compar'd to wild Asses in the text, I will give you some paralels between them and the wild Asse.

*Libertatis sym-  
bolum est Ona-  
ger.*

First, In their lawlesnes and unsubjectiō to command: carnal men are lawles. The Apostle calls them so (1 Tim. 1. 9.) *Knowing this that the law is not made for a righteous man, but for the lawles and disobedient*; not that they have no law, but they live as if they had none, they who love to disobey the law are lawles, and embrace libertinisme in stead of liberty. Thus the wicked man is as the *wild asse*, for his licentiousnes and lawlesnes; for so the wild asse is described in the 39.<sup>th</sup> Chapter of this booke, verse the 5<sup>th</sup>; *Who hath sent out the wild asse free? or loosed the bands of the wild asse?* what's the freedome of the wild asse? not like that of men who have the priviledge of freedome in an order, but to be free without order. The wicked would be where they will, and doe what they list, this is the freedome of the wild asse. Now as God himselfe there puts the Question, *Who hath sent out the wild asse free?* who hath manu-mitted him? Surely no man hath done it, but God hath planted it in the nature of the wild asse to be free, and to live without bands or bounds. And if we should ask the Question, *Who hath sent out wicked men free? and who hath loosed the bands of the wicked?* The answer must be, Satan hath done it, and their own evill hearts have done it: they have broke the bands, and cast away all coards from them, they have set themselves free, in such a freedome as it is, which is indeed perfect thraldome to their owne lusts, and the lawes of the Prince of darknes; they are not free by being deliverd from the bondage and condemnation of the law, but by casting off all obedience and submission to it.

Secondly, Wild asses are extreamly violent and Impetuous in their desires or lusts. *Jeremy* expostulating with the *Jewes* about their revolting from, and rebellion against God, compares them (Chap. 2. 24.) to *A wild asse used to the wildernes, that snuffeth up the winde at her pleasure, in her occasion who can turne her away? all they that seeke her, will not weary themselves, in her moneth they shall finde her*; there's no meddling, no dealing with the wild asse while lust is upon her, she will have the desire of her heart if she can. Thus wicked men are given up to and transported with their pleasures and inordinate affections, in their *occasion*, that is, when the heate of their intemperate desires or lusts, of any kinde, are up-  
on



on them, there is no turning of them; onely, *in their moneth*, when sorrowes and paines are upon them, they may be spoken with. We may also read both this sin and the reproofe of that people in a like allusion (*Hof. 8. 9.*)

Thirdly, The wild asse is an Embleme of the wicked man, especially as he is an oppressor or tyrant in his unsociableness; for as the asse refuseth society, so these are unfit for society, and are indeed enemies of mankind; They are unfit not only for spirituall, but also for Politicall, or Civill Society. God speaking of the wild Asse (in the 39<sup>th</sup> Chapter of this booke, v. 6, 7.) sayth, *Whose house I have made the wilderness, and the barren land his dwellings. Hee scorneth the multitude of the Citie, neither regardeth hee the crying of the driver; the range of the mountaines is his pasture, and hee searcheth after every green thing.* Though the oppressor live in the City, yet hee is like the wild asse in this, he cares not to maintaine society as hee ought; hee cares for the society of others onely for himselfe, *hee scorneth the multitude of the City*, he is for the range of the mountaines, where he may take all he can get, *he searcheth after every greene thing*, whatsoever hath pleasure or profit in it, he pursues it for himselfe.

This paralel might be drawne out further; wild asses (as Naturalists have observed) are fearefull. Those Creatures that are most swift, are naturally most fearfull; and their swiftnes is a releefe to their fearfullnes. Thus, wicked men are fearfull. They onely have true Courage who feare God, and where the feare of God is not, every other feare is, or every other thing is feared. They who finde not a friend in their owne consciences, are ready to suspect every one for an enemy. So that though every wicked man would have all that he can get to himselfe alone, yet he dares not be alone in getting it. And upon those termes onely he is willing that others should joyne with him in the profit, because he would have them joyne with him in the sin. (*Pro. 1. 11, 14.*) *Come with us, let us lay wair for blood, &c. Cast in thy lot with us, we will all have one purse.* Wicked men are not for society, unlesse it be in wickednes, and yet theirs is not so much a society as a conspiracy. A wicked man, let his sin be what it will, is glad when he hath partners in doing it, or that others doe the same with him, not onely because he hath a suscipion of the lawfullnes of what he doth, but also because he suspects some suddaine danger in doing it, And hence

*Belocitas timi-  
ditalis subsidium.*

*Timida est om-  
nis Nequitia.*

Some have noted that the woman, who committed the first sinne, did not like to be alone in it, and therefore having eaten her selfe shee gave the fruit of the tree to her husband to eate also; shee desired an associate both to countenance her in the act, and to helpe beare her out in the consequents of it. And when they had both sinned, they shewed themselves like wild Asses indeed, running into the thickets at the approach of God, there to hide themselves both for shame and feare. *Behold as wild asses*

*They goe forth to their worke.*

Hence note.

*To wreng men, to sin against God, is the worke of wicked men.*

That's their busienes. Therefore in Scripture they are often called *workers of Iniquity*; Implying that to doe iniquitie is their trade of life, or that which they live by and dayly set themselves about. The worke of God is none of their worke, nor doe they count it so, *being* (as the Apostle speakes, *Tit. 1. 16.*) *abominable, disobedient, and unto every good worke reprobate*. Good worke is put into the hand of man by the hand of God, but they have their worke from another hand, *the lusts of your father yee will doe* (saith Christ to the Pharisees, *Joh. 8. 44.*) that is, ye will doe the devills worke; That's their worke, and they goe forth to it as the honest labouring man goeth forth unto his worke and to his labour untill the Evening, (*Psal. 104. 23.*) so the wicked man goeth forth to sin as to his worke; And that he doth so is evident upon a foure-fold account.

First, Because he doth not stumble upon it, but intends it; a godly man falls into sin, but to sin is not his intendment, a godly man may sin when he goeth forth, but he doth not goe forth to sin, he doth not make it his busines. That is properly a mans worke, which he proposeth to himselfe to doe, and purposeth to doe.

Secondly, He goeth forth to it as to his worke, for he delights in it; he is pleased with it. It is his meate and drinke, yea his mirth and musicke to doe evill. That is properly a mans worke, which though it be painefull to him to doe it, yet he is pleased in doing it.

Thirdly, Hee goes forth to it as to his worke, for he spends his

his spirits, his strength and time in it ; wee doe many things which are not our worke, they are but by-works, or beside our worke, wee bestow little of our time and strength in such things : that which a man bestowes his time and strength upon, that whereat he labours to sweat and wearines of body, that's his worke ; now the time of wicked men runs out, and their strength is consumed in sinning, and though they are not weary of committing iniquity, yet they weary themselves ( as the Prophet speakes, *Jer. 9. 5.* ) to commit iniquitie, therefore that's their worke.

Fourthly, Wicked men are skillfull to sin, they sin with a kinde of art, therefore that's their worke ; that which is a mans proper worke, hee hath knowledge about it, and is dextrous at ; He doth not bungle, but makes cleane worke ( as we say ) of that which is *his worke*. A Minister should preach the Gospel like a workman that *needs not be ashamed* ( as the Apostle speakes. ) The wicked sin like workmen, though the more they doe so, the more cause they have to be ashamed. The Prophet ( *Jer. 9. 5.* ) bewayling the extreame sinfullnes of those times, saith, *They have taught their tongues to speake lies*. As if they had studyed the art and language of lying : while they told or made grosse lies, they would not make them grossely, but with a kinde of finenes and neatenes As though what a Godly man doth according to the minde of God, he doth by grace, yet he useth a kinde of artificialnes in doing it ; and is therefore exhorted to walke circumspectly or accurately ; that is, to act all his duties with exactnes ; so, though what an ungodly man doth against the minde of God, he doth it by nature, or very naturally, yet he useth a kind of artificialnes in doing it, and therefore he is sayd ( *Psal. 50. 19, 20.* ) *To give his mouth to evill, and to frame deceit with his tonuge, to sit ( as an artist at his worke ) and speake against his brother, and slander his owne mothers sonne*. Thus, they goe forth to their worke,

*Rising betimes for a prey.*

Whence observe.

*A wicked man is very industrious and diligent in doing his worke.*

To rise betimes, and to doe a thing diligently, are the same in Scripture ; ro rise betimes is to rise somewhat before the ordinary time of rising ; Now, when a man breaks his sleepe to goe about  
his



his worke, this shews that he is industrious at it. As some wicked men quickly throw off their sleepe, that they may doe mischief: So ( which argues the same principle and spirit ) *Others sleepe not unlesse they have done mischief, and their sleepe is taken away, unlesse they cause some to fall.* ( Prov. 4. 16. ) Their owne sleepe is taken away, unlesse they take away somewhat which is not their owne. They will defraud themselves of rest, rather then not defraud others of their right. They goe not more unwillingly to prison after they have done evill, then they goe to bed before they have done it. O how are they set upon mischief, whose sleepe departs from them unlesse they doe it, and who cannot rest unlesse they trouble others. The servants of God, when they are up in zeale cannot sleepe unlesse they doe good; as *David* speakes ( Psal. 132. 4, 5, 6. ) *Surely I will not come into the Tabernacle of my house, nor clime up to my bed; I will give no sleepe to mine eyes, nor slumber to mine eyelids, till I have found a place for God, &c.* hee was so zealous for God that if he could he would not sleepe, hee would forbid his owne rest, though hee had never so much minde to it, till he had finisht that worke for God. So sayth the wicked man, I will give mine eyes no sleepe nor slumber to mine eyelids till I have done this or that mischief, and brought my device to passe. When the wicked lye wakeing on their beds, what are they about then? their wakeing thoughts in the night are to doe mischief in the morning. ( *Michah* 2. 1, 2. ) *Woe to them that devise Iniquity, and worke evill upon their beds.* How doe they worke it upon their beds? they worke it in their thoughts, in their inward shop, there they fashion it, and *when the morning is light they practice it, because it is in the power of their hand*; they hinder themselves from sleepe, that they may forward themselves in sin; The night is spent in Imagineing, and plotting, and the day in accomplishing what they have imagined and plotted. Their morning light is spent in the workes of darkenes, and the text sayth, *They practice it, because it is in the power of their hand.* They never consider what is Just for them to doe, but what they have power to doe, if they have ability they want no will for the vilest practices.

Againe, as they cannot sleepe sometimes for devising evill, so when they have slept, their first waking thoughts are about evill; and this also is a further prooffe of their extreame industriousnes in doing

doing evill. For as it is with a zealous Godly man, his first waking thoughts are with God, and Christ, or about his owne soule, how God may be honoured, & how his soule may be saved. (*Psal.* 139. 18.) *O how precious are thy thoughts (that is, thoughts of thee) to mee O God, how great is the summe of them! when I awake I am still with thee: that is, my thoughts and meditations are with thee as soone as ever I awake;* here's the diligence of the soule after God: so the wicked man when he awakes hee is still with sin; And if hee cannot awake naturally soone enough to sin, hee will force himselfe to awake: And so he may be sayd to awake to sin, before he is awake; for as some nurse up and feed their sleepe when they are a little awakened, like the sluggard, *yet a little slumber, yet a little sleepe;* so others offers violence to, or breake their sleepe, that is, as the text sayth, *they rise betimes,* even before the usuall time of rising, that they may get a prey. It is no wonder, if they who sticke not at breaking the lawes of God, breake also the lawes of their owne rest.

Diligence is good about that which is good; it is good to be zealously affected alwayes in a good matter, but zeale and diligence misplaced, how evill are they! it is better to creep in a good way, then to run in a wrong way; Even idlenes is better then such diligence; yet they who misplace their zeale and diligence, are commonly more in both then they who place them right; and they who are in a false way, make more hast then they who are in a true. The Scripture notes the extream Intensenes of the builders of *Babel* upon their worke. And that's the straine of most men in such worke as theirs was, the building of a *Babel*, or in doing that, which will be but a monument of their owne pride and folly, or of their rebellion against and contempt of God. (*Gen.* 11. 6.) *This they begin to doe, and now nothing will be restrained from them which they have Imagined to doe;* if they have but a minde to it they will doe it, let it cost what it will, neyther difficulty nor danger shall restraints them. See also how Industrious the ten Tribes were in their Idolatrous worship which *Jeroboam* had set up, (*1 Kings* 12. 30.) *And this thing became a sin; for the people went to worship before the one even unto Dan;* that is, they went a great way to worship; for howsoever *Jeroboam* pretended the ease and accommodation of the people in setting up those Calves (*ver.* 28.) *It is too much for you to goe up to Jerusalem; Behold thy*  
Gods

*Gods O Israel, which brought thee up out of the land of Egypt* (as if he had sayd, thy Gods are at hand, or in thine eye, thou needest not toyle thy selfe in going so farre to serve them) yet *Jerusalem* was neerer unto most of the *Israelites*, then eyther *Dan* or *Bethel* were. For *Bethel* one of those places of worship was in the utmost bounds of the South (*Josh. 18. 22.*) & *Dan* the other place of worship was in the utmost bounds of the North, (*Josh. 19. 47.*) so that they were willing to take more paines to follow the Idolatrous inventions of man, then to keepe to the Institutions of God. *Jerusalem* was neerer to most of the ten Tribes then either *Dan* or *Bethel*; & yet thither they would goe. All the way to sin, whether in ordinary practice or worship is downe-hill to Nature, we have both the winde and tyde of the world with us, will we set our faces helward; and to be sure, Satan will never checke their diligence who are doing his worke, nor take them off from their pace, who are going or Galloping his way. We have a cleare evidence of this in the case of the worshippers of those two Calves in *Dan* and *Bethel*, and it is further observed by some, that the *Israelites* grew so zealous in a short time in that abomination, that they who dwelt neer *Bethel* did even disdain to worship at *Bethel*, they disdained to serve their God at their owne dores, and therefore they that dwelt at or neere *Bethel* would goe to *Dan* and worship; and they that dwelt at or neer *Dan* would goe to *Bethel* to worship. The heart of man is so mad upon Idolatry, that he is willing to be at any cost or paines for it; He scornes to serve a false God at an easie rate, nor is he pleased (which is the onely thing which pleaseth some who pretend to the true religion) with a cheape religion. You may lay what tax you will upon him, eyther of paynes or purse, and he is willing, yea even ambitious to pay or performe it. Thus the blinde votaries among the Papists at this day will needes goe a Pilgrimage to remotest places, they will travayle to *Jerusalem*, and visit the Sepulchre, &c. these long Journeyes they glory in, it is but a step to them; hard penances, not onely fastings but whippings they glory in. The nature of man will carry him two miles at his owne bidding, rather then one at Gods. How may it shame Godly men for their sloath in doing the will of God, when they heare how industrious evill men are in doing their owne? how may it shame them, that they should take lesse paines to keepe a righteous law, then many doe to satisfie a filthy lust?

Who



Who like wild Affes goe forth to their worke, riſing betimes for a prey. And whereas it followes.

*The wildernes yeeldeth food for them and for their Children.*

Note.

*Wicked men will have it, if it be to be had above ground.*

They that live by rapine, will live any where; every mans eſtate is theirs, if they can but get it. They finde a harveſt in the wildernes, and riches in the deſert.

Againe, Note.

*Wicked men lay up for theirs, as well as for themſelves by the ſpoyle of others.*

The light of nature teacheth parents to lay up for their children, and they who get an eſtate by wronging others, yet thinke they are bound to provide for more then themſelves (*Nahum* 11. 12.) *Where is the dwelling of the Lyons, and the feeding place of the young Lyons? where the Lyon even the old Lyon walked, and the Lyons whelp, and none made him afraid. The Lyon did teare in peices enough for his whelps, and ſtrugled for his Lyonesses. What did the Lyon? the Lyon did teare in peices! and how much did he teare in peices? not onely enough to fill his owne belly, but to feed his whelps, and his Lyonesses; Hee filled his holes with prey, and his dens with ravine.* Thus the Prophet deſcribeth wicked men, providing not onely for themſelves, but for theirs, their young Lyons and Lyonesses; *The wildernes yeeldeth food for them and for their Children.*

Further, Some note the Conſent of the whole family in wickedneſſe, from theſe words; *The wildernes yeeldeth food for them and for their Children*; that is, they all agree together, Maſter and Servants and Children, all agree together to doe miſcheife, to ſpoyle and oppreſſe all they can. Where Parents and Maſters are evill, Children and ſervants are ſeldome good. It is rare to ſee hearts united about that which is good, but they are often and eaſily united in that which is evill. Thus the Lord ſpeakes to *Jeremie* (Chap. 7. 18.) *Seeſt thou not what they doe in the Cities of Judah, and in the ſtreets of Jeruſalem; The Children gather wood, and the fathers kindle the fire, and the woemen knead their dough to make Cakes to the Queen of heaven, &c. All were at worke,*

X x x

buſie

busie, very busie they were about an Idolatrous service, the Children, the fathers, and the woemen act their severall parts. So here, eyther they rob'd for their children, or their children were robbers as well as themselves. *The wildernes yeeldeth food for them and their Children.* Job proceeds in his narrative of their sin.

**Vers. 6.** *They reap every one his Corne in the field, and they gather the vintage of the wicked.*

In the former verse Job spake of the oppression of persons, in this, he speakes of the spoyling of lands and fields; *They*, that is, the wicked, *reap, every one his Corne*, that is, by their servants whom they set aworke (*They reap every one his Corne*) in the field.

But you will say, what hurt is there in that?

*Agrum non sum ante tempus demessiverunt.*

*Sept: Agrum non sum demeiunt.*

The meaning is, they reap the Corne which doth not belong to them. The Septuagint give that sence of the text expressly: *They mowe, or reap the ground or feild which is not theirs.* And so Mr Broughton, *They reap the field that is not their owne*; Or if we keepe to our reading, *They reape every one his Corne in the field*; the sence is, wheresoever they finde a field of Corne for their purpose, they pretend some title or other to it, they must have it as if it were their owne. This is their sin, and the affliction of those who are their neighbours.

Note from it.

*That it is a great sin to reap the Corne which we have not sowne, and a great affliction when the Corne which we have sowne is reapt by others.*

Job imprecates this punishment upon himselfe, in case he had done, or were guilty, as his friends had charged him, *then let mee sow, and let another eate*, (Chap. 31. 8.) And this is threatened (Isa. 1. 7.) *Your land strangers devoure in your presence*; that is, they devoure the fruits of it, the Corne which ye have sowed, and and the Cattle which ye have bred. (Micha 6. 15.) *Thou shalt some, but not reap; thou shalt tread the Olives, but not anoynt thy selfe with the oyle, and sweet wine, but shalt not drinke wine*: others shall come and take it from thee. That Idle servant charged his Master (Math. 25. 24.) *Thou reapest where thou hast not sowne.* It

It is the misery of some, that what they have sowne is reapt by others, and 'tis a wickednes to reap where we have not sowne.

*And they gather the vintage of the wicked.*

That is, the grapes that grow in their vineyards. Mr Broughton renders, *The wicked snap off the vineyard grapes*; they were in the Corne-fields before, now they are got into the vineyards.

But how is it sayd, *They gather the vintage of the wicked*? it seemes strange that they being wicked should gather the vintage of the wicked? Some take it plainly thus; they oppresse those that are as bad as themselves. And so we may take this note from it.

*One wicked man will oppresse another.*

Wicked men spare neyther good nor bad, neyther friend nor foe; They spoyle those that are as bad as themselves; wee say a Wolfe doth not prey upon a Wolfe, nor a Lyon upon a Lyon, but it is otherwise with brutish men, they prey upon and devoure one another.

*Lupus lupum non edit.*

Secondly, *They gather the vintage of the wicked*; that is, of those whom they Count to be wicked, and so fit to have their goods taken from them; they accuse them of wickednes, and put their names in their blacke booke, as if they were dishonest; that's a truth also.

*Wicked men often oppresse the Innocent under a pretence that they are wicked.*

Wee have a great Instance of this about the taking of a vineyard (1 Kings 21. 13. 15.) *Naboth* was Innocent and honest; but *Jezebel* hired two men, to make Oath that he had blasphemed God and the King, and he was presently cast out and stoned: his was the vineyard of the wicked, because the wicked had a minde to it. Thus, under a pretence of some evill done, they really do evill: And having brought a false accusation against a man, they proceed to condemn his person and confiscate his estate, as if all were true.

*Inter omnia simillimum videtur; vineam impij, ejus scilicet quem illi habent pro impio, & ideo opprimendam sibi faciunt. Merc: Vineam ejus quem oppresse- runt. Vulg:*

There is yet another reading, (which wee put in the margin of our Bibles) so plaine in the letter, that it needs none of these Interpretations to make it out; *The wicked gather the vintage*; As they tooke away the Corne, so the wine also. Wee need not won-



der, that they were so injuriously buisie to take that which was not their owne, for they were wicked, and they that are so, make no bones of doing wickedly ; a wicked man is ready for any sinne, the vile person will speake villany, and act villanously too.

Vers. 7. *They Cause the naked to lodge without Cloathing, that they have no Covering in the Cold.*

Their progress in wickednes is further described by their incompassionatenes and Cruelty; when wee see any naked wee should Cloath them; but *they caused the naked to lodge without Cloathing.* And they might be sayd to doe this two wayes. First, by not giving them Cloathing; secondly, by taking away their Cloathing; for by *naked*, wee may understand not onely those that are quite naked, but (as was shewed, Chap. 22. 6.) those also that have but little Cloathing; they tooke away even that little from them, and so *Caused the naked to lodge without Cloathing.* Wee see by what steps of wickednes they proceeded, they not onely spoyled them of their Corne and Wine, but pulled their very Cloaths from off their backs; 'tis bad enough not to cloath the naked, but to take away their cloathing, and make them naked, that's worse. And (which they also did) to let them lodge without cloathing is worst of all. *To lodge without cloathing*, notes their continuance in that distressed state. The Prophet rebuking the *Jewes* for their vaine thoughts, puts them this question; *How long shall vaine thoughts lodge within thee?* Why doe ye (as it were) make ready a roome, and a bed for them? So while the naked lodge without cloathing, they continue in nakednes. It is a great injury to take away a mans *day-cloaths* from his back, but to take away his *night-cloaths* from his bed, is yet more afflictive and injurious. If a man have not cloathing for his body by day, yet if he have cloathing for his bed he may helpe himselfe, but to cause the naked to lodge without cloathing, what Cruelty is this? And therefore the Law of God provided against it (*Deut. 24. 12, 13.*) *Thou shalt not sleepe with his pledge: In any Case thou shalt deliver him the pledge againe, when the Sunne goeth downe, that he may sleepe in his owne rayment* (that is, in his night-cloaths, or bed-cloaths) and blesse thee, and it shall be righteousnesse to thee before the Lord thy God; That is, God will looke upon this as a righteous act. The Lord

was.

was very tender in this poynt, he would not have the poore lodge without cloathing; but some wicked men care not what the poore suffer, they neyther regard whether they have any lodging, nor whether they have any cloaths to lodge in. *They cause the naked to lodge without Cloathing; so That* ( as it followeth in the text )

*They have no Covering in the Cold.*

The word signifies to Cover as with a vaile or with a garment. It is applyed to the pardon of our sins, ( *Psal. 32. 1.* ) *Blessed is the man whose sin is Covered.* Their condition is most sad, who have no covering for their soules, yet theirs also is very sad who have no covering for their bodyes in the Cold. To have no covering in the Cold winter nights, is not onely uncomfortable, but dangerous. Death is a great cold, and it endangers life to have no covering in the cold, or in the frost, which is the extreimity of cold. The word is used to signifie frost, ( *Gen. 31. 40.* ) *Jacob tells Laban; Thus I was, in the day the drought consumed mee, and the frost by night.*

קרה Gelu.

The Septuagint translate thus; *They take away the Covering of their soule*; what's that, you will say? in a spirituall sence, Christ is the onely covering of the soule, But no tyrant can take away this. Therefore by the covering of the soule here, wee are to understand that which is to a man as his life, take away that and you take away his life. The soule is often put for the body, and then the Covering here meant is the Covering of the body, or that covering that is neereft the soule, or neereft life, so that, there is a great elegancy and emphasis in it to say, *They take away the Covering of their very soule*; That is, they endanger their lives by it. Some translate to that sence, *They take away the covering which is next their very skin*, they would not leave them so much as a shirt, that's the Covering ( in this sence ) of the soule. And when wee speake of the utmost rigour and cruelty of man towards man, wee say ( proverbially ) He hath not left him so much as a shirt to his backe. Yet the Prophet expresseth the rigorous cruelty of man to man, by taking away that which may much more be called the covering of their soule ( *Mich. 3. 3.* ) *They eat the flesh of my people, and flay their skin from off them.* Skin and flesh are indeed the Covering of the soule. To strip the poore to their skin, is to take away the Covering of their soule; How much more to strip

ἀμφιάσιν δὲ  
ψυχῆς αὐτῶν  
ἀφείλαντο.  
Septi:

off.

off the skin from their flesh, and the flesh from off their bones. But, to the words of the text;

*They have no Covering in the cold.*

This hath in it a double Inhumanity; First, to expose them to extreame paine, and then to extreame shame. Not to have a covering is to be exposed to shame, not to have a covering in the cold is to be exposed to paine. But what becomes of the poore when they are naked, and have no covering in the cold, The next verse informes us about that.

Verf. 8. *They are wet with the showers of the mountaines, and embrace the rock for want of a shelter.*

Here's the shift these poore hearts are put to, *they are wet with the showers of the mountaines*; that word which we render *wet*, is onely found in this place in the old Testament; it notes not onely to be dasht with raine, but to be soakt thorough with it. We use to say of those who are very wet, that they are wet to the skin, but these being naked had nothing to wet but their skin, and their skin was (if it might be) soaked through with the wet, or they were thorough-wet with the *showers of the mountaines*, that is, with those showers which they meet with upon the mountaines; showers gather about high mountaines, there the Clouds engender raine, and there the showers are bred. Travellers observe by the eye, how Clouds gather about the tops of mountaines, and that the raine broods there. This is a further addition to the Cruelty of oppressors, and the misery of the oppressed; they tooke away their Cloaths, and turned them out of their houses naked into the open ayre, and left them to contend with cold and hunger, with all varieties of weather and danger among the mountaines. It is some helpe to a man, if he have no Cloaths to cover him, yet to have a house to cover him; but to have neyther body-cloaths, nor bed-cloaths, nor house, nor harbour, how sad is this! And being thus helpless, the next words shew us what a poore shift they made.

*They embrace the rock for want of a shelter.*

When he sayth, *They embrace the rock*, his meaning is, they make

*Est autem qualemque nuditas remedium si ille qui vestimentorum operimentum non habet, saltem operimento decimus non caret. Aquin:*



make much of it, they are glad of it, for so we are of those things which we embrace; in stead of soft warme beds, they were glad of cold hard stones to secure and shelter them from the raine. Againe, *They embrace the rock*; that is, they goe into the holes and clefts of the rock, they had houses (possibly) Pallaces before, but now they are forced to dwell in the holes of the rock.

In as much as *Job* sayth, they did not onely goe to the rock for shelter, and make a shift with it, but embrace and hugg it, as being joyfull they had it.

Note.

*Great afflictions make small comforts very welcome to us.*

He that is turned out naked and hath no Cloaths to Cover him, would be glad to have a thatcht house, or the meaneft Cottage to hide himselfe in; hee that hath no house is glad if hee can have but the hole of a rock. (*Lam. 4. 5.*) *They who were brought up in scarlet embrace dunghills*; hee doth not say, they are throwne upon dunghills, but they embrace them, they that were bred up in scarlet, are now glad of a dunghill to scape in, there to finde a mouldy-crust to eate, there to pick up an old dirty ragge to cover their nakednes with, or old shoes to put upon their feete. So it was in the great famine and desolation of *Jerusalem*. And so it was during the late warres in *Germany*, and the later, in *Ireland*. Some have fought and contended for a peece of Carrion, for a peece of a dead Horse, nay for a peece of a dead man; that which stunk above ground, they contended for, and having wonne it, they embraced it and made dainty of it, as of the most pleasant meate. Wee that are in our fullnes, and plenty, wee that have abundance, slight and make light of many good things; but we may soone be so straitned and put to it, that we would be glad to embrace a rock, or a dunghill, that we would be glad of the crums that fall from our tables, and of the worst scraps we leave upon our trenchers. Thus the old Saints are described (*Heb. 11. 36.*) glad they were of Caves and Dens, *they wandred in deserts, and in mountaines, and in dens, and Caves of the earth, being destitute, afflicted, and tormented*; they were glad to live among the wild beasts, when they could not live quietly among men. When the winde and the Sunne beat upon the head of *Jonah*, the text saith, *Jonah was glad of his gourd*, a thing of little value, very meane, and fading in it selfe;

selfe; yet when the Sunne shined hot, and the winde beat strongly upon him, then hee was glad of a gourd. In times of plenty and peace, wre are scarce thankfull for goodly houses, for full tables, and rich Cloaths; But a little and that course food will cause the hungry to be thankfull. The naked will catch at old raggs, and they who have no house will embrace a rocke. There is a rocke, a mysticall rocke, whom the Saints embrace for a shelter, and rejoyce in above all the goodly houses in the world, yea above this whole world. Christ is a rocke to be embraced in our best dayes as our best shelter, and in our bad dayes he is our onely shelter. And while we are constrained by outward wants to embrace natural rocks for the shelter of our bodyes, let us remember, how our inward and spirituall wants, doe alwayes constraîne us to embrace that mysticall rocke, for the shelter of our soules.

Lastly, Observe.

*The Cruelty of man to man knowes no bounds.*

Wee have seene in this context several steps of cruelty, men ravening for their prey like wild beasts, men invading the harvest and the vintage of their neighbours, men robbing both the fatherles and the widdow, men pulling cloaths from the backes of the poore, and exposing them naked to the cold, and to the raine, to the mercy of rocks and mountaines. Thus, man who should be a God to man, kinde, mercifull, charitable, bountifull, courteous, proves himselfe a Devill to man, churlish, cruel, merciles, yea such that even his tender mercies are cruell. How cruel are their cruelties, whose mercies, whose tender mercies are cruel!

## J O B, C H A P. 24. Vers. 9, 10, 11, 12.

*They plucke the fatherles from the breast, and take a pledge of the poore.*

*They cause him to goe naked without Cloathing, and they take away the sheafe from the hungry.*

*Which make oyle within their walls, and tread their wine-presses, and suffer thirst.*

*Which groane from out of the City, and the soule of the wounded cryeth out; yet God layeth not folly to them.*

**J**ob still drawes out the line of the oppressors wickednes, or discovers the severall wayes of his oppression; We have seene much of his bloody worke before, here we have more, even highest oppression, oppression devoyd not onely of all justice, but of all humanity; such is that which is next instanced in.

Vers. 9. *They plucke the fatherles from the breast.*

*They*, that is, the oppressors before spoken of, doe it, eyther with their owne hands, or 'tis done at their command by their ministers and instruments.

*They plucke the fatherlesse.*

The word notes an act of violence, they lay violent hands upon the *fatherlesse*. Who are meant by the *fatherlesse*, hath been opened more then once already. Here the *fatherlesse* are taken, not largely for any that are destitute of helpe and meanes, as the word is often used in Scripture, but strictly, for children whose fathers are lately dead, and they yet in their minority, yea in their infancy, and in the first of their infancy, sucking children, children hanging upon their mothers breasts; which exceedingly hightens the cruelty of these oppressors. To use any violence to the *fatherlesse*, though growne up, is (as hath been shewed) a great wickednesse, to use violence towards *fatherlesse* infants is much more wicked, but to pull *fatherlesse* infants from their mothers or nurfes breast (which is all the livelihood a childe hath) this is utmost wicked-



nes. And this is not onely an affliction to the children, but to the mother, a disconsolate widdow, who having lost her husband, is now bereaved of her childe also. Thus they adde affliction to the afflicted, and sorrow to the sorrowfull.

'Tis here enquired, what should move them to *plucke the fatherlesse from the breasts*, or what their intent might be in this barbarous action?

Some answer, That it was their covetousnesse which moved them to be cruel; They pull'd the children from their mothers breasts, that so their mothers might be the fitter to doe them service; they would needs weane the children before they were fit, that the mother might be the more fitt to labour, and toile for them; or they pluckt the fatherlesse from the breast, to sel them and to make money of them; when they had murdered the father, and taken all from the widdow, they made their markets of their children. So we may interpret that of the Prophet ( *Isa. 10. 2.* ) *Woe to them that decree unrighteous decrees, and that write grievousnesse, which they have prescribed, to turne aside the needy from judgement, and to take away the right from the poore of my people, that widdows may be their prey, and that they may rob the fatherlesse.* So we reade, implying that they tooke away the estate of the fatherlesse, and so robbed them. Others give this sence of those words, that they tooke away the persons of the fatherlesse, or more plainely, thus, That they stole away fatherlesse children, and sould them into slavery. There is a generation among us, called *spirits*, who pull children from the breast, or enveigle away such as know not their right hand from the left, to make merchandize of them. *The smell of gaine is sweet to some from any thing, even from the sale of poore fatherlesse children.*

ממא, *mamma,*  
etiam uastinas  
א *א* *uastia-*  
vit.  
Rapiunt pupil-  
lo quod post u-  
stationem reli-  
ctum est.  
Tygri:

Secondly, Others reade the text thus; *They plucke from the fatherlesse that which was left after the prey or destruction*; for the word which we translate *breast*, is derived from a roote which signifies to *destroy* or *lay wast*; so the sence is given thus; They take away from the fatherlesse, even that poore pittance which was left after they had made havocke of all that was their fathers.

*And take a pledge of the poore.*

What a pledge is hath been opened ( *Chap. 22. 6.* ) The words may also beare this translation, *They take that which is upon the*  
poore

poore for a pledge, namely, their rayment, not onely the cloaths which they have by them to spare, ( a poore man may have a little change ) but the cloaths which they actually weare. How contrary this practise was to the Law, hath been shewed before, which forbad to take a pledge of such things, as without which the poore cannot conveniently subsist.

There is a third reading, which sayth not as we, *they take a pledge of the poore*, but, *they take the poore for a pledge*. Of which cruelty we read ( 2 Kings 4. 1. ) where the poore widdow complained to the Prophet, that her husband being dead, the creditors were come, and *had taken her two sunnes to be bond men*. Thus here when they had gotten their cattle ( as was shewed before ) and their cloaths from their backs, then they must have their bodies too, to be slaves and drudges. Here first, I might note, That the sinne of oppression is aggravated in reference to the persons upon whom it is exercised. But because it hath been observed from other passages both of this and former Chapters, how sinfull it is to oppresse those, whom we are bound to releive, and to vex those, whom we ought to comfort; I shall not insist upon it in this place. But

Observe, Secondly.

*That covetousnesse knows no bounds.*

As it hath been said of envy, so we may say of covetousnesse, *Covetousnesse, whether wilt thou?* whether wilt thou lead, or rather hurry and force worldly men? covetousnesse carryes those who are under the power of it no man knowes whether: who can tell where he shall stopp or stay when he is once under the power of the spirit of covetousnesse? such will not spare eyther the fatherlesse, or the widdow, not the cloaths upon their backs, no nor their backs nor bodies. If a covetous eye can but discern any advantage to be made, it will have body and all. There is no sinne so hainous, none so base, and sordid, but covetousnesse may be both the mother, and nurse of it. A covetous man will not forbear eyther for the cruelty of the sinne, or for the sordidnesse of it; Covetousnesse is a sordid lust; Covetousnesse is earthy, and mudds our spirits in earthly things. When the spirit of a man is once embased by covetousnes, he is ready to doe any base thing. There is nothing here below, lower then that Spirit. And hence

the Apostle concludes ( 1 Tim. 6. 10. ) That *the love of money* (which is covetousnesse) *is the roote of all evill*, that is, any evill of sinne may grow up from that roote; and therefore the Apostle adds in the same place, *That, while some have coveted it, they have erred from the faith.* Covetousnesse is the roote of heresie, which we may thinke farre removed from it. But (saith he) such have erred from the faith; which may be understood of erring from the faith, both in regard of practice, and of doctrine; They have both acted and beleaved against the rule of faith for filthy lucre; and so have peirced themselves through with many sorrowes. Covetousnesse runneth us into all evill, and provokes many to doe such things as peirce themselves through with many sorrowes as well as others. Covetousnesse peirceth the poore and needy, the widdow and the fatherlesse with many sorrowes, nor doth it spare its own Master, or slave rather, but peirceth him likewise through with many more and much worse sorrowes.

Vers. 10. *They cause him to goe naked without cloathing.*

The 7<sup>th</sup> verse spake the sence of this; *They cause the naked to lodge without cloathing, and they have no covering in the cold.* Job toucheth upon their cruelty againe and againe. *They cause him to goe naked without cloathing.* They will not allow him so much as those things which are for necessity. The word *him*, is not expressely in the Hebrew, which runs onely thus; *They cause to goe naked without cloathing*; as implying, that they were ready to exercise this inhumanity upon any one that came next to hand, or stood in their way. Our Translation seemes to referre it to those poore taken for a pledge, and so the difference between this 10<sup>th</sup> and the 7<sup>th</sup> verse is this; in the 7<sup>th</sup> verse he spake generally of the poore, whom they made to goe naked; here at the 10<sup>th</sup> verse he speakes of those whom they had taken to be their slaves, and servants; *they take the poore for a pledge, and cause him to goe naked without cloathing*; they take his worke, but they give him no cloathing, they command his labour, but deny him releife. Which sence is carried further, both in the next verse, and in the next clause of this verse.

*And*



*And take away the sheafe from the hungry.*

Some render, they take away *the eares of corne*, that is, the gleanings which the poore have pickt up and gathered together; They take away the very gleanings from them, & that two wayes, eyther, First, they will not suffer the poore to glean after their reapers; This is to take away the eares of corne from the hungry; such is the cruelty of some, that they will not suffer the poore to glean in their fields; or, secondly, when the hungry have gleaned a few eares of corne, they take all away from them. Against which cruelty to the poore the Law of *Moses* provided, *Deut. 24. 19, 20, 21.* *When thou cuttest downe thine harvest in thy feild, and hast forgot a sheafe in the feild, thou shalt not goe againe to fetch it, it shall be for the stranger, for the fatherlesse, and the widdow, that the Lord thy God may blesse thee in all the worke of thine hands.* Now, if the forgotten sheafe must be left for the poore, surely the scattered eares must not be raked up from them. We have an eminent instance of the liberty of gleaning in the second Chapter of *Ruth*.

Again, By *the sheafe which is taken away*, we may understand that little corne which the poore man hath of his owne growing in his owne feild. And *Job* speakes in the singular number, *the sheafe*, implying that the poore man hath not many sheaves, his corne makes but a sheafe as it were; as the poore man in the parable (*2 Sam. 11. 11.*) had but one lambe, he had not a flock, so the poore man hath but a sheafe, he hath not many sheaves, and shocks of corn, he hath not barnes full, as the rich man is described, *Luk. 12.* he hath but a sheafe, yet they take that away.

Thirdly, The word which we translate, *sheafe*, signifies a measure which did containe a convenient quantity for a dayes provision; This measure the *Jewes* call An Omer (*Exod. 16. 16.*) *This is the thing which the Lord hath commanded, gather of it every man to his eating an Omer for every man according to the number of your persons, take ye every man for them which are in his tents, ye shall have an Omer for every man; So that an Omer containes a convenient quantity for one mans provision for a day, and then the sense ariseth thus, they take away the Omer from the hungry; that is, they take away meere necessary food or dayly bread from the hungry. The poore man hath but an Omer, just enough for a day, as our Saviour teacheth us to pray, Give us this day our dayly bread; or*

מן non solum manipulum integrum sed pauculas spicas quae messoris manum effugere solent significat.

Est autem Gomer mensurae genus quod quotidianum dimensionem & diurnum victum hominibus capere potest. ergo necessarium victum abstulerunt famelicis quem forte & spicis minutatim collectis sibi sumo labore collegerunt.

the Pined:

the bread of our neceſſity, ſo much bread as will ſuffice us for a day, our Omer; how much ſoever we have we are to aſke no more, and uſually poore men have no more. The rich have food afore-hand, or food for many dayes or yeares, as he ſaid to *his ſoule* ( Luk. 12. 19. ) *ſoule thou haſt goods laid up for many yeares*, he was before-hand with the world; but the poore man hath only enough for a day, if he hath that, and that theſe oppreſſors tooke away; *They take away the ſheafe, or the Omer from the hungry.*

*The hungry* is put for the poore; and to aggravate the ſinne, 'tis ſayd, *they take away the ſheafe from the hungry*; That is, before the poore man hath eaten his belly full, yea before he hath broken his faſt, they finde the poore man hungry, and ſo they leave him; for they leave him nothing to appeaſe his hunger with; *They take away the ſheafe ( the Omer ) from the hungry.*

There is yet a fourth reading, *and thoſe that carry their ſheaves they make to goe away ahungry.* The meaning is, Their labourers in harveſt, or *their harveſt-men* have no proviſion made for them, they worke all day, and are ſent home hungry at night. Which ſinne is more expreſſly noted in the next verſe, where *Job* taxeth the wickedneſſe of thoſe Maſters who are forward enough to imploy poore labourers, but are backward to give them a reward, or rather keepe backe their reward, altogether.

Verſ. 11. *Which make Oyle within their walls, and tread their wine-prettes, and ſuffer thirſt.*

The laſt reading of the 10<sup>th</sup> verſe joynes fitly with this verſe; *Thoſe that carry their ſheaves they make to goe away hungry*, and *thoſe that make oyle within their walls, and tread their wine-prettes ſuffer thirſt*, they are both hungry, and thirſty, who doe their worke.

*Which make oyle within their walls.*

The word which we tranſlate, *to make oyle*, ſignifies *light* or *noone day* in the nowne, and in the verbe to be abroad in the light or Sun about noone-day. And hence the words are thus tranſlated by the vulgar latine; *They noone it among the heapes*, or *they are abroad among the heapes at noone*. And there is a double expoſition given of the words in this tranſlation; firſt, they are expounded

*Mevidiati ſunt  
inter acervos.  
Vulg.*

expounded of the wicked themselves who oppress the poore; as if he had sayd, *They come forth to please themselves, and rake the aire, or to Sun themselves among the heapes of those things which they have taken from others by oppression.* But I conceive this very unsutable to that which is joyned with it in this verse. Their treading of their wine-presses and suffering thirst. And therefore I lay it by.

Secondly, The words in this translation are expounded of the poore, *They abide till noone day, or till the heate of the day among the heapes*; that is, among the sheaves, or among the oile-fats, or among the wine-presses; poore men labour there unto the very heate of the day, and then are turned home hungry and thirsty, without meate or drinke or any thing to procure eyther.

We translate, *which make oile*, and the same word signifies, *noone-day, light, and oile*, because of the light, and splendidnesse of oyle. The eye enformes us, that oyle is a cleare body which hath much light, and purity in it; and therefore the word is applicable unto eyther, *which make oile*

*Within their walls.*

There is a twofold exposition of these words, *within their walls*, that is, say some, *within their owne walls*; the poore make oile within their walls, and tread their owne wine-presses, yet they suffer thirst; that is, the poore are so oppressed by the rich, that all the wine, and oile they can make for themselves, will not satisfie their ordinary thirst or necessity, or when the poore have made wine and oile within their owne walls they suffer thirst, that is, the rich come, and take all from them. Thus we may enterpret it of the poore making wine, & oile for themselves; For in those Countries where Vines and Olive-trees abound, the poore have their quantity, and portion of wine and oyle, as here they have of corne or any other commodity, which is of the growth of this Country.

But I rather expound the whole verse of the poore making oile for, and treading the wine-presses of the rich. The poore labour for the rich, making oile within *their walls*, or *within their rankes*, that is, among their Olive trees they grow in rankes, and tread their wine-presses, yet *they suffer thirst*; that is, though they labour hard for them, yet they have nothing for their labour, they make oile but they have no oile to anoint themselves, they make wine,

יצהיר me-  
rediat sunt, vel  
oleum fecerunt  
tam meridies  
quam oleum a  
splendore & pu-  
ritate dicitur  
Hebraice. Est  
enim יצהיר  
splendere. Vel  
quia oleum ac-  
censum lucem  
facit ut meri-  
dies. Aben-  
Ezra.



wine, but they have no wine to quench their thirst; those cruell men neyther gave them wine nor oyle (in specie, or) in kinde; but used them as Poets feine of *Tantalus*, who was set in a river of water up to his chin, but could not reach it, so the rich Tantaliz'd the poore, calling them to worke all day in their oyle fatts, and wine presses, and yet sent them home hungry and thirsty; or they sent them home without that which is virtually or amounts to wine and oyle, that is, their wages, or reward; they gave them not that which their service deserved. This is that speciall oppression, which, I conceive, *Job* intended in this place, both to discover and reprove, the unconsiderableness and cruelty of the rich towards the poore labouring man.

Hence observe.

*That to deteine the wages of the labouring man is a provoking oppression.*

When men carry sheaves, and yet are hungry, when they make oile, and tread the wine-presse, and yet suffer thirst, this is a crying sinne. The Lord forbad this expressly (*Deut. 24. 14, 15.*) *Thou shalt not oppresse an hired servant, that is poore, and needy, whether he be of thy brethren, or of the strangers which are in thy land, within thy gates, at his day, thou shalt give him his hire, neither shall the Sunne goe downe upon it, for he is poore, and setteth his heart upon it, lest he cry against thee to the Lord, and it be sinne unto thee.* The Law also sayth (*Deut. 25. 4.*) *Thou shalt not muzzle the mouth of the ox that treadeth out the corne.* Which though the Apostle applyeth in two places (*1 Cor. 9. 9. 1 Tim. 5. 18.*) to shew the equity of it, that they who labour in the word and doctrine, or preach the Gospel (which is spirituall food, the food of soules) should be comfortably supplied with temporall food, the food of their bodyes (though, I say) the Apostle doth peculiarly apply it to this sort of labourers, yet it is extendible to all honest labourers in what kinde or way soever; For if the mouth of the labouring ox should not be muzzled, then much more the mouth of a labouring man should not be muzzled, that reaps the corne, and treadeth the wine-presse, that is, such should not be sent away hungry and thirsty. The Prophet (*Jer. 22. 13.*) thunders out a threatning against those who deale thus with the labourer; *Woe to him that builds his house by unrighteousnesse, and his*

his chambers by wrong, that useth his neighbours service without wages, and giveth him not for his worke. As some unrighteous men build chambers and houses with the gold and silver which they have wrongfully gotten from the rich, so some build their houses by getting the labour and paines of the poore wrongfully from them, that is, by denying them the wages which is due for their worke; *Woe to such sayth the Lord.* And againe (James 5. 4.) the Apostle chargeth this upon the rich, *Behold (saith he) the hire of the labourers, that have reaped downe your fields, which is of you kept backe by fraud, cryeth and the cryes of them which have reaped are entred into the eares of the Lord of Sabaoth, or of the Lord of hosts;* As if he had sayd, the Lord who hath all the Armies of heaven and earth in his power, even he hath taken notice how ye wrong the labourer, and he will put forth his power to avenge their quarrel; The Lord of hosts is the poore labourers friend, and he will be his Avenger. It is a sin crying for vengeance, that when a poore man hath sweat out his strength to doe service to the rich, he should not have his wages given him to renew his strength, and revive his spirits for further labour. The Apostle (2 Thes. 3.) gives a charge that they that will not labour should not eate; we heare (saith he) that there are some who walke among you disorderly, working not at all, now then, they that are such we command and exhort by our Lord Jesus Christ, that with quietnesse they worke and eate their owne bread; and (ver. 10.) *If any will not worke, neither should he eate.* But as they that will not worke have no right to eate; what they eate, they steale: so they who worke should eate, else they are deprived of their right. Woe be to those who eate, and worke not in some kinde or other, and woe be to those who doe not give them to eate who worke; who compel or but call the poore to treade their wine-presses, and then let them suffer hunger and thirst.

This sin is committed not onely by the totall denying of reward, and wages; that's the grossest way of it; But,

First, This sin is committed, when the poore man receives not a reward proportionable to his labour, when he hath not what answers his worke, but his wages is so scanty, and short, that he is not able to make a living of it for the comfortable (according to his degree) maintaining of his charge: many are apt in this case to oppresse the labourer while they pay him. They will give him

somewhat, but it shall be so short, and poore, that he is not able to subsist upon it. Hence that common speech among us, *that there is nothing cheape but poore mens labour*; men care not so their worke be done, though the workman be undone. They care not though the sweat of his brows will scarfe (as 'tis usually phras'd) finde him water to wash his hands.

Secondly, This sin is committed when the labourer is defrauded of that which hath been agreed for, when cavills are raised and so the hire detained. This the Apostle James reproveth, (Chap. 5. 4.) speaking of the labourers hire, which (saith he) *is of you kept backe by fraud*; they did not tell them plainly they should have no wages, but they quarrelled with them about their worke; ye have not done your worke well, or not so soone as ye should, and therefore they will not pay them, or they pay them to halves. Thus some by fraud and cavills detaine the labourers hire, as others doe it by open violence, or flat denyall.

Thirdly, This sin is committed by delaying to pay the labourer. We finde in Moses Law (the equity whereof remaines to this day) that not onely the denying, or defrauding of the labourer concerning his hire, is charged as sinfull, but the very delaying of it. Suppose you pay all, at last, yet if you cause the poore to waite long for what is their due, this will be reckoned an oppression: therefore sayth the Law (Deut. 24. 14, 15.) *Thou shalt not oppresse an hired servant that is poore, and needy, at his day thou shalt give him his hire.* (Thou shalt not oppresse him so much as by deferring it for a day) *neither shall the Sunne goe downe upon it.* Consider how strict the righteous Lord, and our great Master is in this poynt, That Masters should deale well with their servants, and day-labourers, The Sun must not goe downe upon it, Why, *for he is poore, and sets his heart upon it.* Which is not to be understood like that (Psal. 62. 10.) *If riches increase, set not thy heart upon them*; that is, doe not fix your affections upon your riches, thinke not your selves happy because ye are rich: but when Moses sayth, *the poore labourer sets his heart upon it*, the meaning is this, the poore labourer having wrought hard all day, thinkes of his wife, and family, for whom he is to provide, and then remembers that at the evening he shall have his wages. I (sayth he) shall have somewhat at night, though I worke hard all day; therefore sayth the Lord, *give it him at his day, let not the Sunne goe downe*

*Minus solvit,  
qui minus tem-  
pore solvit.*

*upon*



upon it; he reckons to have it when he goeth home, therefore disappoint him not. *It may be a dangerous thing to be a labourers purse-bearer for a night, if he desire to have his hire, and you able to pay it;* to deteine his wages upon those termes is sinfull, for he hath set his heart upon it, and fully expects it; therefore disappoynt him not, doe not make him ashamed of his hopes. This is the sinne which *Job* describes here, the wicked take, yea exact worke of the poore, and then take or deteine their wages also. They must *make oyle for them, and tread their wine-presses, and suffer thirst.* This sin cryeth, and this oppression makes the poore groane, as it follows in the next verse.

Vers. 12. *Men groane out of the Citie, and the soule of the wounded cryeth out, yet God layeth not folly to them.*

This verse shewes two things; first, the sad effects of oppression, it makes men groane and cry; secondly, the frequent and long impunity of oppressors; yet *God layeth not folly to them.*

*Men groane out of the Citie.*

They vex not onely the Country, but the City too; for as before hee described Country-oppressors, so now City-oppressors; oppression is a sinne that filleth both City and Country; and here we have, as it were, the conclusion, or a kinde of acclamation upon the whole matter. Would you know what worke these men make; they are so high in their cruelty, *that men groane under it.* The word which we translate to groane, doth not signifie any kinde of groane (for some cry before they are hurt) but that which is caused by the greatest hurt, and comes from the very bottom of the heart, even such a groane as they give forth who are about to dye. *Men groane from*

*Est velut epiphonema ad superiora.*

*Merc:*

*קרא clamare non quoquo modo significat sed cum singulis ut solent moribundi. Merc:*

*Out of the Citie.*

This shews the impudence of those men in sinne as well as their impunity. We might reasonably suppose, they would not dare to doe thus in the open Citie, though they had done it in a corner of the Country, where there were but few to take notice of them. To doe thus in the Citie, in the eyes of all men, is an argument that they had lost their modesty, as well as their honesty, and were re-

solved not onely to doe evill, but to stand to it, or make it good.

*And the soule of the wounded cryeth out.*

That is, the wounded cry out; the soule is put for the person, or the man; or the soule of the wounded is sayd to cry out, to shew the greatnesse and dolefullnesse of the cry. As when *Mary* sayd; *My soule doth magnifie the Lord*, it argues that shee magnified the Lord with strong affections, as if shee had been all soule. So h also is the force of that passage in *Deborahs* Song (*Judg. 5. 21.*) *O my soule, thou hast troden downe strength*; shee trod downe the strength of the enemy with all her strength. And her soule (which was her strength in God) was in it more then her body. So here, *the soule of the wounded cryeth out*, that is, the wounded cry out most lamentably, they powre out their owne soules, while others were powring out their blood. But what are these wounded? or how were they wounded? Wee may take it eyther of an outward or inward wounding. There is a wounded spirit as well as a wounded body, many are wounded whose flesh is whole, who have not so much as a scarre made in their skin; yet here the wounded were such whose flesh or outward state was wounded first, and then their hearts or spirits were wounded, because of that, with grieve and sorrow.

*The soule of the wounded.*

The word which we translate *wounded*, signifies two things. First, that which is prophane and polluted, and in the verb to pollute and prophane a thing. Idol-worshippers are so called, because they are polluted as wounded men with blood. And hence also it is used as a word of abomination, *The Lord forbid*, sayd *David*, (*1 Sam. 24. 6.*) And againe (*2 Sam. 20. 20.*) *Farre be it from me, farre be it from me*, sayd *Joab*; in both which places, the actions abominated, had the defilement or pollution of blood in them. And the *Jewes* speaking this word, usually rent their garments, shewing the abhorrence and indignation of their minds at blasphemie, or such like abominations. Now because wounded men are defiled in their blood, therefore this word signifieth *the wounded*. *The soule of the wounded cryeth out*, not onely cryeth, but cryeth out; Which implyeth the greatnesse of their wound, and the extreame painefullnes of it.

חללים *pol-*  
luti prophani  
הלילה *abst,*  
vox prohibitio-  
nis & abomi-  
nationis: es pro-  
phana s: mihi.

Hence

Hence Note.

*Oppression is a crying sinne, and makes the oppressed cry.*

The blood of *Abel*, who was the first man that ever was outwardly wounded, cryed when he was dead; how much more doe they cry whose blood is powring out, and themselves under present feare of death. The soules under the Altar cryed *how long Lord, how long*, (Rev. 6. 9.) Those soules had suffered, and were past suffering, yet they cryed out for vengeance upon their adversaries, how much more will their soules cry who are under sufferings? The wounds of the wounded are as so many wide mouthes crying out to God, though their owne soules should be silent and say nothing. I have upon other passages in this booke met with the sinne of oppression, and the cry of the poore upon it, therefore I shall not further stay here, but a while insist upon the last clause of this context, which holds out the chiefe and most considerable matter of it. The oppressour doth all these wickednesses, but what doth God? Surely we might expect to heare of God in the next words, healing and helping the wounded who make this cry, and wounding the hairy scalpe of those who made them cry; had not God a fit occasion put in his hand to shew himselfe? first, for the releife of the oppressed; and, secondly, for the punishment of the oppressour. He that beholds such actings as these, the fatherles plucked from the breasts, the poore made slaves, the labourer denied his wages, the wounded crying, groaning, (he I say, that beholds all this) might say in his heart, surely now God will presently appeare, and indeed God hath often appeared, when the wicked have been in the heate of such actings, and the poore in the heate of such sufferings. (Psal. 12. 5.) *For the oppression of the poore, for the sighing of the needy, now I will arise saith the Lord, I will set him in safety from him that puffereth at him.* Yet here we finde no such thing, nothing like the Lords arising for the saving of the poore from oppression, or for the breaking of oppressors. *Job* saw or had seene the poore oppressed, and the needy sighing, but did not see God comming eyther with deliverance or revenge? for he adds, though all this be done,

*Yet God layeth not folly to them.*

Master Broughton reads; *And the puissant marketh not the unsavory.*



*savory dealing.* His meaning is not that God did not know that their dealings were unsavory, or that he did not observe and take notice of their dealings, but he did not observe them, so as to appeare presently against them. *God layeth not*, or *God putteth not*, the meaning is, God imputeth not, or God chargeth not *folly*, or (strictly to the letter of the Hebrew) that which is unsavory to them or upon them. That word which signifies a thing unsavory or without salt, in a natural and proper sense, may elegantly be rendred *folly* in a moral or metaphoricall sense; for foolishnes or folly is that, which hath no salt of reason, righteousness, justice, or equity in it. Hence the word is often used to signifie that which is done besides, without, or against all these. So it is sayd (Chap. 1. 22.) *In all this Job sinned not, neither did he charge God foolishly*, or, *neither did he charge folly upon God*; it is this word. *Job* did not thinke that God dealt unjustly or unreasonably with him, though he had taken all worldly comforts from him, and heaped all those afflictions upon him. And here *Job* sayth, *God layeth not folly to wicked men*, notwithstanding all the unjust and unreasonable things which they have done, in heaping troubles causelessly upon the poore. Though abundance of folly and madnes was committed and acted by them, with a high and heavy hand, yet *God did not lay folly to them*.

Some read the text thus; *Notwithstanding all this, God doth nothing that is unsavory*; we supply those words, *to them*; the Hebrew text is onely this, *God putteth not folly*, so the last mentioned translation may well stand; for when *Job* had reported all those things, it might wel be questioned, how is it that God permits, and suffers such wickednesse in the world? O, sayth *Job*, *God puts no folly*, or *he doth nothing which is unjust, or unreasonable in all these things*; as if he had sayd, *how unreasonable and unrighteous soever men are in these actings, yet God is not unrighteous, God doth nothing unbecoming himselfe*; *nothing unseemely or unsavory in it selfe*; Severall of the Jewish Doctors fall in with this translation; *God doth not this* (gratis or) *without cause* (saith one) He hath abundant reason to let that be done, which men doe without eyther rule or reason. A second renders thus; *God doth not that which is defective or wanting in any circumstance of justice and equity*. The sence of both which rendrings or paraphrases of the text, are given in fully in the Annotations of a moderne writer upon

חפלה quod  
fit præter om-  
nem rationem  
& aequitatem.  
Bez:

Non ponit in-  
sultum. q. d.  
nihil sine maxi-  
ma sapientia a-  
git, vel permisit  
faciendum  
deus.

Deus non facit  
hoc gratis &  
frustra. i. e.  
non temere &  
absq; ratione.  
Rab: Abr:  
Deus non ponet  
eminationem.  
i. e. rem defi-

upon it. God (sayth he) doth nothing uncomely or blame-worthy, while he suffers all these things to be done, which are not onely uncomely and worthy of blame, but abominable, and worthy of the severest punishment.

Hence observe.

*Whatsoever God doth, he doth it wisely and justly.*

God who is wisdom and justice it selfe, and is to himselfe and all others, the rule of wisdom and justice, can no more doe any thing unwisely, or unjustly, then he can cease to be wise or just; and he can no more cease to be wise or just, then cease to be, for his wisdom is himselfe, and his Justice is himselfe. There needs no more to be sayd, to acquit any action of weaknes or unrighteousnes, then to say, God hath done it. For (as the Apostle speakes, 1 Cor. 1. 25.) *The foolishnesse of God is wiser then men, and the weaknesse of God stronger then men*; We may say also (and in saying so, we say no more then the Apostle sayd before) that, *The injustice of God, is juster then men*, that is, those things which God seemes to doe unjustly and unrighteously: As when he suffers wicked men to devoure the man that is more righteous then they, this seemes to be an act of unrighteousnesse, yet this is juster and more righteous, then the justice and righteousness of men. And if the very unrighteousnesse of God (that is, what appeares to man as unrighteousnesse) be righteous; Then how righteous is the righteousness of God? That I meane which appeares righteousness in the eyes of all men. This reading and sence of the words, is safe, and holds out an excellent poynt of truth.

*That God doth nothing which is unsavory or unjust.*

Yet our translation is both profitable and clearly suitable to the context, and therefore I shall a little insist upon that.

*Yet God layeth not folly to them.*

As if he had sayd, *These men doe most unsavory and foolish things, yet God doth not charge folly upon them.* The sence of this translation riseth by foure steps.

First, God doth not presently call evill men to an account, or charge their sinne upon them.

Secondly, God doth not presently punish evill men for their sin.

*cientem aliqua vel iustitia vel aequitatis circumstantia.*

Rab: Kimhi: Deus nihil absurdum aut reprehensibile dignum agit, dum hac omnia permittit. Pisc:

fit. To lay folly to a man is not onely to call him to answer for what he hath done, but to punish him as having done foolishly. He looks for a sentence next who hath already received his charge, and is not able to acquit himselfe, and wipe it off.

*Non posuit deus prohibitionem  
Vatabl: in He  
brao est inf. h' n  
i.e. nihil adversi  
et in gratia illis  
accidere pati-  
tur. Vatabl:  
Quasi in sulsum  
significet mala  
natura palato  
ma' d' gratas tri-  
bulaciones quas  
deus impiorum  
conatibus oppo-  
nere possit.  
Bold:*

Thirdly, God doth not presently stop evill men in their worke, or make their worke like the worke of a foole, which seldome prospers, or proves successfull. The Prophet *Jeremie* complained of this to God ( *Chap. 12. 1.* ) *Why doth the way of the wicked prosper? Wherefore are all they happy, that deale very treacherously?* As if he had sayd, Lord, why doest thou not send out a prohibition from thy Court above, and stop the proceedings of wicked and treacherous men? they goe on smoothly, they meete no rubs in their way, but carry all before them, they meete with nothing that doth disgust or distast them. A stop in our way is to our spirits like hard and unsavory meate to our stomackes, that which we cannot digest. Thus ( sayth *Job* ) *God doth not lay folly to them*, he doth not make them like foolish builders that begin but are not able to carry on their worke. God layd folly ( in this sence ) to the builders of *Babel*, he checkt and confounded them in their worke, so that they left off to build the City ( *Gen. 11. 7, 8.* ) But many begin a *Babel*, a worke of confusion to others, but are not confounded themselves, they not onely begin to build, but finish; They set up the topstone of their worke, while many cry, woe, woe to it, and yet *God doth not lay folly to them.*

Fourthly, Wee may resolve this Negative, *God layeth not folly to them*, into an Affirmative, God lets them goe on as if they had done wisely, discreetly, justly. And whereas it is sayd to Christ in that prophecy ( *Psal. 45. 4.* ) *Ride prosperously, because of truth, and meeknes, and righteousness.* God seemes to say to them, *ride prosperously, even in deceit, and wrath, and unrighteousnesse; They hate righteousness, and love wickednes, yet God seemes to anoynt them with the oyle of Gladnes and successe above their fellowes. God layeth not folly to them.*

Hence note.

First, *The wayes of unrighteousnesse are foolish, and unsavory wayes.*

Whatsoever hath sinne in it, wanteth salt in it; Christ sayth to his Disciples ( *Mark. 9. 50.* ) *Have salt in your selves, and have*  
peace



peace one with another ; that is, let there be a savour of Christ, a savour of grace, and holinesse, and equity in your owne spirits, and be ye sweetly, mildly, amiably, brotherly disposed one to another. They have no salt of wisdom in themselves, whose conversation is unsavoury and troublesome unto others. Sin and folly are more then like one another, for they are the same. They have no seasoning in them, who have no Goodnesse in them. Righteousnesse is the wisest and the most savory thing in the world, in the account both of God and good men. *The wisdom which is from above,* ( sayth the Apostle James, Chap. 3. 17. ) *is first pure, then peaceable, gentle, and easie to be entreated, full of mercy, and good fruits, without partiality ( towards men ) without hypocrisie ( towards God )* But the wisdom that is troublesome and vexatious, rough and harsh to others, is earthly, sensuall, devilish indeed, down-right madnes, absurdnes, folly. Solomon sayth, *Oppression makes a wise man mad* ; but it will appeare at last, *that the wisest oppressors have been mad, foolish, saltlesse, and brainlesse men.* Such use to flatter themselves, and are often much flattered by others in their projects, and policies, for the onely wise men in the world, but in the end they dye like fooles.

Observe, Secondly.

*God suffers oppressours to goe on long before he punisheth them, and he suffers the oppressed to cry long before he releives them.*

God is often pleased to winke, while the wicked sin, and he as often seemes to be asleepe while the righteous suffer. Hence that sad complaint of the Church ( *Psal. 44. 23, 24.* ) *Awake, why sleepest thou, O Lord, arise, cast us not off for ever ; wherefore hidest thou thy face, and forgettest our affliction and our oppression.* This also caused David to cry out ( *Psal. 13. 1.* ) *How long wilt thou forget me O Lord, for ever ? how long wilt thou hide thy face from mee ? how long shall mine enemies be exalted over mee ?* What, under the oppression of an enemy for ever ! while God assures his people ( in that parable of the importunate widdow, and the unjust Judge, *Luk. 18.* ) that he will deliver them, yet he more then intimates that it may be very long before he doth it, *ver. 6, 7.* ) *And the Lord sayd, heare what the unjust Judge saith ; and shall not God avenge his owne elect who cry to him night and day, though he beare long with them ;* that is, though he exercise much

A a a a

pati-

patience towards those tyrants who oppresse his elect, yea and much patience also towards his elect, in regard of their doubts and despondencies of their feare and unbeleefe about his comming to avenge and helpe them against those Tyrants.

*Non ponit stultitiam. i. e. non imputat hoc iis tanquam grande peccatum, hoc enim stultitia vocatur.*

Further, Folly imports not onely sin, but the greatnes of sin, so that when it is sayd, *God layeth not folly to them*, the sence (according to this notion of the word *folly*) is, that, though they sin greatly, yet God makes no great matter of it, or he doth not charge their sin upon them, nor punish them for their sin answerably or in proportion to the greatnes of it, but passeth it by, as if it were onely some infirmitie or small offence; *he doth not lay folly to them*, nor doth he let them feeble what egregious fooles they have been. The word *folly* is used often in Scripture in this sence, to note a notorious sinne (*Gen. 34. 7.*) when the sonnes of *Jacob* came out of the feild and heard how their sister had been dealt with, *they were exceedingly grieved, and they were very wrath, because he had wrought folly in Israel in lying with Jacobs daughter; that is, because he had committed a great wickednes in Israel.* We have the same sin so exprest againe by folly (*2 Sam. 13. 12.*) *And she answered him, nay my brother, doe not force me, for no such thing ought to be done in Israel, doe not thou this folly; As if she had sayd; This is a grievous sin, therefore doe it not.* And when the Lord would shew *Jobs* three friends, the Greatnes of their error and mistake in their dispute with *Job*, he calls it folly (*Job 42. 9.*) *My servant Job shall pray for you, for him will I accept; lest I deale with you according to your folly, in that ye have not spoken of me the thing that is right like my servant Job.* Thus we see that great sins whether in practice or opinion come under this censure in Scripture; onely we may note that the three texts mentioned expresse folly in another originall word then the present text doth. There is folly enough, great folly in every the least sin, but Great sinnes deserve more to beare the name of folly in their foreheads.

Taking folly under this peculiar consideration;

We may observe.

*That, as The Lord in this life doth not punish any, no not the worst of sinners, according to the just demerit and dimension of their sinnes, so he punisheth some, whose sins are very great, but very little.*

Though

Though he layeth their sinne to them, yet he doth not lay it to them in the folly of it, or as it is their folly. He doth onely touch them with his little finger, while it might be thought he would breake them with his iron rod. He doth but chastise them with whips, while their sin calls for scorpions. The Time will come, when God will lay folly to every wicked man, and make their sin appeare, in the punishment of it, what now it is in the nature of it, out of measure sinfull. Every impenitent sinner shall then finde that his sin is folly, that is, that his sin is very great.

Yet a late learned Expoliter upon this Booke, conceaves, that the sence is abated and diminished in the word *folly*, as if it were, a terme of extenuation; *God doth not lay folly*, that is, *the least sinne* to them; he doth not so much as charge them to have done irrationally, vainely, childishly, or unhandsomely; he doth not onely not deale with them as if they had sinned haynously, but he doth not deale with them as if they had done foolishly. But whether we take the word *Folly*, as implying the Greatnes or the littlenes of their sinne; whether we expound it as a terme of diminution, or of aggravation, the sence of the text is not altered: in which *Job* intends onely to shew that though men have done very wickedly, yet God doth not presently render to them according to what they have done. This is true in the first sence of the word, if God doe not lay folly to them, as it signifies a great sin, and this is much more true, if God doe not lay folly to them in the second sence, as it signifies a little sin. And this sence of this latter clause of the verse corresponds fully, with the generall scope of the Chapter, and of the whole Booke. For *Job* argues with his friends thus; *Ye charge me with folly and wickednesse, because I suffer, yet God suffers the wicked and doth not charge them with folly.*

Lastly, I shall onely represent another translation of these words, which keepes strictly to the Hebrew; in which those words, *To them* (as we render it) are not found, but supplied. And then the text runs onely thus; *And yet God doth not lay folly; that is, such things as are uncomely, vaine, and foolish: As if Job had sayd; Though I have made report to you of all these oppressive wayes of wicked men, yet I assure you, God will not suffer these evill administrations to continue and be establisbed; but will at last beare his witnes against them, and eminently shew his utter dislike*

A a a a 2

Non ponit  
stultitiam, i.e.  
non dico scelera,  
sed ne quis  
quidem aut fa-  
cta illis, id est  
insulsa illis im-  
putat. Coc:

Et tamen insu-  
sitatem non de-  
signat deus Job:  
i.e. pergere &  
confirmari non  
sinit tam pravā  
administrationem;  
quā ideo  
insulsiacis no-  
mine perstringi-  
tur, quia nec  
deo nec homini-

of



bus bonis humi-  
num aliquid sa-  
pientibus proba-  
bit. id:

of them, as of that which is most foolish and unsavory, not onely to himselfe, but to all men, who have any tast or sence of that which becommeth man. Let men doe as foolishly and unrighteously as they will, the purpose of God is to rule the world in righteousness, and in wisdom. *The Kings strength* (as the Psalmist speaks (Psal. 99. 4.) that is, the strength of Christ (who is called *The King of Kings*, (Rev. 19. 16.) both because he excelleth all other Kings, and ruleth all other Kings, he I say) *loveth judgement* (or righteous dealings with all his strength) and (as it followeth in the same verse) *he establisheth equity*; he establisheth the rule by which others may doe equity, and he establisheth the acts of equity which others doe; For seeing Christ loveth judgement, and also (as we have it in the close of the same verse) *executeth judgement and righteousness in Jacob*. He cannot but establish acts of equity, which are nothing else but the execution of judgement and righteousness. And therefore though he beare with unjust and unrighteous men a while in their vaine projectings and vainer actings, yet he will not establish them in it. *He will not lay folly*, he will not lay it as a foundation for them to build and proceed upon. Weake and small things have often been established by God, but he will not long establish wicked and sinfull things.

J O B. C H A P. 24. Ver. 13, 14.

*They are of those that rebell against the light, they know not the wayes thereof, nor abide in the pathes thereof.*

*The murtherer rising with the light killeth the poore and needy, and in the night is as a thiefe.*

**J**ob having given many particular Instances of the wicked practices of evil men, seemes in this 13<sup>th</sup> verse. to give us a generall Character of them; *They are of those that rebell against the light*; As if he had sayd, *Would you know what these men are who commit such horrid wickednesses, who oppresse the poore, the fatherles, the widow; who detaine the hire of the labourer, and send them away hungry and thirsty when they have done their worke? would you know what sort or kinde of men these are? I will tell you, They are of those that rebell against the light*; that's their genius, or their straine. This generall sence of the words doth very well agree with, and carry on the discourse which Job was upon.

Yet others conceive, that in this 13<sup>th</sup> verse, and so forward, Job is describing another sort of wicked persons then those formerly mentioned. As if he had sayd, I have before spoken of those open sinners and sons of violence, such as sin'd and cared not who saw them, impudent sinners; but now I will speake of a sort of close sinners, or sons of deceit, who doe their worke no whit more honestly, yet more modestly then the former; *They are of those who rebell against the light, they know not the wayes thereof, nor abide in the pathes thereof*; *The murtherer rising with the light killeth the poore and needy, &c.* In which sence soever we take the context, the difference is not much, though I rather adhere unto the former.

*They are of those that rebell against the light.*

He doth not say, they are of those who have not the light, or they are of those to whom the light hath not shined, he saith not they are of those who sit in darknes, and in the valley of the shadow of death, but *they are of those that rebell against the light*, as implying the presence of the light with them, and their contempt of it.

*They;*

*They rebell.*

מַרְבֵּל *rebella-*  
vit defecit.

This word is often used in Scripture for rebellion against any lawfull authority or power set over others to rule and governe them, and that's the Importance of it here, *they rebell*: and from this word *Nimrod* had his name, who was the first noted rebell that ever was in the world; *Nimrod* was a great Prince among men, but he became so by rebellion against God. Here *Job* discovers *Nimrods* or rebels against the light. But what was the light, against which they rebelled?

*Light* may be considered two wayes: Either properly or figuratively; wee may understand the text of light in a proper sence, and some insist chiefly upon that. *They rebell against the light*: that is, against the very light of the Sunne, or the ordinary day-light; as if he had said, *If it were in the power of these men they would even pull the Sunne out of the firmament of heaven, that they might sit unseen*. I will not, as some Interpreters doe, fix the Exposition here, though I grant, this sence may be taken in; wicked men love naturall darknes, and hate even naturall light: the light of the Sunne, because it seldome serves, but often hinders their occasions.

Secondly, Take light figuratively for the light of knowledge, so it is more true, that wicked men rebell against it: and that light in this notion should be here meant, the words plainly imply: For though some wicked men would be willing to be shur of the day light, yet it is hard to say they rebell against it; and those other passages, *not to know the wayes of it, and not to abide in the pathes of it*, are not so proper and significant to set forth their desire and endeavour of avoyding naturall light. So that the light rebelled against is rather an Internall light, that light which shines into the soule, then that which shines to the eye; and There is a twofold internal light, against which wicked men may be sayd to rebell.

First, The light of nature, or natural internal light; There is a light of nature, or as some call it, a light of the natural conscience, which every man carryeth about him, concerning good and evil, or what is to be done, and what is to be left undone. The Apostle is direct for this (*Rom. 2. 14.*) *The Gentiles having not the Law, doe by nature the things contained in the Law, these having not the*

*Law*



*Law* (that is, the law of God formally published to and preſſed upon them) *and* *a law* *and* *themselves* (that is, they have the law of nature in common principles and notions of righteouſneſſe in themſelves) *and* (therefore) *ſhew the worke of the law written in their hearts.* Againſt this internal light the wicked rebel.

Secondly, There is a light of divine Revelation, which ſhines into the ſoule from the Scriptures, or written word of God. The word of God is ſo often called light in Scripture, that I need not give particular Inſtances. Divine truths inſpired and dictated by the Spirit of God are there written as with the beames of the Sun. Yet the wicked man rebels, as againſt the light of nature, ſo againſt the light of Scripture, againſt the cleareſt and fullſt diſcoveries of the minde of God.

Further; Some by the light againſt which they rebelled, underſtand God himſelfe, *who is light* (as the Apoſtle *John* calls him, (1 Ep: 1. 5.) *and in him is no darkneſſe at all.* All that rebel againſt God, muſt needs rebel againſt light, ſeing God is light. And the very reaſon why the light of nature, and the light of Scripture are rebelled againſt, is, becauſe the former hath ſomewhat of God in it, and the latter much of God in it; For as God is light, ſo all light is of God. And that light which is of God muſt needs be rebelled againſt by wicked men, ſeing they moſt of all rebel againſt God, who is light and the fountaine of it; for as the Apoſtle *John* argues about love, (1 Ep: 5. 1.) *Every one (ſaith he) that loveth him that begat, loveth him alſo that is begotten of him.* So we may argue about hatred and the effect of it, rebellion; He that hateth and rebelleth againſt him that begetteth light (ſo God doth, whence alſo he is called the *Father of lights*, (Jam: 1. 17.) he, I ſay, that rebelleth againſt him that begetteth light) hateth and rebelleth againſt that light, which is begotten of him. *They are of thoſe that rebell againſt the light.*

Hence obſerve.

First, *Divine truth is as light.*

As the Sunne gives light to the eye, or outward man, ſo the Spirit of truth gives light by the word to the inner man. When God ſends his word to a people, he ſends light to a people: Chriſt is light, and the word is light; Chriſt in perſon, is the light of the world; the word in doctrine, is the light of the world: The truth

of

of Divine Revelation is many wayes answerable to the light. *First*, Light is pure, and beautifull; and the light is so pure, that you cannot impure, or defile it; so is truth; Though many have attempted to corrupt the truth and word of God, and shall at last be dealt with and judged, as they who have corrupted it; yet the truth remaines incorruptible, and ever shall. The beauty of it fades not, nor is the purity of it, stained, by all the filth of false doctrine which hath been cast into the face of it, from the beginning of the world unto this day.

*Secondly*, Light is pleasant and delightfull; *Light is sweet* (saith Solomon, Eccl. 1. 7.) and a pleasant thing it is for the eyes to behold the Sunne: So truth is sweete, and it is a pleasant thing to behold and receive the Sun-light of Divine Revelations, where truth is taken in, it doth even ravish the soule and fill it with unspeakeable delights. Truth is as sutable and pleasant to the understanding, as good is or can be to the will and affections. David found not onely delight, this or that single delight, but all sorts and degrees of delight in the Law of God; And therefore he speakes plurally (Psalm 119. 92.) *Unlesse my delights had been in thy law, I had perished in my trouble.* And againe (ver. 143.) *Trouble and anguish have taken hold of me; yet thy commandments are my delight.* All his troubles were over-ballanced and conquered by his delights in the law, and all his delights and contentments were Center'd in the Law. That light was so much his delight, that it overcame all worldly darknes, and did even extinguish all his worldly lights.

*Thirdly*, Light hath heate in it, and light is accompanied with influences, or conveighes them with it. All living creatures here below are cherished and refreshed, yea and things without life, as Gemms and mineralls are concocted and refined with the warmth and vertue of it. And so hath truth; The light of the word carrieth heat and Influences with it, to warme the heart and comfort it, to concoct the grossenes of mans minde and sublimate it into an heavenly purity. *Did not our heart burne within us while he talked with us by the way? and while he opened to us the Scriptures,* sayd the Disciples of Christs discourse with them, Luk. 24. 31.

*Fourthly*, Light discovers and makes manifest; so doth truth, (Joh 3. 20, 21.) *Every one that doth evill hateth the light, neither cometh to the light, lest his deeds should be reprov'd, or (as we*  
put

put in the Margin) discovered. *Light makes manifest*; the word of God (as the Apostle speaks, Heb. 4. 12.) is a *discerner of the thoughts and intents of the heart*; it discovers that to us, not onely in others but in our selves, which wee saw not before; wee are much, if not altogether, unknowne to our selves, till we see our selves in the Glasse of the Word.

Hence observe.

Secondly, *The light of truth is Clothed with Authority, the truths of God have a Sovereignty over man.*

Wee cannot be said to rebell against any thing but that which hath power and authority over us; a man may oppose and contend with his equall, but hee cannot be said to rebell against his equall; wee rebell onely against those that are above us. If a childe opposeth his father, it is rebellion; if a servant opposeth his Master, it is rebellion, because fathers and masters have authority over their children and servants. All rebellion is the breaking of the bands of subjection. And all the bands of subjection are broken when the light is rebelled against, because the light of heavenly truth, is invested with all power and authority over us; it hath a power to lift up and a power to humble or cast downe; It hath a power to convince, and a power to comfort; It hath a power to kill, and it hath a power to make alive; all these powers the light of the word hath. But it hath two powers more especially and eminently.

First, It hath the power of a rule, or power to rule and governe both the hearts and lives of men; the light of the word doth not onely offer advice, and give Councell, but it gives out a Command, what the word speaketh we are not upon poynt of Indifferencies whether we will receive it or no, but upon poynt of duty. Therefore not to receive it, especially to resist it is rebellion; the light of the word is as a King, and where the light of that word comes, there is power, and no man may say, *What doth it?*

Secondly, It hath the power of a Judge; It gives both Law and Judgement. *He that rejecteth me* (saith Christ, Joh, 12. 48.) *and receaveth not my words* (The not receiving of the word of Christ, is the rejecting of Christ himselfe, and he that rejecteth Christ) *hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day.* The word is now the rule of



living, and it shall be hereafter the rule of Judging; Now it is the rule by which we must live to Christ, and then it shall be the rule by which Christ will Judge us.

Thirdly, Where it is sayd, *They are of those who rebell against the light; Observe.*

*Wicked men cannot abide to be seene in what they doe, nor doe they love to see what they doe.*

They would neyther see their wicked practices, nor be seene in them. They are darknes, and they walke in darknes. As they walke in the darknes of sin, so they would walke in the darknes of secrecy, that others should not see what evill they doe, and in the darknes of ignorance, that they might not see that what they doe is evill. They are like those uncouth Creatures, Batts, and Owles, that come abroad onely in the night, knowing that if they doe but stirre out in the day, all the birds in the ayre will gather about them, and hooote at them, because of their strangenes and deformity. And doubtlesse if wicked men did but see the mishapen and ugly visage of their owne wayes in the light of the word, they would abhorre and run from themselves as the most abhorred monsters in the world, and so would all men (who see the ugliness of sin in the glasse of the word) abhorre them and poynt at them as monsters; did they but see them in their sinfull workes. And hence the Apostle (hinting the general disposition of sinners) saith (1 Thes. 5. 7.) *They that are drunken are drunken in the night.* And againe (Ephes. 5. 12.) *For it is a shame even to speake of those things which are done of them in secret,* that is, when they are out of the sight of men, and, possibly, had it not been that they were out of sight, or in secret, themselves would not have done those things for shame; For though some wicked men, as they have cast off their honesty, so their modesty too, and act not onely wickedly, but impudently, *the shew of their faces testifying against them, they declaring their sin as Sodom;* yet as the most of sinners presume God doth not see them when they doe evill, so they are unwilling that men should; for though their Conscience puts no barre to their sinning openly, yet their credit doth so that as every wicked man would be glad he did not know that what he doth is evill, and doth what he can to hinder or extinguish the light of that knowledge in him, so most wicked men would

would be glad that no man knew of the evil which they doe, and they doe what they can to hinder others from knowing it; as hypocrites love to be ſeen in all the good they doe, and would doe no good, were it not ( as Chriſt aſſures us, *Math. 6. 5.* ) to be ſeene of men; They faſt, and pray, and give Almes, and all to be ſeene of men, that is, that men may applaud them, and poynt at them with a Behold ( of admiration ) There goe the men, The charitable men, The humble men, The devout men; and if men ſee them not, or applaud them not, they are as in the ſhadow of death, they are dead-hearted to every good word and worke. Now (I ſay) as all groſſe hypocrites love the light, or to be ſeene while they are doing good, ſo the moſt prophane and wicked uſually avoyd the light, and love not to be ſeene when they are doing evil. For though they are not troubled at the diſhonour they doe to God by ſinning, yet to be diſhonoured among men is a trouble to them. They can eaſily venture their ſoules as to the life to come, but they are afraid to doe wickedly in the ſight of men, leſt they endanger their eaſe and ſafety in this preſent life. That God ſee them not is their hope, that men may not ſee them is their care, and that they may not ſee themſelves is their deſire. They are unwilling to know their duty, leſt their conſciences ſhould check them for not doing, or for doing that which is not their duty. Thus in every ſence, *They are of thoſe who rebell againſt the light.*

Fourthly, As rebelling againſt the light, is an argument ( as hath been ſhewed ) that wicked men deſire not to know what they ought to doe, ſo it teacheth us Further,

*That wicked men will doe againſt that which they know.*

Men will have fellowſhip with the workes of darknes, while their eyes are dazzled with light, if their hearts have not been changed by it. They would be glad if they might never be troubled with the light, but ſuppoſe the light doe come ( as many times it doth come whether they will or no ) ſuppoſe the light darted upon them ſo clearely and convincingly, that they cannot but ſee and know what they ought, and what they ought not to doe, yet they rebell againſt it; eyther they will not doe what they know, or they will doe contrary to their knowledge. When ſome of the Pharifees were offended at thoſe words ( *Joh. 9. 39.* ) For

*Judgement am I come into this world, that they which see not might see, and that they which see might be made blinde: What say they, are we also blind? Jesus said unto them, if ye were blind ye should have no sin, but now ye say we see, therefore your sin remaineth; that is, it remaineth in the guilt and aggravations of it. For as they confessed that they saw, so Christ would convince them that they acted against what they saw, or that though they had the light, and so knew their duty, yet they had done contrary to duty. Man breakes through all the light that stands in his way, he breakes through the light both of nature and Conscience, both of the Spirit and Scripture, till himselfe be made light. The Apostle demonstrates the former in the example of the old Gentiles, who though they were under a conviction of the power and presence of God by the workes of Creation, and so were sayd to know God, yet they did not like to retaine God in their knowledge, nor did they glorifie him as God, (ver. 21. 28.) but rebelled against that light which shone into their understandings from the creature. And in the second Chapter of the same Epistle to the Romans the Apostle demonstrates the latter in the example of the old Jewes, who though they were under a conviction not onely of the power and presence of God, but of the minde and will of God also, by a divine Revelation, or by the light of the word, yet they rebelled against that word which they boasted of; and while they judged themselves onely in the light, and all the rest of the world in darknes, they walked in darknes. Behold (saith he, v. 17, 18.) thou art called a Jew; and reatest in the law, and makest thy boast of God, and knowest his will, &c. But how did the Jew answer this knowledge and this boast, read that (v. 21, 22, 23, 24.) Thou therefore which teachest another, teachest thou not thy selfe? Thou that preachest a man should not steale, dost thou steale: Thou who makest thy boast of the law through breaking the law dishonourest thou God? for the name of God is blasphemed among the Gentiles through you. So that wicked men doe not onely rebell against the light to hinder the coming of it, or to keepe it off as long as they can, that so they may not know what to doe, but they rebell against it when it is come, and will doe against what they know.*

*Fifthly, When 'tis sayd, They rebell against the light.*

*Observe.*

*Wicked*



*Wicked men are not onely no friends but professed resolved enemies of the light, they hate and oppose holy truths, or the discoveries of the minde and will of Christ.*

They are in open actuall hostility, they take up armes and maintaine a warre against it; not that all wicked men doe expressly send forth their defiance against God and his word, but all wicked men carry this defiance in their hearts, and it is to God as an openly profest defiance, though it be not so to man; God heares the language of their hearts, and he knowes that *the wisdom (or best) of the flesh is Enmity against himselfe, that it is not subject to the law of God, neither indeed can be* (Rom. 8. 7.) That is, while a man continues (as to his spirituall state) under the power & teachings of the wisdom of the flesh, and is unregenerate, as he is not so it is impossible he should (continuing in that state) be subject to the law of God. The law of God will ever continue as holy as it is, and if the heart of man continue as unholy as it is, how shall they agree? A wicked man stands not upon termes of neutrality with the law and light of God, but he is a direct opposite or enemy, he rebells against the light.

Sixthly, Seeing Job when he had described all those wickednesses which he saw done, adds this description of the wicked who did them, *they are of those that rebell against the light.* This may be Considered two wayes (as I intimated before) first, as the discovery of a new and a greater sin then any of those particular sins already instanced in; or as a reason why they did breake out into those enormous sins; the former consideration yeelds this Note.

*To resist or rebell against the light of truth the word of God, is wickednes in perfection, or wickednes wrought and boyled up to the very height.*

As God sometimes brings Judgements upon men in perfection, so men sin against God sometimes in perfection. And if any doe so, surely they doe so, who rebell against the light: That speciall sin against the Holy Ghost, of which Christ sayth, *It shall never be forgiven*; what is it? but rebellion against the light, the highest and clearest light? and the more cleare and high the light is, the more danger there is of falling into that sin. And hence some

conceive that before Christ came in the flesh, though there were very high and presumptuous sins committed, that yet none of them did amount to that which the Gospel calls, *The sin against the Holy Ghost*. There was Gospel-light in those times, but it was under types and shaddowes, there was not that cleare light, that clearest light which was shed abroad at the coming of Christ, and therefore there was not light enough to sin against, for the production of that sin against the holy Ghost, which is not onely the greatest rebellion against light, but is also a rebellion against the greatest light. And here consider by what degrees, sinning against light riseth unto its full height of rebellion.

First, It is very sinfull and extreemely dangerous, not to love the light. See how Christ thunders against such as doe not ( *Joh. 3. 19.* ) *This is the condemnation that light is come into the world, and men loved darknes rather they light*: He doth not say, men rebelled against the light, he onely charges them with this crime, that they did not love it, but loved darknes rather. *This*, saith he, *is the Condemnation*; that is, this will certainly be matter of condemnation against sinners, that when light came to them, their hearts did not close with it, and embrace it. Now if it be so sinfull not to love the light, what is it to rebell against it? It is very possible for a man not to love that thing or person against which yet he doth not rebel.

Secondly, Not to obey, not to submit to the light, is exceeding sinfull. *Jesus Christ shall at last be revealed from heaven (personally) in flaming fire to take vengeance on them, that obey him not as revealed (doctrinally) that is, who obey not the Gospel* ( *2 Thes. 1. 7, 8.* ) yet it is possible not to obey the Gospel, that is, to forbear an active obedience to that which is Commanded in it, and not to rebell against it actively, these are distinct in themselves, though seldome, if at all, distinct in those that doe them. Now then if there be abundance of wickednes in not obeying the light, in not doing every thing that the light directs us to; then it must needs be a more abounding wickednes, when the heart rises up and rebels against it. For though ( as was even now intimated ) we can hardly divide these in their existences, yet we may distinguish them in their natures, or at least in their degrees; for barely not to obey the light in doing the will of God, is a sin of a lower stature, then a profest rebelling against it; though in every not-doing accord-  
ing

ling to light, there is ſomewhat of rebelling, yet in that which is properly rebelling, there is more then not doing.

Thirdly, It is a great ſin not to ſet a great price upon the light, or not to value it according to its worth; that is, not to value it highly, not to have a high eſteem of it, not to have a higher eſteem of it then of all the Enjoyments and Comforts of this world, is a high provocation. What is it then to rebell againſt it? it is ſinfull not to let all goe, not to ſuffer the loſs of all for the light, not to ſuffer even the loſs of life it ſelfe for the light, this is extreemly ſinfull. Therefore ſaith Chriſt (*Luk. 14. 26.*) *He that will be my Diſciple muſt forſake father and mother, &c. yea and his life too;* that is, hee muſt be ready to let all theſe goe if called to it, rather then let goe the light or truth of the Goſpel. Now if it be ſo great a ſin not to be willing to ſuffer any loſſe, or to endure any torment in ſtanding up for the light; what is it for any ſoule to riſe up againſt the light, or knowingly to withſtand it?

Fourthly, The Apoſtle ſaith, that our neglect of the light of the Goſpel ſubjects us to outer darknes (*Heb. 2. 3.*) *How ſhall we Eſcape if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, &c.* As if he had ſayd, the wiſeſt man in the whole world, cannot tell how a man ſhould eſcape eternal darknes or damnation. (there is no poſſible way, no doore of hope to eſcape by) if he neglect that great ſalvation. But what's neglect? it is a light paſſing by of a thing, when offerd; non-acceptance, is a neglect. Suppose you doe no more, when light is offerd to you, but onely paſſe it by, becauſe you have no minde to it, you are not taken with the beauty and worth of it; If you doe nothing againſt it, onely you doe not embrace it, you cannot eſcape. And when the Apoſtle ſaith, *you cannot eſcape*, without ſaying from what; you may ſay the worſt you can or can imagine, and that's it which he meanes you cannot eſcape, even the wrath of God and death eternal. Now if but to neglect ſalvation or the light, which is indeed, onely not to elect it, or not to make it our choice, be ſo damnable a ſin, what is it to rebell againſt the light? to doe which is the worſt that we can doe, even the perfection of wickednes. Surely they who thus rebel againſt the light, ſhall (as the Pſalmiſt ſpeakes, *Pſal. 49. 19.*) *Goe to the generation of their fathers, where they ſhall never ſee light.* They who rebel againſt the light of knowledge, ſhall not enjoy the light of comfort. As they



they have desired the absence of the former light, so they shall be punished with the absence of the latter.

Lastly, As in these words Job shewes who they were that acted those grosse wickednesses, even they who rebelled against the light; We may observe.

*They who rebell against the light, will close with, and embrace any sin whatsoever; or, They who are all for darknes, are for any wickednes.*

They who rebell against this beautifull thing *light*, are forward to embrace the foulest monster, Those things which 'tis a shame to speake of, or so much as to name, these rebels against light are ready to doe. The Psalmist moves God in prayer to looke to his Covenant by this argument (*Psal. 74. 20.*) *For the darke places of the earth are full of the habitations of cruelty*; that is, of cruel men, or of men so full of cruelty, that they deserve rather to be called *cruelty*, then cruel, this sort of men inhabit and fill up all those places where the light of holy truth doth not shine. Now if they who want the light, or have no true knowledge of God among them, are hereby (as it were) prepared for and put onne to the acting of all manner of wickednes, how much more are they prepared for the acting of any wickednes who have thrust the light from them, and are in darke places of their owne making. The Prophet *Hosea* shewes (*Chap. 4. 1.*) that where there is no knowledge of God in a land (for want of meanes) there is no truth nor mercy, (that is, there is none exercised) in that land, but oppression, deceit, and falsehood, beare downe all; how much more must it be so where there is no knowledge of God in a land, because of the contempt of meanes, and rebellion against the light. What wickednes will not they doe in the darke, who put out the Candle that they may not see what they doe? *These are they who rebell against the light, and as it followeth,*

*They know not the way thereof, nor abide in the pathes thereof.*

These latter words are an illustration of the former.

*They know not the wayes thereof.*

This not knowing may be taken either for a simple ignorance, when we know not, eyther because we have not an ability

to know, for because we have wanted all opportunities and helps to get knowledge; or, secondly, nor knowing may be expounded of a willfull affected ignorance; *they know not*, that is, they desire not to know; and so I conceive the meaning of *they know not*, is not that they were simply ignorant, or invincibly ignorant, as they are who sit in a land of darknes, and in the valley of the shadow of death, but that these rejected the land of light, and so were under an affected ignorance; They knew not the truth, because they would not.

Againe, We may be sayd not to know that, which we doe not delight in, approve and practice. We know no more to purpose, then we presently doe, or have a purpose to doe when the season or opportunity calls us to it. How much light soever a wicked man hath, yet *he knowes not the wayes of light*, because he doth not rejoyce or delight in the wayes of light; as also because he doth not so much as approve the wayes of light; and if he neyther delight in nor approve of those wayes, no mervaile if he walke not in those wayes; *not* (as 'tis in the last clause of the verse) *abide in the pathes thereof*.

*Non nosse vias  
lucis est non a-  
gere ea quæ in  
luce agi solent.  
Illud nescire di-  
citur quod non  
probamus.*

As if he had sayd, Suppose they come sometimes into the wayes of light and truth, suppose they sometimes doe that which the light directs them to, yet they abide not in it. This is a further Character of the disposition and temper of wicked men, who though possibly for a fit, or for a turne or two they walke in the wayes of light, yet they *abide not in the pathes thereof*. And this latter peice of their sinfullnes ariseth from the former; why doe they not *abide in the pathes of light*? even because they *know not the wayes thereof*; that is, because they doe not approve or delight in the wayes thereof. Whence note.

*Wee cannot be constant in that which wee doe not affect.*

If a man doth not know, that is, love and affect the wayes of light, he will never abide in the pathes of light; what wee love, with that wee close, what wee affect, in that wee stick. The reason why the wicked abide in the pathes of sin, is because they love and delight in them. All the pathes of wickednes, are pathes of pleasantnesse to the wicked, and therefore they abide in them. No man would be at all, much lesse would he be long in a way that he doth not like. And that's the reason why wicked men if ever they doe

this or that particular act of righteousness and holiness; yet they cannot persevere in such actions. A wicked man doth Good as a godly man doth evil, upon a temptation, not upon approbation; some carnal ayme or interest of profit or credit tempts him to doe good, but he doth not approve the good which he doth. And hence it is that as a good man abides not in the pathes of darkness, so a wicked man abides not in the pathes of light. True holiness doth not begin at action, but at affection. They begin at the wrong end with Religion, who begin with doing rather then with liking. Many doe this, and they doe that, whereas they should strive to approve, and pray for a love to the truths and wayes of God which they practice; for want of this they often apostatize and fall back, even from the practice of them. No bonds can hold us alwayes to the duties of obedience, but those of love to God, and to the things wherein duty calls us to obey. And as want of this love is the reason why man is so apt to backslide, and is (so far as a Negative may be) the very seed and principle of backsliding, so it is the reason why God gives such up to the power and spirit of backsliding. ( 2 Thes. 2. 10, 11. ) *Because they received not the love of the truth, that they might be saved, for this cause God shall send them strong delusion, that they should believe a lie.* What is not begun in our affections, will not abide long in our actions.

Secondly, Observe.

*Not to abide in the pathes of truth and holines, is the marke of an ungodly man.*

They who are not what they appeare in goodnesse, will not alwayes so much as appear good. They that are (as Jacob spake of his eldest Son Reuben ( Gen. 49. 4. ) *unstable as water*, shall not excell, nor are they to be numbred among the excellent ones. The Apostle exhorts Saints ( 1 Cor. 15. 58. ) *To be stedfast and unmovable, alwayes abounding in the worke of the Lord.* Saints move in the worke of the Lord; but they must not move out of the worke of the Lord, *Be ye stedfast and unmovable*; but in what? in the worke of the Lord; That is the sphere in which Saints move, the sphere of their activity and use; and out of that they dare not move. The Sun in the firmament is moving continually, but it is in his proper line, called by Astronomers, *The Eclipticke line*; So a godly man is alwayes moving in the way of godlines, that's



that's his proper line, and he never moves out of it wholly; Hee may have (through the power of corruption and temptation) his wandrings and goings astray, but then he hath his repentings and returnings into the way againe; he cannot abide long, much lesse alwayes in the pathes of darknes. Hee comes to himselfe with the prodigall, and then he comes to his father; he bethinkes himselfe where he is, and comes backes into the path where he ought to be; if at any time he walke in the counsel of the ungodly (the gradation is made in the first Psalme) which thing he ought not to doe, yet surely he will not (as it followes) *stand in the way of sinners*, or if he stand a while in that way, yet, he will not *sit downe in the seat of the scornfull*; he will not rest nor stay there. Now as it is an argument and a marke of Godlines, when a man findes, that though he hath many faylings and wandrings, yet he abideth not in the pathes of darknes; so it is an argument of the noughtines of a mans heart and state, when though he now and then hits upon the doing of a good thing, yet he abides not in the pathes of light. Vaine thoughts (as the Prophet Reproves the *fewer*) lodge in the wicked so long, that the Lord complaines, *How long shall vaine thoughts lodge in you?* But as good thoughts seldome come to an ungodly man, so they lodge not at all with him; they are great strangers to him, and he useth them as the worst of strangers, yea as enemies, he quickly turnes them off, yea he thrusts them away from him, he abideth not in the pathes of light.

Job having thus set forth the Spirit of a wicked man, by his rebellion against the light, by his unaffectednes with and unstaydnes in the wayes and pathes of it, proceeds to give us a further account of his wicked courses and workes of darknes.

Verf. 14. *The murderer rising with the light killeth the poore and needy, and in the night is as a Thief.*

The murderer is hee that killeth a man without warrant and authority; every slaying of a man is not murder, but to slay a man, or to take away the life of a man without warrant, that's murder: And that's the grosse sinne forbidden in the sixt Commandement, *Thou shalt not kill, or thou shalt doe no murder.* And this is usually committed eyther in malice to the person, or in Covetousnesse after the spoyle. Some take away the life of a man in

malice to his person, they hate him deliberately, as Cain did Abel, and therefore they kill him. Others have no quarrel to the man, possibly they never saw him before, but they covet his goods, and that they may rob him of his goods, they rob him of his life. They are such as live upon the spoyle, and they will spoyle, though they cause the innocent to dye for it, and themselves too in the end. In either of these wayes, wee may understand the murderere here. The former, because tis sayd in the next words, *He slayes the poore and needy, and there is little gaine in their blood when they goe downe into the pit.* The latter, because tis sayd in the latter part of the verse, *That in the night he is as a thief.* But Job first shewes us that this murderere is a diligent man.

*Rising with the light.*

That is, rising as early, or as soon as the light riseth. The murderere is no sluggard, the light doth not finde him in bed; he takes the prime of the morning, he will loose no time. Men who love hunting rise early; So doe these hunters of men. *When the morning is light they practice it;* saith the Prophet ( *Mic. 2. 1.* ) Honest men rise early to goe about the workes of their Calling, and wicked men rise early to fulfill the lusts of their hearts. David saith, ( *Psal. 101. 7.* ) *I will early destroy all the wicked of the Earth;* As if David had sayd, I will rise with the light to destroy the wicked; and here you see how the wicked are described rising Early to destroy the righteous, to murder the Innocent. So the next words expresse the designe of his early rising; *He riseth with the light;* what to doe? no good I warrant you, tis

*To kill the poore and needy.* That's his buisness; He begins his mornings worke with a worke of cruelty; you heare of killing presently. The murderers heart is full of blood, and it will not be long ere his hand be full too, for *their feete are swift to shed blood* ( *Rom. 3. 15.* ) and they are skilfull to destroy. But it may seeme that they are not very wise for themselves, though they are very bloody against others; For Job doth not say, they slay the fat and full ones, but

*The poore and needy.*

There are some who distinguish between these two, and tell us that in these two words, two yea all sorts of poore are Included.

The

The first word, they say, intends those poore who heretofore were rich, but now empoverished or fallen into poverty; and that by the second word are meant those who have been born and alwayes bred up in a low condition; But wee need not stand upon such nicities in distinguishing between the poore and needy. But it may be enquired, why doth the murtherer kill the poore? what doth he get by that? where are the spoyles which he brings home? There's nothing to be had from them who have nothing, The poore and needy. And it hath been antiently said, *The empty traveller will sing before the Theife*; why then should the Theife or the murtherer meddle with, especially why should he kill the poore and needy? *What have they? or what have they done?*

Two things may be sayd in answer to these queries; first, it is thus exprest to shew the extreame wickednes of the murtherer, who doth not care so much for booty as for blood. 'Tis for that he thirsts, his delight is in cruelty, therefore he kills the very poore and needy; the next man he meets with, let him be what he will. 'Tis the sin it selfe, or to doe wickedly, which some men delight in, they care not whether any advantage or profit come in by it; when they have their will, when they have don what they would, that's reward enough for them.

Hence Note

*Some will doe wickedly, though they get nothing by it.*

All the true servants of God love the work which he sets them, better then the reward which he gives them, and so doe some servants of the Devill. Even the Devill hath servants who scorne to be mercenary. The act of sin is sweeter to them then any profit that sin can bring in; *They are exact and perfect sinners, who sin out of love to the very act of sinning*: As the highest acting in holynes is to be pleased with pure acts of holines; To doe them though wee should get nothing by doing them, though we make no earnings, though we see no present fruit in doing them. Thus (I say) to goe onne in wayes of holynes when the wayes of holynes appeare barren and unprofitable to us, yea when they are unsafe and dangerous to us, here's the perfection of holynes. So the perfection of wickednes is to be wicked when nothing is gott by it; it shewes a sincere love to sin (as I may say) to love sin for sins sake; as it shewes a sincere love to Grace and goodnes,



to love them for their owne or Gods sake. Hypocrites love the wayes of God for the spoyle which they finde there, for the carnal advantages which they meete with there; were those wayes poore and needy, leane and empty, they should not at all be filled with their company. The prophane will rise up in Judgement against these professors, for *they kill the poore and needy*; They doe evill, where they cannot have any hopes of receaving good by it.

Secondly, For answer; By *The poore and needy*, wee may here understand the Innocent and honest, not as if all who are poore and needy, were also Innocent (for there are many wicked poore) nor as if all who are innocent, were also poore and needy (for there are many godly rich) but because usually they are so: men that are rich and great may be Innocent and holy, but these are rare conjunctions; usually the Innocent are poore and needy. Againe, wee are not to take the poore and needy for them who (as wee say) have not a peny to buy them bread, but by the poore we understand those of the middle or rather Inferiour ranke, *such poore and needy they kill*.

But what's their quarrell at them?

First, Because such poore honest men stand in the light of wicked men, that is the wicked cannot be so wicked as they would, because some good men are neere them, and therefore they must be removed out of the world, that they may be out of their way. Or, secondly, because such poore honest men eyther have given, or are ready to give evidence, or be witnesses against them before the Magistrate: now, eyther to prevent or revenge this, they rise *with the light and kill the poore and needy*.

Hence Observe.

*That a wicked man will doe his utmost to remove those who stand in his way, or oppose him in his wickednes.*

He will kill some that he may vex others; that's his ayme here, the poore and needy are not his utmost ayme; but the poore and needy stand in his way, they hinder him in his other projects. And whatsoever interposeth between him and the enjoyment of his lust, he will remove it if he can. And as he will kill some that he may vex others, so he will much rather kill those who vex him. Holy David being left under the power of a strong Temptation,  
slew

New *Uriah* an innocent man, only because he could not perswade him to do that which might have bin some covering of his sin from the eyes of men. How much more will the prophane doe so, when honest men doe eyther professedly oppose them in their sinfull workes, or discover the sinfullnes of them.

Further, In that *Job* upon the fresh account which he gives of the wickednesses of men, brings in the murtherer in the first place, rising with the light and killing the poore and needy. Wee may here take notice, a little, of the greatnes of this sin of murther, and demonstrate how great a sinner the murtherer is. The murtherer is a sinner of the highest forme, and there are two Scripture Considerations in generall, upon which we may make this out.

First, How sinfull is it for a man to murther a man, when as the Scripture tels us that if a beast kill a man he must suffer for it: (*Exod. 21. 28.*) *If an ox gore a man or a woman that they dye, the ox shall be surely stoned, and his flesh shall not be Eaten.* A beast is not capable of subjection to a moral rule or law, as not being capable of reason, yet a beast who is not properly under any Law must dye for transgressing this Law, *Thou shalt not kill*; And this surely, First, to convince man of the greatnes of this sin; secondly, to admonish him lest he commit this sin; thirdly, to assure him, that if he do he must dye; For if a beast must dye for killing a man, then much more must man, seeing that Law, against the killing of a man, was given to men, not to beasts.

Secondly, The Lord gave a rule to the *Jewes*, what to doe for the removing of the guilt of blood, in case a man were found slaine and no man could tell who was the Author of that murther, read this at large (*Deut. 21.*) from the beginning of the Chapter to the end of the 9th verse; *If one be found slaine in the Land which the Lord thy God giveth thee, and it be not knowne (after diligent enquiry; or hue and cry) who hath slaine him; Then the Elders of thy Judges shall come forth, and they shall measure (in case there be a doubt which City was neerest to the place where the slaine was found) unto the Cities which are round about him that is slaine. And it shall come to passe, that the City which is next unto the slaine man (for from thence it was most probable that the murtherer came, or that thither he was fled to hide and conceale himselfe, therefore) even the Elders of that City shall*  
take

take an heifer which hath not been wrought with, and which hath not drawne in the yoke ( therein fitly shadowing the murtherer, in whose stead the heifer was to be slaine; for such are sons of Belial, men who will not beare the yoke of obedience ) And the Elders of the City shall bring downe the heifer into a rough valley ( the very place was to carry a resemblance of a murtherous spirit, and of the act of murther, both being rough and uncouth ) and shall strike off the heifers necke there in the valley ( implying that if they could have got the murtherer into their hands, he must have dyed under their hand ) Then the Priest must come to decide the controversie ( ver. 5. ) and ( at the 6<sup>th</sup> verse ) The Elders of the City that are next unto the slaine man, shall wash their hands over the heifer that is beheaded in the valley ( washing of the hands, was, first, an argument that blood defileth ; secondly, it was a ceremony which implied innocence and clearenes from blood, as appeares by a like action of Pilate ( Math. 27. 24. ) But these Elders must not onely use this speaking ceremony, to shew their innocency, but they must explicitly professe it ( ver. 7. ) And they shall answer and say, our hands have not shed this blood, neither have our eyes seene it. And then the Priest must pray ( ver. 8, 9. ) Be mercifull O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israels charge, and the blood shall be forgiven, so shalt thou put away the guilt of innocent blood from among you, when thou shalt doe that which is right in the sight of the Lord. This solemne Law and the manner of proceeding upon it, shewes three things, as to the poynt in hand. First, that the Lord is very tender of shedding mans blood ; secondly, that the shedding of mans blood in any murtherous way is extreemely displeasing to him. Thirdly, That God will certainly bring vengeance one time or other first or last, upon the murtherer, seeing a whole City should be charged, in some degree, with the blood of a man slaine neere them, if they did not publickly and solemnly declare and testifie their clearenes from it.

But besides these two general Considerations taken from Scripture, and now instanced in ; There are many other grounded both upon Scripture Authority, and common reason, which set forth the vilenes of this sin of murther.

First, Murther offereth violence to nature in common, there being but one common nature in all men. And hence

Secondly,



Secondly, He that murders another offers violence to himselfe; for though there be a speciall sin of selfe-murder, yet the murder of another is selfe-murder too, and that not onely as it is an offering of violence to common nature, but also as it layes the murderers owne person open & obnoxious unto violence, and that, both to the violence of a private revenge, and to the violence of publicke Justice.

Thirdly, Murder destroyes society, men will never live together where they finde themselves continually in danger of their lives: Man is a sociable creature by nature, how sinful then is murder, which breakes the very first fundamental lawes of Nature?

Fourthly, Murder doth not onely defile the person that commits it, but the land also in which it is committed. (*Numb. 35. 31. 33.*) *Ye shall take no satisfaction for the life of a murderer, which is guilty of death, and he shall surely be put to death; so ye shall not pollute the land wherein ye are; for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.* Murder as acted defileth the person onely that acts it, but murder (when knowne) defileth a whole land, if it goe unpunished. In which case there may be defilement upon a land by many other sinnes, but this is especially exprest of murder, as if that among and above all sins were the *land-defiling sin*.

Fifthly, Murder is not onely an injury to man, but an impiety against God; and that's the reason given in the first Law which God made against it, (*Gen. 9. 6.*) *Who so sheddeth mans blood, by man shall his blood be shed, for in the Image of God made he man.* For though the body of a man slaine be not in the Image of God, yet the person slaine is, even the person of a wicked man hath somewhat of the Image of God remaining in him. And therefore that law is to be expounded universally; whosoever the man is, whether good or bad, righteous or wicked, whose blood is unrighteously shed; *by man* (that is, *by man* who hath a call to it as being a Magistrate) *shall his blood be shed*; that is, he by his authority shall (upon prooffe) condemne him to dye, and shall give him up to execution. A contempt of the Image of God in man, is a contempt of God. And he takes it as a high affront to his Majesty, that any should presume to deface or spoyle his Image, And this doth more aggravate their sin, who oppose, vex, and destroy

D d d d

godly

godly men, because they oppose that more excellent Image of God, the new Creature, or the Image of God renewed in righteousness and true holynes. As there is an image or likeness of God in every man, so much more in a godly man, for Godlynes is true God-likenes. Therefore to shed the blood of a Godly man is a higher affront to the Majesty of God. *As the new wine is in the cluster, and one saith destroy it not for a blessing is in it* (Isa. 63. 8.) So we may say, destroy not a Godly man, for a blessing is in him, (first, from God, and, secondly, for men) but we may say much more, *Destroy him not* for the Image of God is in him.

Sixthly, Murther deprives us of that which is most precious in the whole compasse of nature; And according to the value of that wherein the damage is received, is the greatnes of the sin committed. Satan represented life better then all other things (*Job 2. 4.*) *Skin for skin and all that a man hath will he give for his life;* Gold and silver, houses and lands are but toys and trifles to life. There is nothing of man except his soule (which cannot dye) better then his life. And this the murtherer takes away. A murtherer is the greatest theife, and the vainest one, he steales away that from another which is to him of highest value, yet that which himselfe cannot carry away, nor make any use of.

Seventhly, The sinfullnes of murther appeares in this; That it is not onely a wrong to that particular person who is murdered, but a wrong to all that have dependance upon him. The life of one man may have an Influence upon many; wife and children, the whole family, and kindred, all relations, and employments, whether more private, or publicke, are wronged and suffer in his death. Though that which cuts off a mans life, cannot cut off his owne hope (if he have a wel-grounded one) for things to come, yet it cuts off the hopes of all others depending upon him (as an instrument in the hand of God) for good things present.

Eighthly, The murtherer takes away that from a man which no man can restore to him, or repaire him in; he takes away that which is Impossible for him to give againe. He that tooke away a mans goods was bound by the law of God to restore it fourefold, or fivefold, or sevenfold, (according to the case) and possibly he might restore it an hundredfold, but he that takes away a mans life, hath taken that which (though he would) he cannot restore so much as single. The law of nature will not suffer the murder-

er to restore life, for 'tis like water which being spilt cannot (by any humane power) be gathered up againe; and the law of God saith concerning the sin of murther, that no satisfaction shall be taken for it, and indeed none can. For though some would commute and have (by the sinfull indulgence and cruel pity of unjust Magistrates) commuted for it, yet none could ever satisfie for it. And when Magistrates eyther through foule corruption, or foolish compassion, have not taken vengeance upon the murtherer in kinde, but have suffered him to commute, or compound for that sin, eyther by paying a pecuniary penalty, or by undergoing some punishment lesse then death, God hath taken vengeance upon them for it, and hath sayd to them in his providences as he sayd to *Ahab* by his Prophet for the sparing of *Benhadad* (1 Kings 20. 42.) *Because ye have let goe out of your hand a man whom I had appointed to utter destruction, therefore your life shall goe for his life, and your people shall be cut off by the sword, because your sword did not cut off the murderer.* Whole nations have been filled with blood by this kinde of keeping backe the hand from blood.

Lastly, The murtherer hurts others, but he chiefly hurts himselfe. Some expound *Lamech* confessing this with sorrow (Gen. 4. 23.) while he said unto his wives, *Hearken unto my speech, for I have slaine a man to my wounding, and a young man to my hurt.* There are divers other Interpretations and readings of those words, and we put in the Margin, *I would slay a man in my wound, and a young man in my hurt*, As if he had boasted of his strength to his wives, that though he were weake with wounds and hurts, yet he would venture to fight with any man, and doubted not to get victory over him & kill him: and so the words carry a sence like that speech of the Prophet (Jer. 37. 10.) telling the *Jewes* that theirs were vaine confidences while they hoped to be delivered from the *Caldeans* who besieged them; for, saith he, *Though there remained but wounded men among them, yet they should rise up every man in his tent, and burne this City with fire.* But as to our reading, *I have slaine a man to my wounding.* Some expound it onely of a bodily wounding, I have got a wound my selfe, or I have hurt my selfe while I slew a man; much more is this true of a spirituall wounding, and hurt to the soule and Conscience; for though a murtherer slay a man, and come off with a whole skin, yet he slayeth a man to his wounding, and killeth him to his hurt. The

*Si magistratus  
cessent ab officio  
deus ipse inju-  
stas cades fame  
peste & bellis  
externis aut in-  
testinis ulcisci-  
tur. Meli.*



Rabbins have a tradition upon that place; that *Lamech* having been a great hunter in his younger dayes being then growne old was led forth by his young man to take his pleasure in hunting, and shooting at Deere, and that while he was in this disport or exercise in the feild, *Cain* passed by, and the young man poynted him to *Cain*, *Lamech* (being dim-sighted) shot at *Cain* and killed him in stead of a wild beast; but soone after discovering that he had killed *Cain*, turned to the young man his guide in a passionate anger and killed him also. This relation they give as the reason why *Lamech* sayd, *I have slaine a man to my wounding, and a young man to my hurt*: but I shall not stay upon that tradition of the *Jewes*; and shall onely make so much use of *Lamechs* confession, as at least to illustrate, if not to prove, the poynt in hand, that he who slayeth a man doth it to his owne hurt and wounding, often to the wounding of his body, estate, and honour, alwayes to the wounding of his owne soule and conscience. Every sin in some degree or other wounds the soule; But the wounding of others to death is the chiefe sin (of all sins against the body and outward concernments of man) which woundeth a mans soule. The murtherer at one blow strikes through the body of his neighbour and his owne soule.

Further, we might observe from those words in the text, *rising with the light*:

*That murderers, and indeed any sort of wicked doers, are diligent and laborious to doe the commands of their vilest lusts.*

But I noted this at the 5<sup>th</sup> verse upon those words, *Rising betimes for a prey*, I shall not stay upon it here. I onely adde this; Let not us be sloathfull in doing good, seeing the murderer is so diligent and early up for the doing of mischief.

*And in the night is as a Thiefe.*

These words may be taken two wayes; For

First, The Particle, *as*, is by some conceived not to be a note of similitude, but to carry on a direct predication, *He is as a thiefe*, that is, *He is a very thiefe*. We finde elsewhere in Scripture, that a particle of likenes doth not onely note the likenes of one thing to another, but the samenes of one thing with another. Taking it thus here; The meaning of the words is as if *Job* had said, *He ri-*

*Particula quasi non dicit similitudinem sed proprietatem.*

*seth*

seth betimes in the morning to play the murderer, and in the night hee playe's the thiefe. I have noted the same sence of the particule heretofore, first, from those words of the Evangelist concerning Christ (Job. 1. 14.) *Wee saw his glory as the glory of the onely begotten Son of God*; for Christ was not onely like the onely begotten Son of God, but he was really so: as also from that of the Prophet (Hosea 5. 10.) *The Princes of Judah were as or like them that remove the bound, that is, they did remove the bound.*

Secondly, Others keepe to the similitude, and say the meaning of Job is not, that the murderer doth turne theife, or that he proceeds from killing in the day to stealing in the night; But say they, this verse is quite through a description of the murderer, as the next is of the Adulterer. So that to say, *In the night he is as a Theife*, imports onely this; That in the night he doth carry himselfe very closely, and very secretly, or that as a theife in the night is close and sudden in stealing, so is he the murderer in killing. We have this similitude often used (1 Thess. 5. 2.) *The Coming of Christ shall be as a Theife in the night.* Read also (2 Per. 3. 10. Revel. 16. 15.) in which the same similitude of a Theife in the night is applyed to Christs coming, not as if we could hence conclude, that Christ will come in the night time, but that, whensoever he comes it shall be as in the night, that is, suddenly, and (as to any antecedent appearances) secretly upon the world; it shall be unexpected to them, they shall not know the time of it, nor shall they be aware of it, though, when he is once come, his comming shall be accompanied with so much light and luster, with so much splendour and power, as shall not onely awaken, but astonish all the world. Thus it may be sayd of the murderer, *In the night he is as a Theife.* And

Hence, it may be noted.

First, *That wicked men give themselves wholly to watch opportunities of doing mischief.*

The murderer riseth early in the morning, and in the night is as a Theife: hee takes his advantages in the day, and hee will not forbear them in the night. As it shewes the great assiduity of Saints in prayer when it is sayd, *They cry to God day and night* (Luk. 18. 7.) day and night reach the whole compasse of time. So while Job tells us that the wicked are doing mischief betimes in the morning, and that they are at it againe in

*Facere aliquid  
tanquam fur est  
proverbialis lo-  
cutio, qua im-  
portat secretam  
diligentemq;  
ab, censionem.*

in the night, if not all the night, What can be sayd more for their watchfullnes and assiduity in doing mischief? The Apostle (*Eph. 5. 16.*) exhorteth Saints to *redeeme the time because the dayes are evil*; but we see in the present example, alledged by *Job*, that wicked men will *redeeme the time*, that they may doe evil. We cannot possibly *redeeme the time*, by recalling or bringing backe the time which is past, but we may *redeeme the time* by our more diligent *actings in the time present*; Now, who can act more diligently in improving the time present, then they who are at worke both day and night, which two distinctions of time include and cary all time. Let not the Godly be found Idling away the day, while the wicked are found labouring (at their worke, such as it is) in the very night.

Againe, Wee may note.

*That the murtherer doth his bloody buisines not onely diligently, but closely.*

He doth it as a theife in the night. The murtherer, who is at all times fierce and cruel, will sometimes be subtle and cunning; and this is the guise of other sinners too, especially of the Adulterer, whose secret conveyances and close contrivances for the attaining of his filthy delights, are elegantly described in the words which follow.

JOB,



J O B, C H A P. 24. Vers. 15, 16, 17.

*The eye also of the adulterer waiteth for the twi-light, saying, no eye shall see me: and disguiseth his face.*

*In the darke they dig through houses which they have marked for themselves in the day time: they know not the light.*

*For the morning is to them even as the shadow of death; if one know them, they are in the terrours of the shadow of death.*

**W**EE have heard many wickednesses described in the former part of this Chapter, and in the foregoing verse, *The murderer rising with the light killeth the poore and needy, and in the night is as a Theife.* Job proceeds to discover the practices of two other sorts of grosse sinners, the Adulterer and the Theife.

Vers. 15. *The eye of the adulterer waiteth for the twilight.*

Before I come to open the particular termes of this clause, or to raise any observations from it, I shall give in somewhat about Adultery in generall, which is the speciall subject of the whole verse. Adultery is the breach of the 7<sup>th</sup> Commandement. And in that Commandement a twofold Adultery is forbidden. First, Mentall, or the adultery of the minde; secondly, Corporall, or the adultery of the body. It was the former which Christ intended, when he corrected the false glosse or exposition of the Pharisees about the 7<sup>th</sup> Commandement, (*Math. 5. 27, 28.*) *Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.* By which it appeares, that the Pharisees, who were the chiefe interpreters of the Law in those times, limited the commandement against Adultery to the outward act; but Christ the Law-giver who best knew the mind of the Law, enlarged it to the prohibition of the internal act, & told them that there is a heart-adultery, an adultery in thought, occasion'd by a vaine or wanton glance  
and

and cast of the eye, as well as there's an Adultery of the body, or in the outward act.

*Latine voces  
adulteri & a-  
dultera hanc  
vim habent ut  
adulter ad alie-  
ram, adultera  
ad Alterum se  
conferat. Felt:*

The text in hand speakes onely of corporal Adultery, though the other be not excluded as being the roote of it. And This corporall adultery is taken in Scripture somtimes strictly, when eyther man or woman to satisfie their lust with others break their conjugal Bond; and is eyther that act of uncleanness which is committed by persons who are both engaged by marriage-covenant to mutuall faithfulness, or when at least one of them is under that engagement. This latter is properly called single adultery; the former is double Adultery, or corporal Adultery in the highest and strictest sence of it. Secondly, Corporal Adultery is taken more largely, or in a lower sence for fornication or bodyly uncleanness of any kinde between man and woman. And so it is intended in the Commandement given against it; *Thou shalt not commit Adultery.*

The foulness and greatnes of this sin of adultery (take it in eyther sence) appeares many wayes. The Apostle puts it in the front of the workes of the flesh (*Gal. 5. 19.*) *Now the workes of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness,* there is adultery with all its retinue; and (*Col. 3. 5.*) it is set as the first of our earthly members, which are to be mortified; *mortifie therefore your members which are upon earth, fornication, uncleanness, inordinate affection.* Whereas in other Scriptures fornication is included under adultery, in this adultery is included under fornication.

Adultery strictly taken, hath a speciall sinfulness in it. First, as it is the breach of a Covenant; every sin hath in it a breach of Covenant in generall, but there is a superadded breach of a speciall Covenant in this sin. Hence Solomon saith of the Adulteresse (*Pro. 2. 17.*) that shee *forsooketh the guide of her youth.* One of the Rabbines expounds this woman mystically for the sensitive appetite, and that shee is sayd to *forsake the guide of her youth,* because in youth appetite commonly forsakes reason, which is appointed to be the guide of it. But we may expound this guide eyther for her father, who had the government of her in her younger yeares, or else for her husband whom she married in her youth, and whom by marriage shee receaved as the guide of her youth, under God, who is indeed the guide both of our youth and old age:  
and

and what guide soever the wife forsaketh, shee chiefly forsaketh God who is her chiefe guide, and forgetteth the covenant of her God, that is, the covenant which God gave her in reference to that particular estate of marriage. Every beleever is in covenant with God, in reference to his spirituall estate, but a married person hath a covenant with God in reference to that civil state ; And Adultery is the breach of this covenant.

Secondly , This shewes the sinfullnesse of Adultery, that it is a sin which cannot be committed alone , there is alwayes a double sin, in this sin of adultery, two are defiled with it at once. In which sense it is worse then murther, and theft ; For these may be committed, and but one defiled with the sinfullnes of them. He that robs is guilty of stealing, not he that is robbed ; He that murders is guilty of blood, not he that is murdered ; But in Adultery, the Agent and patient are both alike guilty of uncleannes ; The defilement reacheth both.

Thirdly , The evill of this sin appeares, by the many and manifold evils. which it brings with it. *Solomon* hath set them forth very particularly and fully ( *Pro. 6. 26, 27, 28, 29, 30.* ) *Lust not after her* ( that is, after the strange woman ) *in thine heart, neither let her take thee with her eyelids,* ( why not ? First, thou mayest be undone in thy outward estate ) *by meanes of a whorish woman a man is brought to a peice of bread,* ( that is, he is ruin'd in all he hath by it, and brought to so low an ebbe of poverty, that he hath scarce the worth of a peice of bread left ) *And* ( which is both a second and a worse evill ) *the adulteresse will hunt for the pretious life,* which may either be understood of the naturall life, ( sometimes the adulterer is murtherd by the adulteresse ) or of that which is a more pretious life then the natural, even the life of the soule, or the eternal good and happinesse of the soule, she cares not to destroy body, and soule for ever ( so her lust may be satisfied ) that's the gaine which the adulteresse pursues ; *shee hunts for the pretious life,* the life of the soule. Thirdly, *Solomon* describes the evill of this sin in the 27 and 28 verses, by the guilt which it inevitably brings with it ; *Can a man take fire in his bosome, and his clothes not be burnt ? can a man goe upon hot coales, and his feet not be burnt ? So he that goeth into his neighbours wife, whosoever toucheth her shall not be innocent,* that is, he shall surely be very guilty. As if he had sayd, You can no more retaine your innocen-



*Ferenda est  
magis omnis ne-  
cessitas quam  
perpetranda ali-  
qua iniquitas.*

cy, while you commit this folly, then you can avoyd being burnt when you carry fire in your bosome, or tread upon burning coales. Fourthly, the sinfullnes of this sin appeares, by the comparison which the Scripture makes between it and theft, (*Pro. 6.30, 31.*) *Men doe not despise a theife, if he steale to satisfie his soule when he is hungry*; it is a sin to steale, though it be to satisfie hunger; no necessity can excuse iniquity; and we should rather chuse to starve then steale, if at least that may be called stealing, which is done meerly to avoyd starving; Therefore (saith Solomon) *if he be found, he shall restore seavenfold, he shall give all the substance of his house*; yet this sin of stealing which is to satisfie hunger is but a small sin compared with Adultery, which is onely to satisfie a mans lust and beaftiall sensualnes. This Solomon affirms to us in the next words; *But who so committeth adultery with a woman lacketh understanding, he that doth it destroyeth his owne soule.* He that stealeth, upon those termes doth it for want, but he that commits adultery upon any termes, doth it for wantonnes. He that stealeth doth it for lacke of bread, but he that commits adultery doth it for lacke of understanding. He that stealeth when he is hungry doth it to satisfie his soule, but he that committeth Adultery, (though he doth it not with an intent to destroy his soule, yet in the issue he) destroyeth his owne soule. But is not stealing a soule-destroying sin too? I answer, it is; and so is every sin in its owne nature, but there are some sins (and among these Adultery is a chiefe one) which in the event prove usually more destructive to the soule, and have oftener destroyed it. And as this sin doth very often destroy the soule as to its happines hereafter; so it destroyeth it as to its abiding here. Thus the soule may be sayd to be destroyed when the life is destroyed; and this destruction of the soule, Solomon seemes directly to ayme at, as the next words lead us to Judge (*ver. 33.*) *A wound and dishonour shall he get, and his reproach shall not be wiped away, for jealousy is the rage of a man, therefore he will not spare in the day of vengeance.*

Another Scripture to be much minded in this poynt is that of St Paul (1 Cor. 6. 13, 14.) where writing to the Church of Corinth, (among which people that sin was very common before they were called to the knowledge of Christ by the preaching of the Gospel) he urgeth many arguments upon their consciences, to prevent their relapse into it. And we may discover six argu-

ments

ments which the Apoſtle uſeth in that place ; I ſhall onely touch them, and ſo returne to the text in hand. The firſt appeares at the cloſe of the 13<sup>th</sup> verſe, *Now the body is not for fornication but for the Lord, and the Lord for the body* ; As if he had ſaid, you put the body to a uſe for which it was never intended, *the body is not for fornication*, but, *for the Lord*, that is, for the Lords uſe and ſervice ; and the Lord is for the body, that is, for the good and ſalvation of the body. Such is the wonderfull goodneſſe of God, that looke in whatſoever we are for him, he is for us ; As our bodies are for the Lords ſervice as well as our ſoules, ſo the Lord is for the good of our bodies, as well as for the good of our ſoules. And therefore our bodies ought to be imploied for his Glory in every thing. The ſecond argument is taken from the reſurrection ; *God hath both raiſed up the Lord, and will alſo raiſe up us by his owne power*, (ver. 14.) As if he had ſayd, your bodies ſhall be raiſed againe ; if they were to be loſt in the duſt, then it were no great matter how you did defile, and abuſe them, but as God hath raiſed up the Lord, ſo he will raiſe you up. Seeing then God hath promiſed, and you are ſuch as profeſſe faith in that promiſe, that your bodies ſhall be raiſed up out of the duſt, to put on glory as a Garment in the laſt day, therefore in the meane time (while your bodies are in your keeping) doe ye keepe your bodies pure. Thirdly, He argues thus with the beleeving *Corinthians*, (v. 15<sup>th</sup>) *Know ye not that your bodyes are the members of Chriſt* ; not onely is the ſoule of a beleever a member of Chriſt, but his body too, yet it is not properly eyther the body or the ſoule that is a member of Chriſt, but the perſon ; for the union is made between Chriſt and the perſon of a beleever, conſiſting of ſoule and body. But thus the Apoſtle argues, *Know ye not that your bodyes are the members of Chriſt, ſhall I then take the members of Chriſt, and make them members of an harlot, God forbid*. What I will ye diſpoſe the members of Chriſt to ſo baſe a uſe ? will ye who profeſſe your ſelves joyned to Chriſt, condeſcend to ſuch a baſe conjunction ? And hence he expoſtulates at the 16<sup>th</sup> and 17<sup>th</sup> verſes, *What ? know ye not that he which is joyned to an harlot is one body for two, ſaith he, ſhall be one fleſh*, (They who abuſe marriage, are as the married, The Adulterer and the harlot are one fleſh as well as the husband and the wife) *but he that is joyned to the Lord (by faith and love) is one ſpirit* ; He hath a neerer and a more noble

union then that of fleſh, and therefore he ought to maintaine the  
 hight of honour and purity, both in minde and body; and as he is  
 one Spirit with the Lord, ſo to make it good that he is guided  
 and governed by one Spirit, and that *The holy One*. We have a  
 fourth argument at the 18<sup>h</sup> verſe, *Flee fornication*, why ſo? The  
 reaſon is added, *every ſin that a man doth is without the body, but*  
*he that committeth fornication, ſinneth againſt his owne body*. But  
 are all other ſins without the body? I anſwer; firſt, other ſinnes  
 have the body as an inſtrument for the committing of them; if a  
 man ſteale, the body is an inſtrument, if a man commit murder,  
 the body is an inſtrument, but in this ſin the body is more inſtru-  
 mentall then in other ſins, the body is cheifely inſtrumentall, in this  
 ſin; ſo that comparatively to this, *every ſin that a man doth is*  
*without the body*. And therefore this ſin is more againſt the body  
 then other ſins are. Againe, ſecondly, when the Apoſtle ſaith,  
*every ſin is without the body*, he is to be underſtood of thoſe ſinnes  
 which are externall, otherwiſe every ſin that a man commits is not  
 without the body, there are a thouſand acts of ſin that are done  
 within the body, or in the ſoule, envy, wrath, malice, are ſinnes  
 within the body, being bred and acted in the Spirit. But we may  
 ſay of every ſin which is externall, (about which the diſcourſe  
 there is) that comparatively to this ſin of adultery & fornication,  
 it is without the body. I anſwer, thirdly, The body is not onely  
 the inſtrument of this ſin, but the object of it alſo; for the un-  
 cleane perſon doth not onely ſin with his body, but he ſins againſt  
 his body; Adultery leaves that blot and brand of ignominy and  
 baſenes upon the body, which no other ſin doth, making it the  
 member of a harlot, as was toucht before, and degrading it from  
 that excellent honour whereunto God advanced it, even in a Na-  
 turall conſideration, much more degrading it from that honour,  
 whereunto God hath advanced it in a ſpirituell conſideration.  
 And as that was the Apoſtles third Argument, ſo, upon ano-  
 ther relation of the bodies of beleevers, he makes his 5<sup>th</sup> argu-  
 ment, which is layd downe at the 19<sup>th</sup> verſe; *What? know you not*  
*that your body is the Temple of the Holy-Ghoſt, which is in you, which*  
*ye have of God, and ye are not your owne*; As if he had ſayd, *A Tem-*  
*ple is a holy and ſacred thing, and will ye deſile the Temple of the*  
*Holy-Ghoſt?* The *Jewes*, how angry were they? what an uproar  
 did they make, when they thought *Paul* had brought Greeks into  
 the



the Temple, who by the law were looked upon as prophane persons, and so not to be admitted to come there, they cry out, *This is the man that hath polluted this holy place* (Acts 21.28.) Much more may it be urged upon Gospel-professors, what ! commit such a sin as this ? what ! pollute the Temple of God ? *Know ye not* (which every beleever is bound to know) *that your body is the Temple of the Holy-Ghost as well as the soule.* The last argument concludes the 19<sup>th</sup> verse, and is prosecuted in the 20<sup>th</sup> ; *Ye are not your owne, for ye are bought with a price, therefore glorifie God in your body, and in your spirit which are Gods.* Redemption is a strong engagement, *ye are bought*, and dearely payd for, *ye are bought with a price, ye are not your owne.* Some (who take liberty in this sin) would excuse themselves by the contrary argument. *Our bodies* (say they) *are our owne, and we may doe what we will with our owne.* No, sayth the Apostle, *ye are bought with a price, ye are not your owne* ; ye have your bodies of God, in their natural constitution, *It is he who hath made us* (in that capacity) *and not we our selves* (Psal. 100. 3.) *and ye are not your owne* ; for ye are redeemed or bought with a price, both body and soule. Yee are bought out of your owne hands, as well as out of the hand of divine justice and displeasure. The Apostle speaks especially to beleevers ; For though it be a truth concerning all, whether beleevers, or unbeleevers, that *they are not their owne*, none of the sons of men are their owne, God hath a right to them by creation, as also by his continuall providence, provision, and preservation, yet beleevers or the redeemed in a speciall manner, *are not their owne*, and therefore they ought above others to glorifie God in their body and in their spirit which are Gods. Having thus opened several Scripture grounds and arguments to demonstrate the foulness and filthines of this sin of Adultery, which is the generall subject of this verse ; I shall now proceed in the exposition of particulars in it.

*The eye also of the adulterer waiteth &c.*

The word, *also*, referres to the murderer spoken of in the former verse ; implying, that the Adulterer and he, though their sins are very different, yet agree much in taking their opportunities of sinning. How contrary soever sinners are in their particular practice, yet they have all one common principle and Spirit. The Murder-

*Oculus Adulteri, i. e. ipse Adulter.*

*In re amatoria oculi sunt lenones, prima amoris via. Lucian: Amoris principium. Plato. Amoris sedes. Philostr: Nihil in oculis est quod non sit lascivum & pecculans, nihil in oculorum pupilla in esse dicas, quam amicam, cum petiri non possunt, saltem conspectu se satiant.*

*Plutarchus de sera nuptiis vindicta.*

er and the Adulterer are alike desierous of privacy. They both love darkenes rather then light, or that which is neyther, *Twilight*. *Jeh* seemes to speake of a man, that is no novice, but of one long verst and practiced in this way of wickednesse. The eye also of the adulterer waiteth, that is, the adulterer himselfe waiteth. *Jeh* doth not say, the Adulterer waiteth, but the eye of the Adulterer waiteth, because the eye is much in adultery; The eye hath so great a share in that sin, that the whole sin is here charged upon the eye. The Apostle *Peter* (2 *Pet.* 2. 14.) speakes of a generation of evill men, having their eyes full of adultery, or (as the Greeke Original hath it with much Emphasis) full of an Adulteresse. As if he had sayd; they are persons so given up to uncleannes, that they have no desire to see any body with their eyes but an Adulteresse, nor is any thing else to be seene in their eyes but Adultery. They are as impudent as they are uncleane, letting out the Adultery which is in their hearts at their eyes, not caring who sees it. Adultery is seated in the heart, there's the fountaine of it. (*Math.* 15. 19.) Out of the heart proceed evill thoughts, ~~murthers~~, adulteries, fornications, thefts, false witness, blasphemy; Adultery comes out of the heart, but 'tis first seene in the eye, yea the eye often gives the first occasion of it to the heart. (*Math.* 5. 28.) Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart. Wanton love usually ascends by these five steps; First, the eye sees; secondly, the heart desires; thirdly, the thoughts are plotting and contriving how to attaine what is desired; fourthly, there is hope to attaine what is plotted; and, fifthly, there is joy and delight in the attaine-ment of what was hoped. Thus usually the eye gives the occasion and leads the dance in all the meetings of vanity. The Ancient Moralist (in his booke of the long-coming revenges of God) makes report that one *Apollidorus* being in a dreame saw his owne skin pull'd off by a barbarous *Seythian*, who then presently threw him into a chaldron of boileing water, where being tormented his heart whispered to him, *I am the cause of all this*. The heart is the cause of punishment and misery, remotely, because nextly it is the cause of sin, especially of this sin of Adultery, yet as the heart doth sometimes set the eye aworke to finde out objects, so the eye meeting with objects sets the heart aworke, yea it sets the heart a fire, or all in a flame with vaine desires and adulterous lustings. The eyes  
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of some looke out continually for the fuel of those secret fires, and the eyes of others meete with it unlooked for. A good mans eye may meete with a vaine object; but his eye doth not goe out to seeke or waite for it. Against such active wickednes Job professed while he sayd ( Chap. 31. 1. ) *I have made a covenant with mine eyes, &c.* A godly mans eye hath somewhat else to waite upon, then such ensnaring objects. And the Psalmist tells us upon what the Godly mans eye waites ( Psal. 123. 2. ) *Behold as the eyes of servants looke unto the hand of their Masters, &c. so our eyes waite upon the Lord our God untill he have mercy upon us.* The eye of a Godly man waiteth to receive Good, and the eye of a wicked man waiteth to doe evill. The Adulterer hath a waiting eye; and this waiting notes three things.

First, That the Adulterer is very diligent, and intente to attaine his purpose; he that waites is more then awake; He is not onely awake but watchfull; both these are put together ( Pro. 8. 34. ) where the diligence of the Saints is spoken of in their waiting upon Christ in his appointments; *Blessed is the man that beareth me, watching daily at my gates, waiting at the posts of my doores; they who waite at the posts of wisdom, that is, of Christ, watch also at his gates; they watch there, and they waite there.* It is possible for a man to watch, as watching is onely opposed to sleeping, & yet not to waite, that is, not to be diligent or attentive upon any busienes, but he that watcheth, as watching is opposed to Idling, he is alwayes waiting as long as watching, and he cannot but be watching, who is indeed waiting. Thus the Adulterer takes much paines to obtaine his forbidden pleasures, his eye waiteth and watcheth, he is a diligent servant or slave rather to his lust; every man that commits sin, is a servant to sin, and every servant must waite; it is the duty of a servant to waite for his Lord, the adulterer waites upon his lust as upon his Lord, every lust would be waited upon as a Lord. Saints watch at wisdomes gates, and waite like servants at her posts to know her pleasure. Adulterers watch at whoredomes gates, and at her posts they waite for sinfull pleasures.

Secondly, To waite, implyeth the exercise of much patience; he that waiteth, expects long, he must expect and stay till the opportunity comes, *Even the wicked have patience, upon hopes of enjoyment; And shall not the Godly?* It may shame the Godly out of  
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of their impatience and loathnes to waite for an answer of prayer from God, when they heare that *The husband-man waiteth for the precious fruit of the earth, and hath long patience for it, untill he receive the early and the latter raine* (Jam: 5. 7.) But it may shame them much more out of all their impatience in waiting for good things from God, when they heare that the Adulterer waiteth for the whorish woman, and hath long patience, till he receive his longing.

Thirdly, Waiteing implyeth the Adulterers fixednesse in and resolvednesse to sinne, *his eye waiteth*; he doth not sin by a sudden glance of his eye, or upon a vehement gust of temptation, or upon an unthought of hurry of wanton passions, but he sins deliberately, and (as it were) in coole blood. He waiteth for and watcheth his season, he is serious and studious about his wickednes.

Hence note.

*A wicked man sinnes with resolution.*

He that waiteth to doe any thing, hath a resolution to doe it. A Godly man sins, but he doth not waite to sin; or if at any time he doe so, he at that time acts the wicked mans part in the godly mans state, and so upon a strong temptation Godly men have done. But usually he is a wicked man (as to his state) that waites for a temptation. Afflictions waite every where for a godly man (as *Paul* spake of himselfe, *Acts* 20. 23.) and so also doe Temptations. But the ungodly are every where waiteing for temptations. They are not surprised, or taken unawares, by a sin, but they are resolved to take their first opportunity of sinning. What a godly man sayth (when he is in a right frame) in reference to the wayes of holynes (*Psal.* 108. 1.) *O God my heart is prepared or fixed*; A godly man doth not good upon a sudden, or by chance (as we say) but he sets himselfe to it, his heart is fixed or prepared, and his face is set heaven-ward, or for heavenly duties. So *Daniel* spake of himselfe (*Dan.* 9. 3.) *I set my face unto the Lord God to seeke by prayer and supplications*, and as a godly man is in the wayes of God, so the wayes of God are in him. Thus *David* describes him (*Psal.* 84. 5.) *Blessed is the man whose strength is in thee, in whose heart are the wayes of them*, that is, the wayes which Godly men walke in, and they are the wayes of God. Now as this is the true state of godlinesse when the heart is  
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in it and prepared for it, so the true state of wickednesse is, when a mans heart is in it and prepared for it. This is the proper character of a wicked man. *The eye of the Adulterer waiteth*

*for the twilight.*

Every word hath weight in it, *the twilight* is the Adulterers season; It is not sayd, he waites for the night, or for the day, but he waiteth for the *twilight*, which is neither day nor night, but between both. We have such a description of time in reference to the mixt and uncertaine state of things ( *Zach. 14. 6, 7.* ) *And it shall come to passe in that day, that the light shall not be cleare nor darke; But it shall be one day which shall be knowne to the Lord, not day nor night.* Such a thing is *Twilight*, it is neyther cleare nor darke, neyther day nor night, but between both. There is a twofold twilight; first, the morning twilight; and, secondly, the evening twilight; the morning twilight begins when the night ends, the evening twilight begins when the day ends. The Latines have two distinct words to expresse these distinct twilights by, but our language is not so well stored, and therefore we must distinguish them by the matter spoken of, or the scope of the speaker. Thus here, when 'tis sayd in the text, he *waiteth for the twilight*, we are to understand it of the evening twilight, not for the morning twilight, and the reason is, because the morning twilight is not for the adulterers turne or purpose, for then the light prevailes upon the darkness, but it is the evening twilight, for then darkness prevailes upon the light. And that this is the Adulterers twilight is cleare ( *Prov. 7. v. 6, 7, 8, 9.* ) *At the window of my house* (saith Solomon) *I looked through the casement, and behold among the simple ones, I discerned among the youths, a man voyd of understanding, passing by the way to her house, and he went neere her corner, in the twilight in the evening (or) in the evening of the day, in the blacke and darke night. And behold there met him a woman with the attire of a harlot, &c. His eye waited for the twilight, and in the twilight he was taken.*

Hence note.

*The doing of evill hath its proper seasons, as well as the doing of good.*

Though sin be never in season, yet it hath some times which are

F f f f

more

*Diluculum.*  
*Crepusculū.*

Nox et teneb. &  
administra sunt  
impijs suarum  
libidinum. Iste  
nox alioquin ca-  
ca infandarum  
tamen libidinu  
oculus testis  
est.

more seasonable for it; to sin is never in season, as to the lawfulness of committing it, but sin hath its seasons as to the convenience of committing it. The Adulterer takes his season, *he waiteth for the twilight*. Whence note secondly.

*Evill men are very carefull to hit their seasons for the doing of evill.*

It were desireable that the godly were as carefull to hit their seasons, and take their times, as the ungodly are. *To every thing* (saith the Preacher, *Eccl: 3. 1.*) *there is a season and a time for every purpose under the Sunne*. And because it is so (saith the same Preacher, *Eccl: 8. 6.*) *The misery of man is great upon him*. But why doth this make the misery of man great upon him? I answer, The reason of this misery upon man, is not because there is a season, but because eyther of his ignorance or negligence to find it. There are a thousand wayes to misse a season, and but one to hit it; And were there as many wayes to hit as to misse, it were a thousand to one but man would misse rather then hit; and therefore the misery of man is great upon him, Because if once he misse his season, it cannot be recovered, and then he must needs be miserable. Good men are miserable (as to some cases) because they are often so careless to hit their season of doing good, and doe so often misse it, notwithstanding all their care. Wicked men are for ever miserable, because they are so carefull not to misse their season of doing evill, and doe so often hit it. The eye of the Adulterer waiteth for the twilight, and he seldome (as to his own end) waites in vaine. But why is he so greedy for the twilight? The next words say why, where he brought in

*Saying, no eye shall see me.*

Where sayth he this? he sayth it in his heart, this is his discourse in his owne breast; and to whom sayth he this? he sayth it to himselfe, there is a dialogue between the Adulterer and his owne heart, and thus he concludes, *I will waite for the twilight, and then no eye shall see me*. And when he sayth, *no eye shall see me*, his meaning is, There is not any eye that shall see me. Thus he playes the foole at *All's hid*.

Yet further, this *no eye* may have a threefold reference.

First, No eye of common men shall see me, I will doe this in secret,



ſecret, I will have ſuch a cover of darkneſſe over me, that my neighbours and friends ſhall not be able to take any notice of mee.

Secondly, No eye, may referre to men in chiefe, that is, no eye of the Magiſtrate, nor of any Miniſter of Juſtice ſhall ſee me. Magiſtrates are the eyes of a Nation, they ſhould overlooke all places, eyther by themſelves or their Officers, to obſerve what is done. As the adulterers eye watcheth, ſo there ſhould be an eye of Juſtice watching to catch Adulterers: Some interpret this Text, eſpecially of the adulterers hope, or ſelfe-perſwaſion that he ſhall eſcape the eye or knowledge of the Magiſtrate, who is appointed to overſee the manners of that people over whom he is placed, and to be a terror, yea a Miniſter of vengeance to them that doe evill; for he beareth not the ſword in vaine (Rom. 13. 3, 4.) Magiſtrates ſhould ſo much marke and eye the ſtate of a people, that they are called eyes in Scripture (Iſa. 29. 10.) For the Lord hath poured out upon you the ſpirit of deepe ſleepe, and hath cloſed your eyes (what or who are thoſe eyes? the next words enforme us) the Prophets and Rulers, the ſeers hath he covered. The Hebrew word which we render rulers is heads; Rulers are the heads of a people, and what is a head without eyes, or having its eyes covered. God did not cover the eyes which were in the peoples perſonal heads, but he covered the eyes which were in their publicke heads. He hath cloſed your eyes, that is, thoſe that ſhould be as heads and eyes to you, your Prophets and your rulers. Thus alſo ſay ſome, Government is expreſſed by an eye (Deut. 33. 28.) Iſrael then ſhall dwell in ſafety alone, the fountaine of Jacob ſhall be upon a land of corne and wine, alſo his heaven ſhall drop dew. That which we tranſlate the fountaine of Jacob, others render as well, and as truly from the Original, the eye of Jacob, that is, (ſay they) the Magiſtracy, the ruling power, as if he had ſayd, as the people of Iſrael in generall ſhall dwell in ſafety, ſo their eye, their government or their Governours in ſpeciall ſhall be bleſſed with plenty, they ſhall be upon a land of corne and wine. It hath been obſerved alſo in antiquity, that great Princes had certaine men in office whom they called their eyes. Princes have their eyes and eares in every place, that is, their Officers. Thus we may expound this Text, the Adulterer ſayth, No eye ſhall ſee me. The ruling or Magiſtraticall eye ſhall not ſee me and if what I doe be not ſeene by

Verba quæ ſequuntur exigunt ut iſta de Magiſtratus juſtitiæq; miniſtris intelligantur.

Bold:

Quisquis aut officio aut quovis alio modo ſuper alios inſpicit, aſtuſq; eorum obſervat vocatur oculus.

Fons vel oculus Jacob ſuum imperium habebit in terra Canaan. Bold: Apud perſarum reges quidam fuerunt qui dicebantur oculi & aures. Zeph.

that eye (let others ſee what they will, and ſay what they pleaſe) I ſhall not ſuffer at all for what I doe; and then all's well, that's as much as I care for. And here we may note, That, As ſome Adulterers have their eyes abroad, that is, agents to eſpy out Beauties for them. So moſt of them (if not all) are afraid of the eyes of others.

Thirdly, *No eye ſhall ſee me*; that is, not the eye of God; God himſelfe ſhall not ſee me. Thus the adulterer hopes to hide his ſin from his eye who is indeed all eye, and whoſe eye is over all. Thus the adulterer ſuppoſeth himſelfe under ſuch a vail of darkneſs, that he is free not onely from the eye of men on earth, and from the eye of thoſe who are gods-upon earth, but even from the eye of the God of heaven.

(Hence obſerve.)

First, *A ſinner is full of vaine preſumption.*

He preſumes that the ſin which he commits againſt the light of his owne conſcience, ſhall never come to light; he preſumes that the ſin which he commits in his owne eye, ſhall not come to the eye of others. I have elſewhere noted this ignorant confidence of carnal men, and onely name it here.

Secondly, *Note.*

*It is not the act of ſin, but the diſcovery of it which a wicked man feareth.*

He cares not what wickedneſſe he doth, ſo he may goe unſeene; a godly man is afraid of doing evill, though he could doe it with greateſt ſecrecy, or under the darkeſt cover: he is afraid to doe evill, becauſe of the evill and unrighteouſneſſe of it, becauſe of the pollution, and unanſwerableneſſe of it, both to his owne duty, and the goodneſſe of God to him; but it is the diſcovery not the iniquity of his worke, which the hypocrite feareth.

Thirdly, *As the eye is taken for the eye of the Magiſtrate.*

Obſerve.

*That it is the puniſhment of ſin at which a wicked man is troubled, he is not troubled at the ſin it ſelfe.*

'Tis the conſequence of ſin, not the nature of it, the ſmart of ſin, and not the filth of it, which the wicked would avoyd.

Laſtly,

*Homines latere  
cupiens Dei o-  
culum non ti-  
meant.*

Lastly, As no eye is exclusive also to the eye of God.

Note.

*Wicked men presume that their sins are secret even to God himselfe.*

They thinke, sure, God can see no further, nor no better then man; And so they have hopes to hide themselves, not onely from the eyes of men, but from the eyes of God, as we may see plainly (Jer. 23. 23.) *Can any hide himselfe in secret places, that I shall not see him, saith the Lord; This question, can any? shews that some had flattered themselves into such a conclusion, that they could so hide themselves in secret places, that God could not see them. The holy Psalmist sayd (Psal. 139. 12.) The darknesse hideth not from thee, but the night shineth as the day, the darknesse and the light to thee are both alike. But a wicked man sayth, the darknesse hideth from thee, the night is night to thee. O what beggerly apprehensions have men of God! As if he whose eyes are ten thousand times brighter then the Sunne, could not see without Sunlight, or as if he could not see but in the light, who made the light. Naturalists say of those living creatures which have fiery eyes, that they can see as well in the darke as in the light, the reason is, because they see not by taking in the species of the object into the eye, but by sending out a light from their own eye upon the object. God hath fiery eyes indeed, he needs no outward light to see by who is nothing else but light. Vaine sinner, what can be darknes to him, who is light, and in whom there is no darkenes at all? There is nothing doth more argue the blindness of a sinner, then this simple saying of his, *No eye seeth me*, unlesse it be that simple practice of his which he useth to the same purpose, and which is discovered (as his last shirft) in the last words of this verse.*

*And he disguiseth his face.*

The Hebrew is, *He setteth his face into a secret*; he muffles himselfe, he changeth his habit, he puts on a visard; harlots were wont to disguise themselves (Gen. 39. 14.) when Tamar tooke upon her the habit of an harlot, the Text saith, *She put on a disguise*; so here the Adulterer puts on a disguise, he puts a cozening face upon his face, and then thinkes, that though he be seene, yet

*Vanus est qui  
putat se in tene-  
bris esse iustum,  
cum lucem vi-  
tare non possit,  
quæ lucet in te-  
nebris & tene-  
bræ eam non  
comprehende-  
runt. Am'ros*



yet he cannot be discerned, and that though some may see where he is, yet none shall see who he is, *He disguiseth his face.* One would have thought that being in the twilight, and the darkenes of the night ready to compasse him about, that no eye could see him, he should not need to have put on a visard or a quifler, yet he doth so, he puts a disguise upon his face.

Which may teach us,

*That when a man doth ill, he never thinks he is safe, or secreet enough.*

When a mans conscience tells him he sins, he would not have any other tell him so too. The Adulterer feares twilight is too light for him, and therefore while the naturall darkenes is so imperfect, he puts his face into perfect artificiall darkenes. *Job* yet proceeds to shew this cowardly temper of sinners in their feare to be seene, eyther by a further discovery of the same sort of sinners, or of another sort, in the same frame.

Ver. 16. *In the darke they dig through houses, which they have marked for themselves in the day time, they know not the light.*

We have all along the words, and the works of darknesse; *In the darke, they dig through houses.* The question is, who are here meant by these diggers; some understand the verse of the adulterer; And whereas he speaks here in the plurall number, and before in the singular; 'tis frequent in Scripture (say they) to vary the number while the same subject is continued. And that while he saith, *They*, the meaning is *One and All* of them are bent and apt enough to doe thus. But is digging through houses the worke of an Adulterer? In answer to this, it hath been storied and remembred, that Adulterers have used such boysterous practises to come at their unlawfull pleasures; they have digged through houses to make private passages that they might not be discovered when they came to, or when they departed from their lovers. It hath been commonly sayd that hunger will break through stone walls, and 'tis a truth that wantonnes will doe so too. Some have been so mad upon their lusts, that if they could not finde a way, they would make one to meete with their paramours. Upon this consideration we may sayrely enterpret this verse (as the former) concerning the Adulterer.

But

*Hæc domorum  
perfossio, non ad  
latrocinia noc-  
turna, sed ad  
surpes artes pe-  
netrandi in a-  
lienarum domos  
manifestè peri-  
net. Pined:*

But I rather conceive that this 16<sup>th</sup> verse contains a description of another sort of sinners, Theeves or Robbers. Because, though it be true, that Adulterers doe sometimes digge through houses, yet this is both more frequently and more properly the busines of Theeves. Another reason to perswade this understanding of the present Text may be, because so we have a fuller and more particular enumeration of several sorts of sin and sinners.

*Ego libentius  
hac de larroni-  
bus quam de A-  
dulteris capere  
rem; Quia hoc  
larrones saepe fa-  
ciunt, Adulteri  
non nisi per  
quam raro.  
Sincti*

*In the darke they dig through houses.*

To dig through houses, is the worke of a theife. And thus Christ speakes of the theife (*Luk. 12. 39.*) *And this know that if the good man of the house had knowne what houre the theife would have come, he would have watched, and not have suffered his house to have been broken through.* Jacob sayth of Simeon and Levi (*Gen. 49. 6.*) *In their anger they digged thorow a wall.* Some breake thorow walls for want, or in covetousnesse to rob and steale, others for anger and in wrath to kill and destroy. *They dig thorow houses,*

*Which they had marked for themselves in the day time.*

See the method and cunning of these robbers; here are three poynts of their sinfull skill. First, *they marke houses*; the word signifies, *to marke with a seale*; as if they did put their seale upon other mens houses for their owne use. Theeves goe abroad in the day time to espy where they may commit a robbery with best advantage, and they set their marke upon such houses as they resolve to rob; or, which I rather take to be the meaning, they diligently observe the strength of the house, the wayes to the house, what company is in the house, where they may with most ease and advantage breake into the house. All this they doe in the day by way of preparation, and in the darke they put their purposes into execution; *In the darke they digge through houses which they had marked in the day.*

Hence note.

*Sinners would make sure worke, they would not misse.*

And therefore they eyther set their marke upon a house, or exactly marke it. O how witty, and how cunning men are to doe mischief!

Secondly, Whereas they went from Towne to Towne, and any

any house, they saw and liked, they marked it for themselves.

*Learn.*

*In unjust person makes every thing his owne, if he can come by it, if he can but get it.*

He sayth of another mans house, this is mine, I will fill my own house with the spoyle and plunder of this.

Thirdly, The theife marked houses

*In the day time.*

He digged through them in the night, but he made use of the day; he would not breake open a house in the day, but had somewhat to doe towards the breaking open of a house in the day, he marked it in the day.

Hence note.

*That time which suites not one wicked purpose, may suite another.*

The theife makes use of all times, he makes use of the day to marke houses, and of the night to digge them through. He is carefull to take his time; to doe the worke of the day upon the day, and the worke of the night, in the night.

*They know not the light.*

But why doth *Job* adde this? sayd he not before, that they marked houses for themselves in the day? How then doth he say,

*They know not the light.*

Knowing is not meant of a bare act of knowledge, as if they knew not when it was light, and when it was darke, or as if they knew not the nature of light, what kinde of creature it is. But, *not to know*, is not to affect; *They know not the light*, that is, they care not, they love not the light. In which sence words of knowledge are often used in Scripture. (*Nah. 1. 7.*) *The Lord knoweth the soule that trusteth in him.* The Lord knows those that doe not trust in him, he knows those that are unbeleiveing as well as those that beleive in a way of discerning who they are; but he knows the soule that trusteth in him, in a way of loving and approving him; so here, *They know not the light*, that is, they have no love to the light, no delight in the light, they care not for the light.

*Non nosse lucem est non amare.*



light. But it may be objected; It should seeme these men cared for the light, and liked it well; for they made much use of it; *In the day they marked houses.* I answer, When Job sayth, *They know not the light*, we may reſtraine it to one part of their buſineſſes, and that the maine, *Their digging through houſes*; for this purpoſe (which was their principall purpoſe) *they knew not the light*; that is, they neyther loved nor liked the light, darkenes was more welcome to them. I ſhall not give any notes from theſe words here, having before (eſpecially at the 12<sup>th</sup> verſe, where it is ſayd, *They are ſuch as rebel againſt the light, they know not the wayes of it; &c.*) been ſomewhat large upon the ſame ſubject; As alſo becauſe the next verſe is but a further illuſtration and enforſement of theſe words.

Verſ. 17. *For the morning is to them even as the ſhadow of death, if one know them they are in the terrours of the ſhadow of death.*

This verſe gives a reaſon, why theſe thieves tooke the night for their worke; or it is an expoſition of what was laſt ſayd, *They know not the light.*

The text may be read thus out of the Original, *As ſoone as it is morning the ſhadow of death comes upon them.* This Hebraiſme the ſhadow of death, hath been opened at the 5<sup>th</sup> verſe of the third Chapter, whether I referre the reader. In this place, it onely imports thus much in General, That theſe wicked men did equally feare the morning as death it ſelfe; they were ſurpriſed with feare, as ſoone as ſurpriſed with light. What is the reaſon of it, why doth the adulterer feare the morning, and why doth the thief feare the morning? they doe ſo upon theſe three conſiderations.

Fiſt, Leſt they ſhould be hindred in their wicked workes; ſecondly, leſt their wicked workes ſhould be diſcerned; thirdly, leſt their wicked workes ſhould be puniſhed, for theſe reaſons they hate the light, and *the morning is to them as the ſhadow of death.*

Hence obſerve.

*That good things even the beſt things are a trouble to wicked men.*

Sin makes good things evill to us, and pleaſant things troubleſome to us. What a pleaſant thing is the light? How beautifull

G g g g

are

Umbra mor-  
i. e. tam terri-  
bilis ut aliquem  
enecare poeſt.  
Genitivus ef-  
ſecti. Piſc:  
Cum venit ma-  
ne venit umbra,  
dictum acutè  
propter ſpeciem  
contradiſtionis.

are the eyelids of the morning; yet light is a trouble, and the morning a burden to wicked men. And if natural light be a trouble to them, much more is moral and spirituall light. How doe they hate the morning of truth, the dawning of divine knowledge? These lights to life, these enlivening lights are to them as the shadow of death. In how deplorable a condition are they to whom Good becomes evil, and that which good men rejoyce in, is to them an occasion of sorrow. The whole course of nature is out of frame to us, till we are set into a right frame by grace. We put light for darkenes and darkenes for light, till we our selves are brought out of darkenes into light. Nothing is good to us till we are made good, nor doth any thing please us, except sin or that which we use sinfully, till we please God. The very morning (which gives a new life to all) is to some as the shadow of death.

*If one know them, they are in the terrours of the shadow of death.*

These words are but a further explication of the same thing, *if one*, that is, *if any one*, man, woman, or childe, as we say, *know them*, that is, take notice of them, in their wickednesse, or take notice of their wickednesse, they are (as we say) *dead in the nest*.

Others render the words thus, *if they know one another*, that is, *if only so much of the light of the morning breakes forth, as serves them to see one anothers faces, they are afraid*. So this phrase is used (Ruth 3: 14.) *And she lay at his feet untill the morning, and she rose up before one could know another*, that is, before there was light enough to discern each other. So these two readings, *if one know them*, or *if they know one another*, meete in the same General sence, their unwillingnes to be discovered at their worke; if once there be light enough for these evill-workers to see themselves by, they then know they may also be seene by others; And *if one (any one) know them*:

*They are in the terrours of the shadow of death.*

That is, they are troubled like them, who being ready to dye, are yet unwilling to dye; when death stands at a mans bed-side, when death stands at his back ready to attach and apprehend him, ready to carry him away, while yet he is altogether unwilling and unready to dye, O in what a terrour is he? Just thus it is (saith Job) with those wicked men, they are not onely afraid to dye, but

Cum agnoscit  
alius alium.

Pisc.

but the terrours of the shadow of death are upon them, their terrour is ſuch as men have when death over-shaddows them; That's the meaning of, *They are in the terrours of the shadow of death.*

A ſhadow in Scripture is taken two wayes. Firſt, properly, for that darkneſſe which is cauſed by the interpoſition of a thicke body, between us and the Sunne. Secondly, improperly or metaphorically, and ſo that is a ſhadow which keepes off the heate of the Sunne, or the violence of the raine and winde; and ſo by a trope any thing of defence is called a ſhadow. (*Judg. 9. 9. 15.*) *Come truſt under my ſhadow* (ſayd the bramble) that is, put your ſelves under my protection. And againe (*Iſa. 30. 2, 3.*) *Therefore ſhall the ſtrength of Pharaoh be your ſhame, and the truſt in the ſhadow* (or protection) *of Egypt your confuſion.* So (*Iſa. 49. 2.*) *In the ſhadow of his hand hath he hid me.* And (*Iſa. 51. 16.*) *I have covered thee in the ſhadow of my hand,* as birds cover or ſhelter their young ones with their wings and feathers. Thus the Scripture ſpeakes of a ſhadow. But what is the ſhadow of death? It is firſt, the appearance of death; ſecondly, the power of death. So the meaning is (as was touched before) they are as much terrified, as if death appeared to them, as if the image of death paſſed before them in viſion, or as if the power of it had taken hold of them to bring them priſoners to the grave.

*If one know them, they are in the terrour of the ſhadow of death.*

I have from the former words of this context, as alſo at the 12.<sup>h</sup> verſe taken occaſion to obſerve, how troubleſome both the light of the Sunne and the light of the minde are to evill men, and therefore I ſhall not ſtay upon any Inſtructions of that kinde here.

Yet ſo far as not onely the Murderer and Adulterer, ſpoken of before, but the Theiſe ſpoken of here, are all for darkenes and concealment.

Obſerve.

Firſt, *That ſinners have a ſecret conviction upon themſelves, that what they doe is not good.*

They draw up their own enditement, and condemne themſelves before God doth. They would rocke conſcience aſleepe, but they cannot, they would blind it, but they cannot. This their delight in



darknesse, both outward and inward, is a plaine demonstration that they know their deedes are euill. Christ sayth as much ( *Joh. 3. 20, 21.* ) *Every one that doth euill hateth the light, neither cometh to the light, lest his deeds should be reprov'd.* No man feares his deedes will be reprov'd; but he that suspects at least, that his deedes are his faults, and his actings his transgressings; for as it followed, *He that doth truth* ( that is, who acts according to the truth ) *cometh to the light.* He that doth good, or truth indeed, yea he who is but perswaded that he doth so, cares not who sees him; some are ambitious to be seene while they doe so, and though any should be so modest that they doe not desire to be seene while they doe so, yet no man that doth so is affrayd to be seene; and usually such come to the light, to the light of other mens knowledge, and they would come further into the light of their own knowledg; such are free to come to light of all sorts, that their deedes may be made manifest, that they are wrought in God; when a man comes to the light, he gives a fayre evidence that his workes are wrought in God, how ever it argues both that he desires they should be such as are wrought in God; as also that he is willing they should come to the tryall; whether they are wrought in God or no, that is, whether they be so wrought, as if God did worke in him, or whether there be any appearance in them that he hath wrought them in the light and love, in the strength and helpe of God. Now as when a man comes willingly to the light, it shewes that he hath an honest perswasion in his breast, that his workes are good. So when we see any seeking corners and shunning the light by which others may see them, or that light by which they may see themselves, this shews that they have a troublesome conviction upon their consciences; that their workes are so farre from being wrought in God, that they are wrought against God, that is, against his mind and will. This, the Apostle teacheth in the example of the old Gentiles ( *Rom. 2. 15.* ) *They shew the worke of the Law written in their hearts, their conscience bearing them witnesse, and their thoughts in the meane while accusing or excusing one another.* Were there not an unextinguishable light in nature, by which even a natural man may have some glimmerings of and discernings between good and euill, he would no more avoyd the sight of others when he doth euill, then when he doth good. And seeing he thus naturally avoydes the view and sight of all men when he doth euill; This doth

doth more then intimate that there is a Judge above nature, who, without respect of persons, will reward every man according to his works. Conscience is Gods Deputy in man, and what that (being rightly enformed) doth in man, God will doe too. Wee are so assured by the Apostle John (1 Joh. 3. 21.) If our heart, condemne us, God is greater then our heart, and knoweth all things; As if he had sayd, this is an argument that there is a God to condemn, because the heart condemnes; For God is greater then the heart. God is the supream Judge, the infallible Judge, the heart is but an under-officer unto him. Why should the heart of a man smite him? why should he be troubled when he hath done evill? why should he be so troubled to be seene in doing evill? were it not that there is a God, who judgeth both the hearts and wayes of men; While the foole saith in his heart there is no God, (Psal. 14. 1.) the heart of a foole saith there is a God: while he saith in his heart there is no God to see my sin, his heart saith to him, cover thy sin, that it may not be seene; and what English can we make of this saying of his heart, but this, There is a God. For though Job spake here of such grosse sinners as have reason enough to hide themselves and their doings from the eyes of men, lest they should bring them both to shame and punishment, yet even those sinners are fearefull to have their sins discovered, who need not feare any punishment but from the hand of God.

Secondly, Observe.

*Sin befools the sinner, or sinners are very foolish.*

They are glad if they can escape the eye of man, when as their sins are alwayes under the eye of God. What is the eye from which darknesse can hide us, to that eye which seeth through darkenes? If one see them (saith the text) they are in the terrors of the shadow of death, and yet they are not terrified that One seeth them. That One seeth them alwayes who is more then all men, and yet they are satisfied if they are not seene of men. That which they would not doe if a little childe did see them, they dare doe though the Great God of heaven and earth see them. What the Prophet speakes of feare in reference to suffering, wee may say much more of feare in reference to sinning, (Isa. 51. 12, 13.) Who art thou, that thou shouldst be afraid of a man that shall dye, and forgettest the Lord thy Creator? Who art thou? surely thou art

art so far from being a Godly man, that thou art lesse then a man, in this thing, even a foole, and a beast. What? doest thou feare to sin in the presence of a man, or when a man, who shall dye seeth thee, and forgettest that the Lord thy maker seeth thee? that he seeth thee *who hath stretched forth the heavens, and laid the foundations of the earth.* Well might the Apostle ( *2 Tbes. 3. 2.* ) joyne these two together, *unreasonable and wicked men*, and give the reason of both in the words which follow, *for all men have no faith.* Where there is no faith, there is much wickednesse, and he who is much in wickednesse, is nothing in reason. Faith is above reason, but not against it; wickednesse is not onely below reason, but quite against it. They who act against that rule which is given by God to man, act also against that reason which is given by God to man. No man acts so much against faith, as he who doth not beleve that God seeth him in all his actings, nor doth any man act more against reason, then he who beleeveth that God seeth him, and yet is more afraid to be seene of men, then he is to be seene of God.



**J O B, C H A P. 24. Verſ. 18.**

*He is ſwift as the waters, his portion is Curſed in the earth: he beholdeth not the way of the Vineyards.*

**T**Here are ſoure Apprehenſions concerning the general ſcope of theſe words.

First, *Job* is conceived here deſcribing a fourth ſort of wicked men, or the ſame men acting a fourth ſort of wickedneſs; for having (as hath been ſhewed from the former words) firſt drawne out the doings of the murder-er, and ſecondly, of the Adulter-er, and thirdly, of the theife at land digging through houſes, he in the fourth place (as ſome Interpret the text) proceeds to diſcover the Pyrate, who is a theife upon the water, a Sea-theife; *He is ſwift as the waters*, or, *he is ſwift upon the waters*: The letter of the Hebrew, is, *He is ſwift upon the faces of the waters*, he moves in, and upon all waters. It is uſuall in Scripture to call the outward part of any thing, the face of it, as the face of the heavens, is that part of the heavens which doth outwardly appeare to us, or is next to our eye. *O ye hypocrites ſayth Chriſt, Math. 16. 31) ye can diſcerne the face of the ſkie*. So the face of the earth is the ſuperficies, or upper part of the earth, and the face of the waters, is the upper part of the waters. The word in the text is plural, *faces*, *he is ſwift upon the faces of the water*; that is, when he hath murderd, committed Adultery, and robbed at land, when the Earth is weary of him, then he betakes himſelfe to the Sea, and turnes Pyrate. There is a truth in this, ſome men make ſuch a progreſſe in wickedneſſe; they try all trades of ſin upon the earth, and then trade ſinfully upon the water, deſileing both earth and water, both ſea and ſhoare, polluting all the Elements with their abominations. And in purſuance of this expoſition the two other Clauſes of the verſe are thus expounded, *Their portion is Curſed in the earth*, that is, they who live at land Curſe them when they are gone to Sea, fearing leſt they ſhould take their ſhips, & ſpoyle them of their goods by piracy. And then, *he beholdeth not the way of the vineyards*, that is, he will come no more on ſhoare, he will not live at land: vineyards by a ſynecdoche of the part for the whole

being

*Velocius man-  
ſe ad mare re-  
cipiunt. Vatab:  
Levis eſt ad  
nauandum ſive  
remigandū ſu-  
per faciens a-  
que. Targ:*

being put for any kinde of home or land possession, of which vineyards (in many places) are the chiefe; he who lived by dressing and planting the earth, now takes another course of life, *hee beholds not the way of the vineyards*; he will labour no more in a Country life, he will not get his liveing by the sweat of his face, but by the face of the waters. What cares he to get wine by dressing of vineyards, when he can get whole Shiploads of wine upon the waters. And having got a smatch of the sweetness of robbing at Sea, he will worke no more aland. We have too much experience of it, that when a man hath once given himselfe up to stealing, he cannot abide labouring. He is better pleased with an easie life that is sinfull, then with an honest life that is painefull; and because ease pleaseth him more then honesty, therefore *he will not behold the way of the vineyards, nor the way of the Corne feilds, nor of the pasture grounds*; for all these are wayes of labour. But I shall not Insist upon this Interpretation, it may suffice onely to name it. And though, as to the thing it selfe, as also to the practice of many, this be a truth, yet it is scarcely probable, that *Job* had that practice in his eye.

*Ad piratas referre divina est ex proprio cerebro, cum hic tantum de infestioribus agrorum mentio fiat, non navium aut maris. Pined:*

Secondly; Wee may here conceive, that *Job* is describing the miserable and unsettled Condition of the murtherer, of the Adulterer, and of the Theife; *hee is swift upon the waters*, or, *swift as the waters* (say wee) Mr Broughton renders, *He is lighter then the face of the waters*. The Hebrew particle serves eyther reading, as, or upon; *He is swift*, or *light upon the face of the waters*, that is, he is as a light thing that swimmeth upon the face of the waters; light things swim there, things which are of no worth, of no price, as strawes, or chips, or feathers, or the foame (which is light and hoven) swim upon the face of the water. Mr Broughton translates thus; *He is lighter then the face of the waters*. The sense is the same, for as those things which swim upon the face of the waters are light, so also is the face of the waters. Every blast or puffe of winde moves and tosseth up the face of the waters.

*Levitas pro velocitate sumitur, leve enim facile movetur & quod facile movetur velox est.*

*He is swift, or, light upon the face of the waters.*

The Hebrew word which we render, *swift*, in our translation signifieth also *light*; because those things that are swift in motion, are light; wee say of one that is slow paced, *hee is heavie heel'd*, and that he is a heavy man or that a heavy beaſt which

is flow of foot; all ſwift things are light. The meaning of this Interpretation is, that a wicked man is a Contemprible Creature; what is hee when he hath done all thoſe miſchiefes before ſpecified and walked to wearynes in all thoſe ſinfull wayes? The beſt account which we can give of him is this; *Hee is light, or as a light thing, upon the face of the water*; which is a Proverbiall ſpeech to Expreſſe that which is nothing worth. Thus the deſtruction of the King of Samaria is expreſſed ( *Hof. 10. 7.* ) *As for Samaria, her King is cut off as the foame upon the water, or ( as the Margin hath it ) upon the face of the water, that is, though he be a great King, yet he ſhall periſh as a very light, and contemptible thing, even as a little foame and froth, or as a buble upon the water.*

*Proverbialis lo-  
quutio ad expri-  
mendum aliquid  
quod flocci pen-  
ditur & fere  
nihil eſt. Bold.  
Leves erunt ut  
res quæ ſuper  
aquaſ natant,  
fluſtuabunt abi-  
bunt, diſſluent.*

Hence obſerve:  
*Wickednes makes men Contemprible and vile; they are but as light things upon the water.*

In the 21<sup>th</sup> of this booke ( *v. 18.* ) the wicked are ſayd to be *as ſtubble before the fire, and as Chaffe before the whirle-winde*. So ( *David, Pſal. 1. 4.* ) ſpeaking of the wicked in general, ſaith, *They are like the chaffe which the wind driveth away*. Stubble and chaffe are light things, and they are alſo worthleſſe things; what's the ſtubble worth, or what the chaffe? What is the chaffe to the wheat? ſuch are wicked men in comparison of the Godly. The Scripture doth even ſtrive for Expreſſions ( as I may ſay ) to ſet forth the lightneſſe, the vanity, Indeed, the nullity, the non-entity, the nothingneſſe of men given up to their luſts. *David* ( *Pſal. 62. 9.* ) ſpeaking of them *who truſt in oppreſſion, and become vaine in robbery*, ſaith, *they are vanity and a lye, and that to be layd in the ballance, they are altogether lighter then vanity*. And *Solomon* putting the tongue of a Godly man, and the heart of a wicked man together into the ballance, gives this determination between them ( *Pro. 10. 20.* ) *The tongue of the juſt is as choyce ſilver, but the heart of the wicked is little worth*. The heart is there taken in the higheſt ſence; for the beſt thing that the wicked man hath; for though where the heart is nought, it is the worſt thing that a man hath, yet the ſence of the proverbe is to ſhew that the beſt thing that a wicked man hath is of little worth, and therefore the inſtance is made in that which he accounts his chiefeſt treaſure, his heart; for by the heart, all that man hath within him, all the

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powers



powers and faculties of the ſoule, with their beſt and richeſt furniture are underſtood: all theſe ſaith *Solomon* in a wicked man are little worth: ſo that take him at his beſt, and in his beſt, he is but traſh, or as a triſle. Sin is a reproach both to perſons and nations, as honour is a mans weight in the eſteeme of others, ſo reproach abates his weight, & makes him light upon the balance. *Since thou waſt precious in mine eyes, thou waſt honourable*, ſaith God (*Iſa. 43. 4.*) holynes adds honour and weight to our perſons: ſin makes us light, and then we are lighteſt, when we make light of ſin: ſin is a weight that preſſeth us downe, yet they who ſin moſt, weigh leaſt in the eſteeme of God and of all good men. Sin will quickly ſinke the ſoule like lead under water, even to the bottome of the water, yet the ſinner is as a light thing that ſwims upon the top or face of the water. This is a profitable ſence of the words:

Thirdly, Others expound theſe words, as a deſcription of the wicked mans ſhifting and running from place to place for feare of purſuers; or that being conſcious to himſelfe, or ſelfe-condemned in his owne conſcience, he is as the Lord threatned *Cain* (*Gen. 4. 14.*) *a fugitive and a vagabond upon the earth*: ſwift as the waters of a ſtreame, which glide along and never ſtay in one place: or he is upon the earth as a light thing upon the waters, continually moved and roſed up and downe. But I paſſe from this. And conclude

Fourthly, That wee may rather underſtand theſe words as a deſcription of the ſpirit and temper of a wicked man in reference to his ſinfull actings, or the ſatiffing of his luſts. *Hee is ſwift or light as the water*, or, *as the light things upon the water*, that is, hee is a man very unſetled, he is hurried to and fro, there is no ſtability eyther in his wayes, or in his ſpirit: He abides not in one place, nor doth he abide in one minde. He is full of Inconſtancy, he is conſtant in nothing but in his unconſtancy: and it muſt needs be ſo if we Conſider

Fiſt, his luſts within. How can he but be ſwift as the water, who hath ſuch windes blowing and ſtriving in him. A carnal man is hurried with ſtormes and tempeſts riſing in his owne minde: as the winde roſſeth and rolleth the waters of the Sea or light things upon the water, ſo the luſts of evil men toſe and tumble them up and downe. Pride toſſeth ſome, and Coverouſneſſe toſſeth others, luxury and wantonnes toſſe thouſands into a thouſand

and vanities, and sinful wayes, as the windes tosse the waves of the Sea: Lusts are strong and boysterous, lusts are many and numerous, he that serveth any one of them is a slave to them all, and must goe upon their errand whethersoever they will send or rather hurry him.

Secondly: Carnal men must needs be swift as the water, or light upon the water; very unconstant and unsettled if we Consider the temptations that blow upon them from without. For though our owne lusts are temptations, and every man (as the Apostle James saith, Chapter. 1. 14.) is tempted when he is drawne away of his owne lust, and enticed, yet our lusts also are tempted, or our lusts are drawne away and enticed by temptation. Man is apt enough to sin of himselfe alone, if once God leave him, but he is seldome left to himselfe alone to sin by the Devill; and most usually he is tempted with a kinde of violence unto sinne; his lusts (which are a fire) are blowne and kindled by Satans breath, and he is driven to doe evill by vehement blasts of temptation. Temptations blow upon Saints, they blow strongly upon them; Satan breathes out a mighty wind to make them swift as the water unto sin; but they have received a power to resist and stand fast. They are founded upon the rocke Jesus Christ; Though the winde moves the water, yet it cannot move the rock: they that are founded upon Christ, are (in their proportion) firme as Christ himselfe is firme. 'Tis true, Saints are many times grievously shaken with temptations; but the wicked are tossed and overwhelmed by them. They are swift as the water, or as the lightest thing upon the face of the waters, when strongly moved by temptation. Dying Jacob called Reuben, his first-borne, *unstable as water* (Gen. 49. 4.) though wee will not number him among the wicked, yet hee did a very wicked act, and in reference to that, though he was a great man, and a Patriarke, the head of the Tribe, yet (in reference to that act) he received this Character, *unstable as water*. And if he was so unstable when hurried by passion and temptation, how much more are meer wicked men so, when they meet with such temptations. For as they are not fixed in any thing that is good, as was touched at the 13. verse, *They know not the wayes of light, nor doe they abide in the pathes of it* (if at any time they stumble upon the doing of that which is right, yet they abide not in the doing of it; they are light as the water, unstable and unsettled in

all good wayes) So though they are fixed (as to the subject) in doing that which is evill, yet they are extreemly tossed and swiftly moved, both to and in and after the doing of it.

Againe, As this similitude implieth The easines of evill men to be moved by temptation unto sinne, even as easily as water, or the lightest things upon the face of the water are moved by the winde. So it implieth also their speedyness and activity in sinning. The water moves swiftly, sinners are like swift ships upon the water, they make speed to doe evill, or to trade upon any forbidden coast, but they are very slugs to any thing that is good, or to trade upon any coast where they are bidden. A learned Interpreter insists much upon the emphasis of this Expression, to shew not onely the swiftness, but the fiercenes of a wicked mans spirit in sinning; hee is swift upon the face of those waters, and is carryed on with full sayles in sinning; hee runs so swiftly and treads so lightly, that he might run even upon the surface of the water and not sink. Those creatures which are very swift, leave little Impression behinde them; they that goe slowly, tread heavy, and unlesse they be upon firme land, fall in. It is sayd in the 8th of *Daniel* (v. 5th) Concerning the *hee-goate* (who represented *Alexander the Great*) That he touched not the ground. *Alexander* was extreame swift in his Conquests; hee Conquered the world in as little time as another could have traveld over it. His motto was, *Without delay*; or, *I doe all by making no delay*; He was swift upon the face of the earth. Thus wicked men are light upon the face of the water, that is, they are swift and fierce for the attayning of their sinfull ends, they run as nimble at it, as if they could run upon the top of a corne feild, and never presse a straw, or as if they could run upon the water, and never wet their feete. By which hyperbolies the ancient Poets used to expresse the greatest celerity of motion. Wee have a proverbiall saying among us, which reacheth this swiftness of a wicked man in sin; *He (say we) must needs run whom the Devill drives*. There is no doubt but evill men are Diel-driven, yea Diel-ridden; he rides them with whip and spur to the doing of his blacke worke, and therefore no wonder, if they are so swift and make such hast about it. That they make hast to doe it is too visible, and that they make more hast then good speed is as visible. For while they make hast to sin, they make hast also to the curse. As it follows in the next words.

*De facilitate peccandi atq; velocitate ad castandū, quam cūq; sceleris occasionem intelligi posse videtur.*

*Tam leviter in terra figunt pedem, ut etiam super aquas incedere posse videantur. Sancti:*

*Their*



*Their portion is curſed in the earth.*

Job ſpoke in the ſingular number before, but here in the plural, *He is ſwift &c. Their portion &c.* His meaning (I conceive) may be this; That, looke how many ſoever they be, of them that are thus ſwift to ſin, there's not one of them ſhall be able to out-run the curſe. They are ſwift as the water to doe evill, but the curſe will be as ſwift as the winde to make them miſerable.

*Their portion is curſed.*

The word ſignifieth any thing which falls to a man of right, or is beſtowed upon him for his lot or ſhare.

Fiſt, that part or portion, which comes by way of Inheritance, is ſo expreſſed (*Gen. 31. 14. Deut. 12. 12.*) The Inheritance that a father gives his ſon is his portion.

Secondly, It ſignifies that part, ſhare, or lot of food, which is given out to any man for his dayly proviſion. (*Deut. 18. 8.*)

Thirdly, It notes that which is given to the poore by way of almes (*Eccl. 11. 2.*) *Give a portion to ſeven, and alſo to eight;* (that is, give to many) *for thou knoweſt not what evill ſhall be upon the earth.* It is uſed alſo for a ſhare, or diſtribution of the ſpoyle to each Souldier after a victory (*Gen. 14. 24.*) *Aner, Eſhcol, and Mamre, let them take their portion,* ſayd Abram to the King of Sodome, after he had reſcued his Brother Lot and the captivated Kings. In this place the word is taken in the largeſt ſence, as comprehending whatſoever they could call theirs, or was any way belonging to them; So that when Job ſayth, *their portion is Curſed*, his meaning is, all that they have is curſed. As they have ſinned in all they did, ſo they are curſed in all they have. The Grace of God in the Goſpel is compared to leaven (*Math. 13. 33.*) *which a woman tooke and hid in three pecks of meale, till the whole was leavened.* As the Grace of God both in regenerating and comforting runs through the whole man, ſo the curſe of God like leaven ſowres the whole lumpe of man, it runs through all that a man is or hath.

*Their portion is curſed.*

There is an Elegant *paranomaſia* in the Hebrew between theſe two words in the text, *ſwift or light*, and *Curſed*; They being both repre-

חלק pars portio, poſſeſſio.

Pulchra eſt in Hebræo paranomaſia vocū conjugatorum nam levis & maledictus ab eadem radice קל קלריantur. Levificatio eſt maledictio. Pinec::

represented by one radicall word, and the reason of it is, because those things that are light, or contemptible, are Cursed; or in a Cursed Condition. *They that honour me* (saith the Lord, 1 Sam. 2. 30.) *I will honour, but they that despise me shall be lightly esteemed, or they shall be cursed.* There the same word is used in the Original, which in the present text, we translate *cursed*. To curse a man is to slight him to the utmost, and we never esteeme so lightly or basely of any thing or person, as when we curse eyther the one or the other.

*Their portion is Cursed in the earth.*

*Maledicere est  
leviter de ali-  
quo sentire levi-  
bus acerbisq;  
scommatibus a-  
liquum proscin-  
dere.*

But by whom are they cursed? or who curseth them? I may answer, They are cursed both by God and man. As if Job had sayd, their doings have been such upon the earth, that, first, all men curse them, and secondly, God curseth them. Some are cursed by men, and yet God blesteth them, others are blessed or highly esteemed by men, yet God curseth them. But these men are such who as they please not God, so they are contrary to all men (as the Apostle spake of some, 1 Thes. 2. 15.) and therefore God and man joyne in their curse. *Their portion is cursed*

*In the earth.*

That is, in all their earthly concernments, or they are cursed even here while they are upon the earth, where they thinke themselves, and where, possibly, some others thinke them also, most blessed. For though they have gotten much in the earth, or of earthly things, yet all they have gotten is cursed, and therefore all that they have is cursed, for they have got nothing beyond the earth.

Againe, These words may be read by way of Imprecation (wee read them by way of assertion) *let their portion be cursed in the earth*; Like that (Psal. 109. 8, 9, 10, 11.) *Let his dayes be few, and let another take his office, let his children be fatherlesse, &c.* Some of the Ancients make the Paraphrase thus; *Let the roots of what they sow or plant appeare bare in the earth*; when the root of a tree, or the roots of corne appeare above ground, both tree and corne must needs wither, for want of moisture. For as the earth feeds the root, so the roote feeds the stocke, and the stocke the branches. That is a cursed tree which beares no fruit accord-

*Apparent plan-  
ta eorum super  
terrā arida ē.  
cū n̄ conseruerint  
agros suos non  
germinet terra.*

ing

ing to its kinde, and that tree whose roote is not suckled by the earth can beare no fruit. Every wicked man is eyther cursed in not bringing forth fruit, or else the fruit which he brings forth is cursed. And therefore *Their portion is (every way) cursed in the earth.*

There is yet another Interpretation of these words, which I shall but briefly touch and passe on. *Their portion is Cursed in the Earth*, that is, the Region, or place where they dwell is Cursed; They dwell in desolate places, or they skulke up and downe in deserts and wildernesses, having done so much mischief among men that they dare not shew their faces where they are knowne. Now, deserts and desolate places may justly be called Cursed places, because of their barrennes, for barrennes is the Curse which God laid upon the earth for the sin of man (Gen. 4. 17.) As a fruitfull Land may be called a blessed Land, because the blessing of God maketh a Land fruitfull (Isaac said to his Son Jacob (Gen. 27. 27.) *The smell of my Son is as the smell of a field which the Lord hath blessed;* that is, as the smel of a fruitfull feild) So it may be sayd that the earth or land where a man lives, and his portion in it is cursed while he lives in a barren desolate land, which looks as if it were under the perpetual curse of God. And according to this interpretation, the later part of the verse (*and he beholdeth not the way of the vineyards*) may be thus understood; He comes not into any fruitfull fields; Vineyards are planted in a fruitfull soyle, and fruitfull vines are full of the blessing of God. Thus as the portion of the wicked in the earth is alwayes cursed, by a decree from God, so it may be sayd that their portion is sometimes cursed by their owne Election, because for the better secreting and hiding of themselves from the eye of Justice, they spend their dayes in such places as by reason of their wastnes and barrennes seeme to confesse themselves under a curse. *Their portion is cursed in the earth.*

Hence note.

First, *Sin brings a Curse with it.*

When Job had described the wickednesse of these men, their murders, their adulteries, and their thefts, he concludes, *Their portion is Cursed.* Sin calleth for a Curse from men, and it calleth for a Curse from God. Solomon saith (Pro. 11. 26.) *He that wish-*

Describit quomodo sese gerere soleant: ut sua maleficia commodus regant eligunt sibi sedes in vastis locis; unde dicitur, nec se convertit ad vias vinearum quia vinea in locis cultis sita sunt non procul ab urbibus. Merc:



*withholdeeth Corne* ( that is, who hoards it up and will not sell it at a reasonable rate ; resolving to make a dearth when God hath made none, he who thus *withholdeth Corne* ) *the people will curse him*. Now if the people curse him that will not let them have corne for money, then much more him that stealeth or taketh away their corne without money. He that destroyeth other mens goods, gets a Curse in stead of good. *Eliphaz saith ( Chap. 5. 3. ) I have seene the foolish taking roote, but suddenly I Cursed his habitation*, that is, I saw his habitation was Cursed, or under a curse, I knew what would become of him shortly. In some Cases it may be lawfull for man to wish a Curse upon man, and the Curse of man may be the Curse of God too ; and usually it is so, when any man is generally cursed by men. *The voyce of the people is the voyce of God*. When a man is followed with a Curse from the most of men good and bad, it is an argument that there is a Curse gone out from God against him ; and that *his portion is Cursed in the earth*. Sin is the deserving or procuring Cause, and the wrath of God is the inflicting or productive Cause of the Curse. *Balaak hired Balaam to Curse the people of God*, but the Curse could not take, the traine was laid, but he could not make the powder take fire, the Curse came not, why? the reason is given, yea *Balaam himselfe gives it ( Numb. 23. 21. ) He ( that is, God ) hath not beheld Iniquity in Jacob, neither hath he seene perversnes in Israel*. If there had been iniquity, that is, any national iniquity or publicke iniquity, persisted in and not repented of among them, that had brought the Curse inevitably ; but though *Balaam laboured to Curse them*, though he went from hill to hill, and tryed all meanes to get an opportunity to Curse them, yet he could not, for ( saith he ) *God hath blessed them, and I cannot reverse it. There is no Iniquity in Jacob, nor perversnes in Israel*, therefore their portion was blessed in the Earth. Sin in whomsoever it is hath a Curse in the belly or bowels of it. Even Christ himselfe taking our sin upon him, was necessitated to take the Curse upon him which was due to our sin ; Christ taking our sin upon him, was ( as the Apostle saith, *2 Cor. 5. 21. ) made sin for us*, that is, an offering or a sacrifice for our sin, yea as the same Apostle saith ( *Gal. 3. 13. ) He was therefore made a Curse for us*. And if Christ who ( having no sin in him ) did onely take our sin upon him, could not avoyd the curse, how shall they avoyd it, who ( having no part in Christ ) have all manner of sin in them ?

*Vox populi vox dei.*

But

But it may be objected, All men ſin, and yet many have no appearance of a Curſe upon them, nor is *their portion Curſed in the earth?*

I answer, Firſt, This aſſertion is to be limited to unbeleev-ers or ungodly men. Secondly, unbeleev-ers and ungodly men are under a Curſe, though the Curſe doe not breake out and appeare viſibly upon them. As the portion of a godly man may be bleſſed, though there be no appearance of the bleſſing; when nothing appears upon him but affliction and the Croſs, yet the Godly man is bleſſed. The Croſs of a Godly man is like the proſperity of a wicked man. The former hath an outward Croſs, but a Bleſſing at the bottome; the latter hath outward proſperity, but a curſe at the bottome, and bitterneſs in the end. Again, the peace of the prophane, is like the grace of hypocrites, onely a ſhew; hypocrites have a ſhew of grace, an appearance of holynes, yet they are but painted Sepulchres, full of rottenneſs within; So the wicked have a ſhew of peace and proſperity, of benefits and bleſſings, but a curſe is within them, and a curſe hangs over them, ready every moment to drop downe upon their heads. For

Secondly, His portion is curſed, that is, 'tis under a curſe, though the curſe be not actually inflicted. As the mercies of God are ſure to his people, yet many times very ſlow, they come not preſently, but they will come. So alſo the wrath and curſe of God will ſurely come upon the wicked, though, as to outward effects & impreſſions, they are ſlow and long in coming. Actings of mercy are for an appointed time; *Every viſion is for an appointed time* (as the Lord told his Prophet, *Hab. 2. 3.*) The viſion of Judgement and wrath is for an appointed time, as well as the viſion of love and mercy; That is, all the love, and all the wrath, the bleſſing, and the curſe, which are revealed, (in any way of viſion, are for an appointed time) *but at the end the viſion will ſpeake and not lye; if it tarry, waite for it, for it will ſurely come, and not tarry.* As it is (I ſay) in the viſions of mercy and bleſſing, ſo in thoſe of wrath, and of the curſe; *They are for an appointed time*, in the end they will ſpeake. Sometimes the Curſe is quick, it apprehendeth the ſinner in the very act, it takes him in the manner, as Phineas did Zimri and Cozbi. And as (*Pſal. 78. 30.*) *While their meate was yet in their mouthes, the wrath of God came upon them.* The ſound of the Curſe is ſometimes at the heeles of ſin, at other times

the sound of the Curse is a great way behind the sin, no sight nor sound of the curse for a long time. As, *light is sowne for the righteous* (Psal. 97. 11.) that is, They shall have a crop of good things, though it lye, as seed doth, a great while under the clods; and as dead in the furrowes; So darkenes is sowne for the wicked, they perceive it not yet, but they shall be wrapt up in it for ever; yea while they perceive it not, they are in it, and they are by so much the more in it, by how much the lesse they perceive it. For, this is ever true; *The portion of the wicked is Cursed in the Earth*, though they seeme compassed about with blessings. *I will Curse your blessings*, saith the Lord, (*Mala. 2. 2.*) *yea I have cursed them already*. The wicked may be rich, and yet cursed, honourable, and yet cursed, successfull in busienes, and yet cursed, blessed, and yet cursed, God doth curse their blessings. That which is a blessing in the kinde and matter of it, is to some a curse in the use and issue of it. So then, as, *godlynes is profitable for all things, and hath the promise of this life as well as of that which is to come* (1 Tim. 4. 8.) Godlynes is compassed about and cloathed with promises of all sorts and seasons. So ungodlynes is unprofitable for all things, & makes him that is so, miserable in all things. For it hath the curse of this life, and of that which is to come; if the promise doe not meet a godly man in this life, or in the things of this life, yet it will in the life to come, and in the things of the life to come, yea in all things so farre as concernes the life to come, the blessing alwayes meetes him. And if the curse doe not meet a wicked man in this life, yet it will in the life to come, and in the things of the life to come, yea in all things so farre as concernes the life to come, The curse alwayes meetes him.

Then see the folly of those, who feare the Curse, and are not afraid of sin; as if a man should feare drowning, and yet cast himselfe into the water, or feare burning, and yet throw himselfe into the fire; thus doe they who love sin, and feare the curse. If the beauty of holynes doth not take upon the heart, yet the curse that attends sin may deterre from meddling with it. And did men know the terror of the Lord, (as the Apostle speakes, 2 Cor. 5. 11.) they would easily be perswaded to take heed of sin, even of every sin, for though usually great sins bring the curse, yet the least sins may. They who know what the curse of the Lord is, cannot but know what the terror of the Lord is, that is, that the  
 Lord



Lord is ( to ſinners ) very terrible. For the curſe of the Lord abiding upon a ſinner, makes him every way and alwayes miſerable. There needs no more to be ſaid to prove a man miſerable then this, *that his portion is curſed*, or that he is under the curſe. For as the bleſſing of God makes us happy with any portion, that's enough, the bleſſing being it ſelfe the beſt and moſt abundant portion ( Every good thing is virtually in the bleſſing ) ſo the Curſe is virtually every evill thing; therefore that muſt needs make a man miſerable. When the Lord bleſſeth, it is not an empty word, but a power goes with it to make a man bleſſed; And when the Lord curſeth, it is not an empty word, but a power goes with it, to make a mans *portion curſed in the earth*. Job having layd downe this poſition, gives a prooſe of it in the laſt words of the verſe.

*Hee beholdeth not the way of the vineyards.*

Some reade theſe ( as the former ) words, by way of imprecation; *Let his portion be curſed in the earth, and let him not behold the way of the vineyards*. We tranſlate aſſertively, *He beholdeth not*, &c.

But what is meant here by *not beholding*? is it onely this, he commeth not within the view or ſight of them? I conceive there is more in it then ſo, and that when Job ſayth, *he beholdeth not*, his meaning is, he enjoyeth vineyards no more, or he dwelleth no more in a fruitfull and pleaſant land, ſuch as that land is which aboundeth in vineyards, and ſo conſequently with wine, but he ſhall live miſerably in a barren ſoyle. So that we may now interrogate wicked men, whether murderers, Adulterers, or theeves (as Paul doth every ſinner, Rom. 6. 21. ) *What fruit have ye of thoſe things, whereof ye are ( or ought to be ) aſhamed?* have ye any fruit of the vine? ſurely no, For *ſuch behold not the way of the vineyards*. To behold is to enjoy the pleaſantnes, to taſt the ſweetnes of the fruit of the *vineyards*. Wine which is the fruit of the vineyard is pleaſant and delightfull, it makes glad the heart of man (Pſal. 104. 15. ) And vineyards are here named to ſignifie all ſorts of outward good things, they being the Chiefe of outward good things: For as ſometimes bread ſignifieth all outward good things, becauſe that ſtrengthens mans heart; ſo Wine, becauſe that cheareth and comforteth the heart of man. So that when Job ſaith, *He ſhall not behold the way of the vineyards*; It is as if he had ſayd, *He ſhall not taſt of or enjoy any good thing*. For

*Cohærebit cum  
ſuperioribus ſi  
hec ſit quaſi  
præcedentis ex-  
poſitio imprec-  
ationis. Nullam  
habeat impius  
partem in agris  
lociſq; frugife-  
ris, ex quibus  
ullum fructum  
percipere poſſit.*  
Pined:

Again, Those words, *he beholdeth not &c.* are not to be understood as if he did voluntarily refuse to behold, or cared not to behold the way of the vineyards, but as implying a force or constraint upon him, by which he was kept or hindred from looking that way.

Whence take this brieſe note.

*The loſſe of good is a great miſery as well as the enduring of evil.*

It hath been questioned which is greater, the puniſhment of loſſe, or the puniſhment of paine; but without all question, loſſe is a very great puniſhment; not to behold the way of the vineyards, not to returne to houſe and land, to wife and children, is a fore affliction. What will it then be never to behold the face of God, but to be under a ſentence of eternal baniſhment from his preſence. His portion is curſed in the earth, here in this world, who beholdeth not the way of the vineyards, how then is his portion curſed in the next world, who ſhall never behold the path or way of life?

There are yet ſeveral other readings and expositions of theſe words.

*Abſtinebit a via  
regia et frequē-  
tia hominum ne  
cognoſcat.*

Yatabl:

*Ita feſtinat fu-  
gere, ut ne pro-  
prias quidem  
vineas olim tam  
gratas aſpiciat.*

Iſidor:

Fiſt, As if the meaning were to ſhew the wicked mans feare of being ſeene, becauſe of his guilt, and that therefore he would not behold or come neere *the way of the vineyards*, that is, thoſe places which many people have occaſion to frequent.

Secondly, As if *Job* would here ſhew what haſt men make to eſcape who are under guilt; As if he had ſayd, The wicked man will be ſo *ſet upon the run*, That he will not ſtay ſo much as to view or behold his owne vineyards, formerly ſo delightfull and pleaſant to him.

Thirdly, It is conceaved to be a proverbiall ſpeech, according to which it was ironically ſayd of Malefactores who were led forth to ſuffer death, *They Behold not the way of the vineyards*; No they behold onely the way to the Gibbet or place of execution.

*Non reſluet, ſe-  
cundum conſu-  
etudinem Ali-  
um, ruet.*

Fourthly, Others divide the word *Cheramim*, which we tranſlate, *vineyards* into two; that is, into *Chi*, a particle of ſimilitude or likenes, and *Ramim* which ſignifies, eyther *perſons*, or *things that are high*. Hence *Junius* tranſlates, *He ſhall not returne or flow backe againe, he ſhall fall after the manner of things that are high.*

high. And he expounds the sence of his owne translation ; He shall not returne to his former state , as waters doe which ebbe and flow ; but as waters which fall from a high place cannot goe backe, so shall he remaine cast downe for ever. Water being a heavy body must have a descent, it cannot ascend naturally, therefore the water that falls from a high place is gone, and commeth not againe. The wicked man perisheth , as waters that flow from a high place and returne no more.

Another following that division of the word, renders the clause, thus ; He doth not looke to ( or provide for ) his way or his going, as of the High ones ; that is, he shall never goe in that pompe or equipage, in which they goe who are above others in power and dignity. As if he had sayd, hee shall ever live in a low, meane, and miserable condition ; Hee shall no more behold the way of the high while he lives ; nor ( which the same Author cleaves to as the most genuine interpretation ) shall he take care or provide to be buried according to the way, custome, or manner of the high ones when he dyeth.

*Non prospicit  
incessum sicut  
excessum, i. e.  
non curabit in-  
cedere eo modo,  
quo solent in ce-  
dere illi qui  
dignitate vel  
potentia alijs  
præsumunt. Bold:*

But, I shall not insist upon eyther of these rendrings, though they all fall into one common channel with the former , which is to set forth that the wicked man is under a curse , or that his portion is cursed in the earth, yea, that a curse is his portion. Nor shall I (having often observed from other texts of this booke the wofull end of wicked men, for this reason, I say, I shall not ) stay to give any further observations from this clause , according to any of the rendrings of it : of all which I most embrace that of our owne translators, He shall not behold the way of the vineyards , not onely because most of the learned Hebricians render it so, but first, because it makes no division of, nor puts any straine at all upon any of the Original words in the text ; And secondly , because it carryes ( to my thoughts ) so fayre a correspondence with the words which follow in the two next verses.



## JOB, CHAP. 24. Vers. 19, 20.

*Drought and heate, consume the snow waters, so doth the grave these which have sinned.*

*The womb shall forget him, and the worme shall feed sweetly on him; he shall be no more remembered, and wickednesse shall be broken as a tree.*

**T**Here are two different translations of the 19<sup>th</sup> verse; I shall propose them, and then explicate our owne.

First, thus; *In the drought and heate they rob, and in the snow water, they sin to the grave.*

Secondly, ( to the same sense by way of similitude ) *like as the dry earth and heate drinke up the snow water, so they sin even to the grave.*

Both these rendrings carry in them two things generally remarkable.

First, The obstinacy, and perseverance of wicked men in sin while they live.

Secondly, Their impunity in sin untill death.

*In the drought and heate they rob, and in the snow water.*

That is, they rob and spoyle at all times, or in all the seasons of the yeare, in hard times, in the hardest times, in the extremity of drought; and in the extremity of cold, They never give over, *they sin to the grave.* This reading is much insisted upon by some, and as the sence is usefull, so the text may beare it. For the verb signifies to snatch a thing openly, and forceably, as well as to consume secretly, and so may be rendred by *robbing*, as well as by *consuming*.

*In drought and heate they rob, and in the snow waters.*

First, We may consider this drought and heate with the snow water as expressing those seasons which are very troublesome to the wicked man, to doe his worke in, to rob, and spoyle: extreame heate, and extreame cold, are great impediments to action, yet in heate and snow they rob.

Whence

*rapuit vi  
aperte res  
aut personas.*

## Whence observe.

*A wicked man will breake through all difficulties, to finde a way to his beloved sin.*

Though he be in danger of melting with heate, or of freezing with cold, yet he will rob, or doe any other mischief that his heart is set upon: neyther heate, nor cold, neyther wett, or dry, shall keepe him in, yea though an Angel with a drawne sword in his hand stand in his way (as in the way of *Balaam*) yet, when he hath a minde, he will goe on. We may say of every bold and presumptuous sinner, that he sins in heate, and cold, he sins in the sight of wrath and death. The threatenings (which are the portion of such) have the extreimity of heate and cold in them; The threatenings have sword and fire in them, wrath and death in them, yet the wicked sin in the face of them, and (upon the matter) dare them to doe their worst. A godly man, whose heart is bent and set heaven-ward, will walke on his way, though he must passe through heate, and cold, though he meete with dangers, and difficulties, though he meete many Lyons in his way, yet he will not turne out of his way. *Paul* saith of himselfe and his fellow-labourers (2 Cor. 6. 4.) *In all things approving our selves as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, &c.* And a little after (v. 8.) *By honour, and dishonour, by evill report, and good report, &c.* Here was working in heate and cold, in fire and frost, in all sorts of providences from God, in all sorts of aspects from men. *Paul* and his colleagues, never minded what men did to them, but what the minde of God was they should doe. And thus every godly man workes, or doth the worke of God. For though every Godly man attaines not to such a degree of zeale and holy courage as *Paul* had; yet he hath a truth of zeale and holy courage which will (according to his measure) carry him through a world of evils and incumbrances, to the doing of that good, which duty and conscience, or the conscience of his duty calls him to. Now as Godly men labour to approve themselves the Ministers or servants of God, so ungodly men will approve themselves the servants of sin in much patience, in afflictions, in necessities, and in distresses; they will run all hazzards, and venture through all extremities, rather then leave the law of a lust unfulfilled. The Lord  
put

put the Jewes to much suffering for their sins, yet sin they would ; *Why should ye be stricken any more,* (saith he, *Isa. 1. 5.*) *Ye will revolt more and more* ; while I have been striking, ye have been revolting. The same pertinacy is complained of (*Isa. 57. 17.*) *I smote him, and was wrath, yet he went on frowardly in the way of his heart* ; that is, in a sinfull way. The heart of man knowes no other way, till himselfe is formed after the heart of God, and in that sinfull way he will goe, though God make his heart ake as he goes, *I smote him, and was wroth, yet he went on, &c.*

*In drought and heate they rob, and in the snow water.*

Againe, we may take drought, heate, and snow water, not onely as importing their sufferings while they were doing in such times, but also as importing the severall seasons of time, as if he had sayd, *they will sin both winter and summer*, that is, continually : wee say of some, *they are never well neither full nor fasting* : As full and fasting imply all the conditions of man, so hot and cold, summer and winter, imply all divisions of time.

Hence note.

*Evill men will doe evill allwayes.*

Sinning time is never out with them, they doe not sin by fits or starts, in an ill mood onely, or through a stresse of temptation, but they sin from a principle within, they have a spring of wickednes within, and that will ever be sending and flowing out. A good man may be overtaken with sin at any time, but he doth not sin at all times, in winter, and summer, in heate, and cold. Corruption will be working where Grace is, but where Grace is not, nothing workes but corruption. If wicked men be not doing evill in every moment of time, it is not because they at any time would not doe evill, but because at all times they cannot ; And therefore the translation now underhand speakes of their whole life as one continued act of sin.

*They sin to the grave.*

That is, till they dye, and so are caryed out to the grave. So that this manner of speaking, *They sin to the Grave*, signifyes the utmost perseverance of wicked men in sinning ; as if it had not been enough to say, they sin in heate, and cold, winter, and summer, but



but they ſin out the laſt inch of time, even till they come to the graves mouth.

Whence Note.

*Wicked men will not ceaſe to ſin while they continue to live.*

The Apoſtle Peter ( 2 Pet. 2. 14. ) ſaith of that generation, *who have eyes full of adultery, and that cannot ceaſe from ſin*, ſin is their nature, it is not what they have acquired, but what is implanted in them, and borne with them. And becauſe ſin is naturall to them, therefore they cannot get it off untill their nature is changed. And hence it is that *conversion* or regeneration is the change of our nature as well as of our actions. A man unregenerate ſins as naturally as he lives : he ſins as naturally as he ſees or heares, or exerciſeth any of thoſe naturall faculties, ſo naturally doth he ſin, and therefore he ſins to the grave. And this is a rational demonſtration of the Juſtice of God in awarding eternall puniſhment for ſin committed in time, or in a ſhort time, ( the whole time of a mans life, in which ſin is committed, is but a ſhort time, a nothing to eternity ) wherein ſin ſhall be puniſhed. This, I ſay, is a demonſtration of the Juſtice of God in puniſhing wicked men ) becauſe if they could have lived to eternity, they would have done evill to eternity, they doe evill as they can, and as long as they can. Seeing then, there is a principle in man to ſin eternally, it is but juſt with God if he puniſh ſinners eternally : did not the grave ſtop him, his heart would never ſtop him from ſin. *In heate and cold they rob, they ſin to the grave.*

Further as theſe words are put into a ſimilitude, they intimate the eaſineſſe, and naturallneſſe of their finning, as well as the continuance of it ; *Like as the hot earth drinketh up the ſnow water, ſo wicked men ſin to the grave* : they ſin to death, and they ſin with as much eaſe and naturalnes as the earth, when dry and thirſty, drinks up the ſnow water. Sinners are ſayd to *drinke iniquity as water*, ( Job 15. 16. ) They are ſayd to *draw iniquity with cords of vanity, and ſin as it were with cart ropes*, ( Iſa. 5. 18. ) The laſt of theſe compariſons notes their ſtrength and groſſeneſſe in finning ; The ſecond notes their wit and cunning in finning ; The third ( which ſuites with the preſent text ) notes their readynes and eaſynes to ſinne ; They can doe it as eaſily as drinke, as eaſily as the hot earth drinketh up the ſnow water.

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So

So much of that translation; I come now to consider our owne.

*Drought and heate consume the snow waters.*

צִיָּה *siccitas.*  
proprie aridita-  
tem terra signi-  
ficat, unde pro  
terra arida &  
inculta sumitur.

לְעִיִּים  
populo solitudi-  
nicolo, aut de  
sera incolenti.

Drought or drinesse; The word notes the drinesse of the earth, and is often put for dry earth, as also for earth undrest, or for a desert place, because in such places the earth is usually parcht with heate and over-dry. And hence the word (*Tsijm*) in the plural number signifies a people that dwell in a wilderness, or in a desert. So the people of *Israel* were called while they marched slowly through it to *Canaan* (Psal. 74. 14.) *Thou brakest the head of the Leviathan, and gavest him to be meate for the people, who dwelt in the wilderness.* And as men, so those wild beasts that dwell in deserts, or solitary places are called *Tsijm*; (Isa. 34. 14.) *The wilde beasts of the desert shall also meete with the wilde beasts of the land, and the Satyre shall cry to his fellow, the Shrich-Owle also shall rest there, and finde for her selfe a place of rest.* *Tsijm* are such uncouth creatures as inhabit *Tsijah*, dry and desert places. *Drought*

*And heate.*

חַם  
caluit Heb. as  
Cham calidum,  
et chum nigrum  
sonat, hinc Cha-  
mi nomen a ca-  
lore vel nigre-  
dine.

Jupiter  
Hammon.

*Cham* the originall word signifies both to be hot, and to be blacke; The second sonne of *Noah*, (who mocked his father) was named *Cham*, and it is supposed that the posterity of *Cham* inhabited *Africa*, which is also called *Ammonia*, being a hot Countrey, and the people of it blacke. And from this Hebrew word (it is conceived) the Heathens also called the *Sun* Jupiter *Hammon*; and they had Sun-Images called *Chammamin* (Levit. 26. 30.) which they worshipped.

*Drought and heate consume the snow water.*

The word (as many other in the Hebrew) hath a neernesse of sound as well as in sense with our English word *gussell*, and wee say of Great drinkers, They are *Guzzlers*. The dry earth and heate gussell or drinke in the snow water, as the intemperate person gussells and drinks downe his liquor. Thus, *drought and heate consume the snow water*, that is, the snow when melted into water.

*So doth the grave those that have sinned.*

There is a wonderfull conciseness in the Hebrew, we finde there no particle of likenes, nor is there any expression of *those* *that*, as appears by the different letter in our translation; yet there is no doubt but the words carry in them the force of a similitude, therefore we may safely supply them, according to our reading:

שאר חטא  
intra breuias  
que obscurita-  
tem parit, non  
dubium est se-  
militudinem  
esse. Merc.

*So doth the grave those that have sinned.*

The same word is used indifferently in the Original both for the grave and hell; both significations are made use of by Interpreters in this place. First, the grave or death; secondly, Hell, which is the second death, an everlasting death consumeth *those that have sinned*.

But why doth he say, *the grave consumeth those that have sinned*? Can he meane any speciall sort of men by this, forasmuch as all men have sinned and sin dayly?

I answer, It is a truth, the grave consumeth, and death reigneth over all, for that all have sinned; Wheresoever sin hath to doe, death hath to doe, the territories of death are as large as the territories of sin; And had it not been for sin, death had never had any dominion in the world, nor can the grave consume any but those who have sinned. The Body of man had never come into the graves mouth, and it had been too hard a morsel for the stomacke of the grave to digest, had it not been for sin; For though the body of man in its materialls and constitution was mortall, that is, was under a possibility of dying before he sinned, yet if sin had not brought him under the threat of death, God had never subjected him under that decree of dying, in pursuance of both which the grave now consumeth (all) *those that have sinned*. The grave consumes Godly men because they have sinned, and the grave consumes wicked men because they have sinned; yet there is a great difference among these sinners who dye, and a greater difference among these sinners when they are dead.

And therefore *Job* speaks here distinctively; for though it be a truth that all whether Godly or wicked have sinned, and that the grave consumeth all, who have sinned; yet *Job* doth not here intend all men by *Those who have sinned*. For by them *Job* meanes grosse presumptuous and impenitent sinners; he meanes it not of

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those



those who ſin according to common frailty, but of thoſe who ſin with a high hand obſtinately. Such he meanes, even oppreſſours, adulterers, murderers, of whom he ſpoke by name before; theſe and ſuch as theſe are the ſinners whom he intends, while he ſaith, *ſo doth the grave thoſe that have ſinned.*

And it be ſaid, *ſo doth the grave thoſe that ( in this ſence ) have not ſinned.*

I anſwer, The Grave is ſayd in a ſpeciall manner to conſume thoſe who have thus ſinned.

Fiſt, Becauſe ſuch ſinners doe more ſubject and lay themſelves open to death, by their wicked courſes and intemperate living. Such ſinners ſpoyle their bodyes, and corrupt their blood, they fill themſelves with diſeaſes, which bring them early to the Grave.

Secondly, Becauſe God doth often cut the thread of ſuch mens lives when they are ſtrong and healthy, and tumbles them into the graves mouth to be conſumed, before they have lived out halfe their dayes.

The words being thus opened, fall under a twofold interpretation.

Fiſt, As implying the felicity ( ſuch as it is ) of wicked men in dying, or the eaſineſſe of their death; as they live in pleaſure, ſo they dye without paine. That's a poynt inſiſted upon at the 13<sup>th</sup> verſe of the 21<sup>th</sup> Chapter, *They ſpend their dayes in wealth, and in a moment ( or with eaſe ) they goe downe to the grave.* And againe ( ver. 32, 33. ) *Hee ſhall be brought to the grave, the clods of the valley ſhall be ſweet unto him.* Where Job ſhews that wicked men have as much eaſe in death as others, and many times a great deale more. *They dye in a moment*, not tyred out with the torture of chronical diſeaſes, but having a quicke and ſpeedy paſſage out of the world, are diſſolved even as the ſnow is by the heate and warmth of the Sunne. This ſence ſome of note inſiſt chiefly upon, as moſt ſuiteable to Job's ſcope in deſcribing the corporall, and temporall felicity of wicked men, even in death, which carryes the greateſt appearance of terror and trouble in it.

But I rather take theſe words as a deſcription of the miſerable end and ſad concluſion of a wicked man. For the word which we render, *to conſume*, ſignifies a forceable ſwallowing downe, a kinde of devouring, which doth not conſiſt with that other explanation.

*Drought.*

*Moriuntur ſacillimè & ſua-  
viſſime, ita ut  
nihil doloris aut  
cruciatuſ ſenti-  
ant, non lenta  
morte conſu-  
cunt ut magna  
ex parte probi.  
Merci.*

*Ex Hebraiſ ali-  
qui putant indi-  
cant leniſſimam  
mortem in pio-  
rum, qua leni-  
tur et inſenſibi-  
liè liqui ſunt,  
&c. Pined:*

*Drought and heate conſume the ſnow-waters, ſo doth the grave  
thoſe that haue ſinned.*

Hence obſerve.

Fiſt, *Some ſin ſo as if they were the onely ſinners; or as if they  
onely had ſinned.*

All men ſin, but ſome goe away with the name, as if they onely were worthy to be called ſinners. In which ſence the Evangelift ſayth ( *Luke 7. 37.* ) *And behold a woman in the City which was a ſinner, when ſhe knew that Jeſus ſat in the Pharifees houſe brought an albaſter box of ointment, &c.* But were not all the women in the City ſinners? They were ſo, but this woman had a common fame for a ſinner, that is, for an uncleane, wanton woman; ſhee was a ſinner of ſinners, the chiefe of ſinners in that City. So ( *Luk. 19. 7.* ) when Chriſt went to the houſe of *Zacheus*, the Pharifees were vexed, and murmured, ſaying, *that he was gone to be gueſt with a man which was a ſinner;* As if they had ſayd, he is gon to the houſe of a notorious ſinner, a man ſo ſinfull, and guilty, that all men ſeeme innocent and ſinleſſe in compariſon of him. So they accounted *That Zacheus* the Publican; and doubtleſſe he was *as* noted a man for ſin before his converſion, as he was for grace after it. As they who are borne of God doe not commit ſin, yea, cannot ſin becauſe they are borne of God ( *1 Joh. 3. 9.* ) that is, their ſinning is no ſinning in Gods account, and comparatively to the ſinning of others. So they who are borne of the Devill ( as Chriſt ſaith thoſe contradicting *Jewes* were, *Joh. 8. 44.* ) doe nothing but commit ſin, and ſin ſo as if they ( and their like ) alone did ſin. For as no godly man ſins as a wicked man doth, ſo ſome wicked men ſin at ſuch a rate, that it may be ſaid they only ſin, evn in reſpect of the generality of wicked men. Thus alſo ſome Godly men doe ſo farre exceed and out-ſtrip other Godly men in holynes and the acting of their Graces, as if they onely were Godly, as if they onely had the acting of thoſe graces. *Abraham* beleived as if he onely had been a beleever; and *Job* was patient, as if none had patience but he; *David* was a man ſo upright, as if onely he had been upright, or a man after Gods owne heart. There are Saints like *Abraham* and *David*, none like them, and there are ſinners, like *Jeroboam* and *Ahab*, none like them.

*So doth the grave thoſe that have ſinned.*

Obſerve.

*They who are extreameſy ſinfull, make themſelves ſevenfold more ſubject to death then other men.*

They who ſin as if none did ſin but they, are ſo ſubject to death, as if none were ſubject to death but they. For if every ſin, the leaſt ſin doth put us into the hand or under the power of death, then great ſins multiplyed and continued in, put us into the hand and under the power of death much more. The Pſalmiſt ſaith of wicked worldly men (*Pſal. 49. 14.*) *Like ſheepe they are layd in the grave, death ſhall feed on them, and their beauty ſhall conſume in the grave, from their dwelling*; or (as we put in the Margin) *the grave being an habitation to every one of them ſhall conſume their beauty.*

But ſome may object, Is not this true of Godly men too, are not they thus handled by death, and the grave? doth not death feed on them? and doth not the grave conſume their beauty?

I answer, though it doth, yet it doth not ſo feed upon, nor conſume them, as it feedes upon and conſumes wicked men. For the Pſalmiſt ſpeakes here of death as it were triumphing over the wicked, whereas the Godly triumph over death. For, firſt he ſaith, The wicked are *layd in the grave like ſheepe*; They lived like *Wolves or Lyons*, but they are layd in the grave *like ſheepe*. If it be asked, why like ſheepe? I answer, not for the innocency of their lives, but for their impotency in death; as if it had been ſayd, when once death took them in hand to lay them in the grave, they could make no more reſiſtance then a ſheepe can againſt a Lyon or a Wolfe; And when death hath thus layd them in the grave, then ſecondly (ſaith the Pſalmiſt) *death ſhall feed on them*, as a Lyon doth upon a ſheepe, or any wild beaſt upon his prey, which is a further degree of deaths triumph over the wicked; And thirdly, *their beauty ſhall conſume in the grave*, that is, all their bodily and natural beauty (and that is all the beauty which they have) ſhall conſume in the Grave, whereas the Godly, have a beauty (and they count it their onely beauty) which the grave cannot conſume, and that is the beauty of their graces, the beauty of holynes, the ſpirituall beauty of the inner man, yea and the ſpirituall beauty.



beauty of their outward holy actings shall not consume in the Grave ; For *blessed are the dead that dye in the Lord , for from henceforth , saith the Spirit , they rest from their labours , and their workes follow them* ( *Rev. 14. 13.* ) that is, their good workes follow them ( not to death but into life ) and will be both beauty and blessednes to them from the Lord for ever. Whereas cursed are the dead that dye in their sins, for from henceforth, they shall be denied rest for ever, and none of their workes, wherein they tooke pleasure in this world, shall follow them into the next to give them any pleasure. All their beauty and outward blessednes ends in the grave. *If in this life onely we have hope in Christ , sayth the Apostle of beleivers* ( *1 Cor. 15. 19.* ) *we are of all men most miserable ;* then how miserable are they, who have no hope beyond this life, or if they have, both that, and their present beauty consume together in the grave. Thus it is plaine, that though godly men dye, yet death hath not such a hand over them, as over the wicked. And as wicked men are more under the hand of death then the Godly when they dye, so they are continually more lyable unto death. Sin, which unfits men to dye comfortably, fits them ( as it were ) to dye naturally : The more sinfull any man is, the sooner may death surprise him. Holynes hath not onely a promise of eternall life hereafter, but of a long life here. ( *Psal. 34. 12, 13.* ) And sin is not onely under a threat of eternal death hereafter, but of a speedy death here. ( *Psal. 55. 23.* ) *But thou O Lord shalt bring them* ( that is, wicked men ) *downe into the pit of destruction,* ( But when ? it may be long first, the next words make answer ) *Bloody and deceitfull men shall not live out halfe their dayes ;* That is, not halfe the dayes which as others doe so they naturally might live ; eyther the Justice of God or of man shall cut such men off in the midst of their dayes. The grave gapes for those who have thus sinned. So then, though there are many spirituall reasons referring to eternal life, which may move the sons of men to take heed of sin, yet there is a strong motive from the concernments of this present temporal life, and that not onely as to the comforts of it, but also as to the very continuance of it. They hasten themselves to the grave who make hast to sin, and so at once endanger the hopes of the next life, and the enjoyment of this.

Lastly, Some, because the Grave ( in a general sence ) consumes the Godly as wel as the sinner ( in the sence last expressed )

*Pro, sepulchrum est cur malim infernus aut inferi, Nam sepulchrum rapit etiam bonos & inferi solos eos rapiunt qui peccaverunt & improbos*

doe D. ufi

Uti terra tori-  
da & calor ab-  
sumunt aquas  
inuales, ita in-  
fernus eos qui  
peccaverunt.  
Tyguri

doe therefore reſtraine the word *Sheol* in this place to *hell*, as it ſignifies the place or ſtate of the damned, which is proper onely to thoſe who have ſinned, and dye in their finnes. So the whole verſe is thus rendred. *As dry earth and heate conſume the ſnow waters, ſo hell conſumeth thoſe that have ſinned.* All that ſin and turne not, ſhall be turned to hell; But ſhall hell conſume them? they ſhall ever be conſuming, but never conſumed. Hell ſhall conſume them as to a comfortable being, but it ſhall not conſume them as to a being; they ſhall be allwayes dying, but never dead. Hell is the portion and all the portion of all wicked men hereafter, what ever portion of worldly profit or pleaſure they have had here: hell ſhall conſume them, and they ſhall be conſuming for ever.

The 20.<sup>th</sup> verſe may carry the ſence of this interpretation, but it complyeth more clearely with the former, deſcribing the calamitous condition of a wicked man at his departure out of this world.

Verſ. 20. *The womb ſhall forget him, the worme ſhall feed ſweetly on him, he ſhall be no more remembred, and wickedneſſe ſhall be broken as a tree.*

The number varies here againe, *Job* ſpake in the plural number immediately before, yet here keeping to the ſame ſubject, he ſpeakes in the ſingular.

*The womb ſhall forget him.*

Uti a ve. b.  
quod intenſiſſi-  
mè & tenerrimè  
amare ſig-  
nificat.

Utm majorem  
habet per ab-  
ſtraſtum. Obli-  
viſcitur ejus  
miſeratio, ſive  
amor ſive dile-  
ctio, i. e. illi  
qui eum ſua i-  
ter amabunt.  
Bold:

That is, They who loved him moſt tenderly and dearly ſhall forget him. The word which we render *the womb*, is of a verbe which ſignifies to love, with greateſt intenſeneſſe and tendernes: it is applyed to the love of man to God, (*Pſal. 18. 1.*) *I love the Lord*, I love the Lord dearly with bowells of affection; and it is often applyed to the love of God unto man. Some tranſlate it here by the Abſtraſt; *Love, mercie, or pittie ſhall forget him.* Which may be taken two wayes; Firſt, that thoſe friends who before were pittifull to him, ſhould forget him; his lovers, and acquaintance, who were deare to him even as his bowels, they ſhall forget him; or ſecondly, *mercy ſhall forget him*, that is, the mercy of God, or the God of mercy ſhall forget him, God who is altogether mercy ſhall forget him; hell ſhall conſume him, and mercy,

mercy, or the mercifull God shall forget him for ever. The vulgar reads it by way of imprecation, *let mercy forget him*; others as a direct denunciation, *mercy shall forget him*; But I rather apprehend that this phrase, or manner of speaking, *The wombe shall forget him*, doth onely import thus much; That when the wicked man dyeth, he shall be as much forgotten among men, as if such a man had never come out of his mothers wombe, nor been born into the world. But are not wicked men remembred to have been in the world when once they goe out of the world? usually they doe such things in the world as cannot easily be forgotten; And are not many wicked men, who dyed some thousands of yeares agoe, remembred unto this day, as if they had dyed but yesterday? I answer, As to forget, alwayes implyeth former knowledge, and acquaintance, so sometimes it implyeth onely present neglect. When we passe by, or slight a man, then we are sayd to forget him, though we not onely remember who he is, but see him before our eyes. Much more then may we be sayd to forget those men being dead, whom we slighted while they lived, and never speake of but with contempt and abhorrence both of their persons and actions since they dyed. *The wombe shall forget him.*

Yet as the former verse is expounded by some, (as was there touched) to shew how quiet and easie a passage wicked men usually have out of this world by death, so this clause also of the verse in hand, yea the whole verse is expounded to the same sence; I will onely hint it, and passe onne.

*The wombe shall forget him.*

That is, his mother shall not be troubled or grieved at his death, because he dyed without grieve or trouble.

*The wormes shall feede sweetly on him.*

That is, The grave shall be no severer to him then to others. There the wormes feed upon all men, and they shall feed sweetly on him; or it shall be a kinde of sweetnes and pleasure to him, to have the wormes feeding on him; which is no more then what Job sayd upon the same argument (Chap. 21. 33.) *The clods of the valley shall be sweete to him.*

*He shall be no more remembred.*

That is, there shall no hard fate or evill accident befall him

L I I I

when

*Ita suavis obdormit, ut in sepulchro ei vermis dulcescere videatur. Diu:*



when he dyes to administer matter of discourse concerning him: for when a man is cut off by some remarkable stroke of Judgement eyther from the hand of God or man, his death becomes the discourse and Table-talk of all sorts of men, for that generation at least, if not for many more. What hath caused *Korah, Dathan, and Abiram*, to be remembered to this day, was it not the strangenes of their death? (*Numb. 14. 29, 30.*) And *Moses* sayd, *If these men dye the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me; but if the Lord make a new thing, and the earth open her mouth, and swallow them up, &c.* This dreadfull hand of God upon them in swallowing them up alive, hath made them to be remembered more then many thousands of honest and good men in *Israel*, who dyed in their beds. Upon this account *Ananias & Saphira* are remembered, and so is *That Herod* (*Act. 12. 23.*) *Who was eaten of wormes & gave up the Ghost, because he gave not glory unto God.* But saith *Job* (according to this exposition) the wicked mans death is commonly so fayre, and so much after the common death of all men, that no man remembers him any more.

*And wickednesse shall be broken as a tree.*

That is, the wicked man shall dye like an old rotten tree, he shall moulder away and decay by peice-meale, or gradually, as a tree doth which is never hewen downe, but is suffered to wast and dye alone. Thus the interpretation is carried through the whole verse, as a prooffe, that bad men may (in this kinde) have a good death.

But though this be a truth, and suites well with *Jobs* scope in some passages of this Chapter, as also in other passages of this booke, that wicked men dye as to outward appearance as fairely, and sweetly, as the godly, so that as no man knoweth love, or hatred by all that is before him, but all things (in this life) come alike to all; There is one event to the righteous and to the wicked (*Eccl. 9. 1, 2.*) So all things come alike to all in death, so farre as it meere-ly concernes the separation of soule and body; yet I rather conceive that this verse declares wrath and judgement to wicked men dying, or their misery and wretchednes in death. And therefore first, *the wombe*, that is, his neere relations, and friends, even his mother, and wife, shall forget him. They expected no good from him.

him while he lived, and so it was little sorrow to them when he dyed. Some men live till their friends are weary of them, & every one thinks the world is well rid of them when they dye. Secondly, *The worme shall feed sweetly on him*, that is, as he fed sweetly upon sin before, so now the worme shall have a sweete morsell of him; Which some interpret also as a circumlocution of an ignominious or at least a vulgar buryall; as if he had sayd, he shall not have the buryall of the noble and honourable, who usually are secured from wormes by spices and imbalming (spice and perfume fence the dead body against the worme) But though he lived honourably, death shall overtake him, and he shall be buried ignominiously, or he shall be buried among common men, he shall not have that priviledge which appertaines to his state, preservation from the wormes. And (which is a greater misery then both the former) Thirdly, *He shall be no more remembred*, that is, he shall be no more spoken of with honour, but his name shall rot, as a man that is not worth the remembring. His name shall not be registerd with honour, nor kept upon the file, with men of credit and renowne. So that as the first part of the verse shewes how his neere relations and lovers shall forget him, so this latter part shewes that *he shall be remembred no more* of any others.

The Original word which we translate to *remember*, taken in other formes, signifyes a history, or a monument of record, as also a recorder or register, who writes and sets downe things for memory. And hence also a man-childe in the Hebrew is called *Zachar*, because the family is reckoned by the males, they only being named in genalogyes, and registred in the monuments of antiquity: so that these words, *He shall be no more remembred*, sound thus much, he shall be a man whose name is quite blotted or rased out of all memorialls. And This curse of being *no more remembred*, may be taken as was intimated before, eyther first absolutely, he shall not be thought of, named, or remembred at all, or secondly, relatively, he shall no more be remembred with honour, his name will smell worse then his rotten carkasse when he is dead, and whensoever he is mentioned, it will be like rakeing in a dunghill which raiseth up a filthy stench and vapour. Possibly while he lived he was spoken of with honour, he had many flatterers, who crept to him, bowed to him, adored him, and called him a gracious Lord, but when he dyeth his reputation dyeth too, he shall be

*Mater quia a  
vivo nihil ex-  
pectabat solarij,  
neq; pro mortuo  
amplius angis-  
tatur.*

*Meschiim se-  
cretarij zichro-  
noth, memoria  
historia, monu-  
menta, zachar,  
Mausculus.*

no more remembred with honour; *when any man ceaſeth to be remembred as he once was, he may be ſaid not to be remembred at all.* The worſt and wickedelt men that ever were in the world may be ſtill remembred, but when they are remembred it is with ſome marke of infamie, or with a blacke brand upon their name.

Hence note.

*Not to be remembred at all when we are dead, or to be remembred with diſhonour, is the portion of the wicked.*

Many pretious Saints have both lived in obſcurity and being dead 'tis ſcarſe remembred that they ever lived, but none of the knowne Saints did ever live in diſgrace ( unleſſe in their opinion who had no grace ) and being dead they are remembred by all ( who have grace ) with honour. But They who have been moſt famous for wickedneſſe while they lived in this world, the moſt famous oppreſſours, adulterers, and robbers, have dyed undeſiered, and their *name hath rotted* being dead ( *Prov. 10. 7.* ) David ( *Pſal. 69. 28.* ) powreth out this curſe upon his enemies, *Let them be blotted out of the booke of the living, and not remembred among the righteous.* The Jewes were wont to number their families, and to take their names; ſo they did when they came out of Egypt. In which ſence the booke of numbers may be called, *The booke of the living*; and we may take the booke of the living in a double notion, eyther firſt for the booke of thoſe who lived naturally, or ſecondly, of thoſe who lived ſpiritually, and ſo were ſuch as ſhould live eternally ( *Phil. 4. 3. Rev. 3. 5.* ) David ſeemes to intend this booke of the living, becauſe he addeth, *let them not be remembred among the righteous.* As if he had ſayd, Theſe men made an outward profeſſion and ſeemed once to be in the liſt and catalogue of the righteous, they had once an eſteeme and a name among the people of God ( as all hypocrites have till they are unmasked ) but they have diſcovered themſelves to be of another alliance, therefore let them be no more named nor remembred as having any relation to that ſociety. Thus we may interpret that imprecation of Moſes ( *Exod. 32. 32.* ) when the Lords wrath waxed hott againſt the people of *Iſrael*, and would have deſtroyed them, Moſes prayed, *Yet now if thou wilt forgive their ſin, and if not, blot me I pray thee out of the booke which thou haſt written, that is, out of the booke which thou haſt commanded to be written as*



a record of the people of *Israel*; As if he had ſayd, let me be reckoned no more for an *Israelite*, eſpecially let me not have a glorious, honourable name in *Israel* ( ſuch a one *Moses* had being the leader of that people ) *Blot me out of the booke which thou haſt written*, let not my name ſtand upon that record. The Lord had ſayd ( ver. 20. ) *Let me alone that my wrath may wax hot againſt them, that I may conſume them: and I will make of thee a great nation. And Moses beſought the Lord, &c.* As if he had ſaid, I ſtand not upon my own name, I am ſo farre from being ambitiouſly deſirous to be the head of a greater nation then theſe, that rather then thy name ſhould ſuffer, I care not to be taken notice of as the head of this nation, no nor as the meanest member of them, no nor to be accounted ſo much as a common *Israelite*. *Blot me out of the booke which thou haſt written.* This alſo is a fayre interpretation of *Pauls* meaning ( Rom. 9. 3. ) when he wiſhed himſelfe accuſed from *Chriſt* for his brethren, his kiſmen according to the fleſh. We may ſuppoſe that *Moses* and *Paul* were moved with the ſame Spirit of zeale for the Glory of God in both their wiſhes; And that when *Moses* wiſhed ( upon that account ) to be blotted out of the Booke which God had written, he wiſhed the ſame thing which *Paul* did, when he wiſhed to be accuſed or an anathema from *Chriſt*; That is, to be as a perſon ſeparated or excommunicated from the ſociety or communion of the faithfull, and ſo no more to be remembred among the Saints, or to have his name blotted out of the Church-records, though he had been ſo great a planter and propagater of the Churches. There are two Scriptures that ſpeake of ſuch writings or holy records ( *Iſa.* 4. 3. ) *It ſhall then come to paſſe, that he that is left in Sion, and he that remains in Jeruſalem ſhall be called holy, even every one that is written among the living ( or to life ) in Jeruſalem.* Many might live in *Jeruſalem*, who were not written among the living, or to life in *Jeruſalem*. Thus to be written to life, or among the living, is to be written in the Catalogue of thoſe who are reckoned to have a life of Grace, holynes, and ſanctification here, as alſo to be heyres and expectants of a life of Glory hereafter. Again we have a like evidence of this ( *Ezek.* 13. 9. ) *My hand ſhall be upon the Prophets that ſee vanity, and that divine lies, they ſhall not be in the aſſembly of my people, neither ſhall they be written in the writing of the houſe of *Israel*.* As when the Lord brought the people of *Israel* out of

*Egypt,*

*Voluit Moſes de libro legis deleri nomen ſuum ne unquā ulla in ea plus mentio fieret, nec legiſlator haberetur vel dux populi.*

*Rab: Sol:*

*Expungi ſe voluit ex catalogo quaſi ſcriptorum patrum, i. e. principum viro- rum populi He- brai, ſc: patri- archarum, &c. qui vocabatur liber Juſtorum.*

*Bold:*

*Ab ipſo populi dei catalogo ra- di poſcebat, ut nulla deinceps inter fidei-um nominis ſui me- mo fieret, quam- vis fidiſſimus dei ſervus eſſe perſequeret. Hæc deletio nominis a libro viven- tium populi dei opprobriosa ni- mis erat & in- famis ſcelerato- rum pœna. Id:*

*Egypt*, he commanded them to be muſtered or numbred (*Num.* 1. 2, 3.) Thus alſo when they returned from the Babylonian Captivity, they were numbred againe (*Ezr.* Chap. 2. *Neh.* Chap. 7.) Now thoſe records in which their names were written, are conceived to be the writings of the houſe of *Israel*, mentioned in this 13<sup>th</sup> of *Ezekiel*, as alſo, the Booke of the living or to life, in the fourth of *Iſaiah*, at leaſt that both theſe Scriptures allude to thoſe records. And it was the cuſtome of the *Jewes*, that when any of them acted wickedly, his name was raſed out of thoſe records as unworthy to be remembred among the people of God, and was looked upon as a dead man, yea as a damned man, who hath no name in the booke of life ſo often mentioned in Scripture, or whoſe name might be ſayd to be blotted out of it.

From all which it appeares how great a curſe it is to be no more remembred, with reſpect and honour, which *Job* affirms ſhall be the condition of wicked men. Which he further confirms in the laſt claufe of the verſe.

*And wickedneſſe ſhall be broken as a tree.*

Here the abſtract (as elſewhere frequently in Scripture) is put for the concrete, That man who obſtinately perſeveres in ſin, is not onely wicked, but wickedneſſe it ſelfe. (*Pſal.* 107. 42.) *All iniquity ſhall ſtop her mouth*, that is, ſuch men as are full of iniquity, ſhall have nothing to ſay or object againſt the righteous dealings of God, but ſhall be ſilent in darkenes. So (*Job* 35. 13.) men extreemely vaine are called *vanity*, and we uſually call crafty men craft, covetous men covetouſneſſe, and proud men are called pride; So a man much given to peace, is in Scripture-language called peace, (*Pſal.* 120. 7.) *I am peace*, or *I peace*, but they make themſelves ready for warre. They who are much carryed to or in any thing, are ſometimes called by the name of that thing, or they take the name of it upon themſelves. Thus *David* ſpoke (*Pſ.* 109. 4.) *For my love they are my adverſaries*, but *I give my ſelfe to prayer*; The Hebrew is, *I prayer*. *David* was ſo much ſet upon prayer, that he was prayer it ſelfe; and a wicked man is ſo ſet upon wickedneſſe, that he is wickedneſſe it ſelfe.

*Wickedneſſe ſhall be broken as a tree.*

What tree? The text determines not, but ſpeakes indefinitely;

as a tree. We may understand it first of a barren tree; barren trees are broken, and cut downe. The word *broken*, imports violence, and so a *violent breaking*; wicked men shall be broken violently. Christ sayth of the Barren tree (*Luk. 13.8.*) *Cut it downe, why cumbereth it the ground.* Fruitfull trees adorne and beautifie the ground, but barren trees doe onely burden and cumber it. *As good not to be as to be good for nothing.* The wicked shall be cut downe and broken as a barren tree; secondly (which provokes more to breaking) *they shall be broken as a tree that bringeth forth distastfull, bitter, poysonous fruite*; It is not good to let a tree live, which brings forth evill and deadly fruit. If they deserve to be broken who bring forth no fruit, then much more they who bring forth none but noughty fruit. Now as the wicked are alwayes barren of good fruit, so they are alwayes bearing evill fruit, nor can they beare any other, *Doe men gather grapes of thornes?* Thirdly, they shall be broken as a tree that is rent and shivered both body and boughes with a tempest, or storme of thunder and lightening; Thus many tall and goodly trees are broken, and thus the wicked shall be broken, a storme, a tempest from heaven shall breake them. The downefall and destruction of wicked men hath been insisted upon from other passages of this booke, and therefore I forbear to adde any thing further here.



## JOB, C H A P. 24. Vers. 21, 22, 23.

Hee evill entreateth the barren that beareth not, and doeth not good to the widdow.

Hee draweth also the mighty with his power, hee riseth up and no man is sure of his life.

Though it be given him to be in safety, whereon hee resteth, yet his eyes are upon their wayes.

**J**OB having shewed the miserable conclusion of wicked men, begins afresh to describe their further progress in wickednesse in the 21<sup>st</sup> and 22<sup>th</sup> verses.

**Vers. 21.** Hee evill entreateth the barren.

Here's another part of his wickednesse, having robbed and murdered the innocent, having committed adultery, where he could have opportunity and admittance, hee proceeds, to *afflict the barren, and vex the widdow*. The word which wee render to *evill entreate*, hath severall significations, and I finde Interpreters accordingly varying about the sence of the whole verse.

First, The word signifies to *associate, or joyne together*. Thus Mr Broughton (to whom others joyne) renders it, *he adjoyneth the barren which hath not borne childe*: whereas our translation holds out the further actings of wicked men in sin, this shews the further progress of God in punishing them for sin; For the relative *hee*, in the text, is not referr'd to the wicked man, but to God himselfe, *hee*, that is, God joyneth the barren that hath not borne childe (or that shall not beare) and he doth no good to his widdow; that is, God sendeth him a barren wife, and when he dyes his widdow shall live in misery. This gloss Master Broughton gives upon his own translation; God sendeth after him a barren wife, that hee should have no helpe by Children, and sheweth no pittie to his widdow. The next verse is also translated in this sence; *Hee draweth the mighty after him*, that is, God drawes his Children though they are mighty into the same Condition with him, and if any of them hold out a while, yet they shall be sure to fall at last. The Original may beare

Nos putamus explicari non quid improbus faciat, sed quibus supplicijs deus ipsorum posteros, etsi ad tempus stare videamur deijciat. Merl: Consociat (scilicet deus) ei sterile non parituram, & viduam non afficit bono. Jun: Neq; vivo ei neq; mortuo uxori benedicit. Jun: Tollit (deus scilicet) e medio liberos ejus, vel opibus potestare & honore florentissimos. Jun:

beare this sence, and the Context or Antecedents suite well with it; but yet I shall rather keepe to our owne translation then fall into this channell of interpretation, which changes both the person and the state of the text: wee rendering it of the actings of the wicked man in reference unto others, and these rendering it as the actings of God in reference to the wicked. The reason of this difference is, as the gramarians speake, because the nomnative Case is not here set downe (and according to the Concisenes of the Hebrew tongue it is usuall to leave it out) the verbe onely being expressed, whence some referre it to man, others to God.

Secondly, As the word signifies to associate, or joyne together; So, to feed, nourish, and take care of, as a shepheard feedeth his flock, or a father his Children and household: this suites well with the former signification, because they that are joyned together and associated, doe usually feed together. (*Prov. 28. 7.*)

*Whosoever keepeth the Law is a wise Son, but he that is a Companion of riotous men* (wee put in the margin, *hee that feedeth gluttons*) *shameth his father.* According to this sence of the word the Interpretation is given thus; *hee feedeth the barren that beareth not, and doeth not good to the widdow*; That is, hee runs after harlots, and feedeth them; such lewd women are expressed by the barren, because such seldome bring forth Children, nor doe they desire it, being so intent upon the fullfilling of their wanton or covetous lusts, that they quite forget the ends of marriage. Thus the prodigal sonne lived after he was gone from his Father, as his Elder brother gave the character of his sinfull course of life, which his father (upon his returne and humiliation) had covered and forgiven (*Luk. 15. 30.*) *As soone as this thy sonne was come, which had devoured thy living with harlots, &c.* They who feed and keepe such barren ones, shall be kept bare and feed barely enough themselves, if they be not quite devoured.

Thirdly, The word signifies as the care of the shepheard in feeding his flock, or the care of a father in feeding his household, so it signifies to feed upon, to eat up and devoure: and then the sence is; *hee eateth up, or hee devoureth the barren*; which rendring falls in with ours, *hee evill entreateth the barren*; hee that devoures and eates them up, *evill entreates them.* To which sence also the word is translated *to breake or to spoyle*, (*Ier. 11. 16. Psal. 2. 9.*) *Hee shall breake them with a rod of Iren.* Thus hee eateth up or

פָּוִיט *pavit*  
tam se quam  
alios; etiam  
depastus fuit  
perdidit de-  
struxit.

*Pavit sterilem  
quæ non parit.*  
Vul'g:  
*Alit sterilia  
scorta, non pro-  
lis sed obscenæ  
voluptatis gra-  
tia.*

hee evill entreateth, that is, hee vexeth, or oppresseth

*The barren that beareth not.*

*The barren*, in strictnes of signification, are they that have not received the blessing of fruitfullnes in Child-bearing; and this phrase, *the barren that beareth not*, implies a woman that never bare children. Such a one was *Hannah* in a proper sence ( *1 Sam. 1. 5, 6.* ) and in a spirituall or mystical sence, such were the Gentiles for a long time, whom the Prophet thus encourageth ( *Isa. 54. 1.* ) *Sing O Barren, thou that didst not beare*; that is, Rejoyce O ye Gentiles, who as yet have brought forth no fruit to God. The Church of the *Jewes* was fruitfull, shee brought forth, but the Gentiles were barren; yet at last the Gentiles were brought forth into a Church, and then they brought forth abundantly, both in reference to holy actions, and holy persons; for as the Apostle applyeth that Prophecy ( *Gal. 4. 27.* ) *The desolate hath many moe children then shee that hath a husband.* Barrennes is an affliction, yea it was a reproach; and therefore that good woman *Hannah* when God heard her prayer and gave her a childe, said, *God hath taken away my reproach.*

*Afflixit sterilem ne pareret. Bez. Confregit uxorem sterilem ne pareret. Pagn: Hic est improbus ille, qui uxorem propriam quia sterilis est malis afficit. Merk*

Some render the text as if it were the designe of the wicked man to afflict the barren, though his owne wife, lest shee should beare him children; others as if this were his wickednes, he afflicted and vexed his wife because shee was barren, whereas such women ought rather to be comforted by their husbands. As good *Elkanah* did his wife *Hannah* when grieved because of her owne barrennes ( *1 Sam. 1. 8.* ) *Why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee then ten sons?* It is inhumanity in any, especially in a husband to afflict the barren, much more to afflict them because barren.

Hence note.

*To upbrayd any with their afflictions, especially with their naturall infirmities, such as barrennes or any bodyly defect, is very sinfull.*

*God giveth liberally and upbraydeth not* ( *Jam. 1. 5.* ) and shall wee upbrayd any because God denyes them his gits? This was *Peninahs* sin in the present case ( *1 Sam. 1. 6.* ) and it will be a sin to any to doe so in any other case.

Againe,



Againe, I Conceive wee may take the word *barren* here, not onely ſtrictly for one that beareth not, but largely for any one that is in a ſad or afflicted Condition, as the words *widdow* and *fatherles* are often uſed in Scripture, not onely for ſuch as have no father, or have loſt their husband, but for any that are in a troubled or low eſtate. So becauſe barrennes was then a ſtate of affliction and of reproach, therefore by the barren any in affliction may be meant; And ſo *Evilly to Entreate the barren*, is to vex or oppreſs any that are afflicted.

Hence note.

*To afflict the afflicted, is the worke of the wicked.*

Not to ſupport the afflicted is ſinfull, how ſinfull then is it to adde to their affliction, and encrease their burden? I onely mention this, having diſcovered this ſtraine of wickednes heretofore, and what this former part of the verſe ſaith affirmatively, is ſayd negatively in the latter.

*Sterilis per ſe ſatis afflicta eſt, ergo dum contemnit eam, afflicta afflictionem addit.* Druf.

*And he doeth not good to the widdow.*

*Eliphaz* ( Chap. 22. 9. ) charged *Job* with this wickednes that he had ſent widdowes away empty, that is, that he had not done good to the widdow; and *Job* at the third verſe of this Chapter numbers it among the evill deedes of the wicked man, that he had taken *the widdowes Oxe for a pledge*. In this verſe he againe reckons up the ſame piece of the wicked mans uncharitablenes, *He doeth not good to the widow*; That is, he adminiſters no helpe to the widdow in her wants, no counſel to her in her ſtraites, nor any Comfort to her in her ſorrows. And this Negative, he doeth not good to the widow, hath an Affirmative in it, hee doeth her wrong, hee grieveth and vexeth the widow. For as Negative Commandements alwayes containe the Affirmative ( while we are forbidden to doe any evill, wee are enjoyned to doe the contrary good ) ſo negative practices uſually imply the affirmative, and while we neglect to doe good, we are active in doing evill. Or as the Negative threatnings of God containe affirmatives ( *Exod. 20. 7.* ) *Thou ſhalt not take the name of the Lord thy God in vaine; for the Lord will not hold him guiltles that taketh his name in vaine*; that is, hee will hold him very guilty, or look upon him as very ſinfull, and puniſh him accordingly that takes his name in vaine; and as Negative

M m m m 2

pro-

promises containe affirmative promises (*Psal. 51. 17.*) *The sacrifices of God are a broken spirit, a broken and a contrite heart O God thou wilt not despise*; that is, thou O God wilt highly esteem, accept of, and delight in a broken heart; and as negative conclusions imply the affirmative (*Prov. 17. 21.*) *The father of a foole hath no joy*; that is, hee hath much sorrow and griefe (*Prov. 28. 21.*) *To accept persons in Judgement is not good*; that is, to accept persons in Judgement is very bad; so negative practices of sin containe the affirmative, as elsewhere so here in the Text, *hee doeth not good to the widow*, that is, he wrongeth and troubleth the widdow, the widdow who is helples, is hurt by him.

אלמנה ab  
quod  
significat colligere  
pro omni  
rescere.

The word which we render *widow*, signifies in the verbe both to *binde*, and to be *silent*: Both which significations are complicated in the widows Condition. For first the widow is bound, though shee be loose from her husband: shee is bound, and that two wayes; first, with troubles, that's her affliction; secondly, shee is bound to be or stay much at home, that's her duty; secondly, as the widow is home-bound, so she is tongue-bound too; the widows eloquence is silence, she speakes most to her owne commendation when she speakes little. The Apostle *Paul* reproves widows about two things, which discover two faylings in them, opposite to both these latter bindings (*1 Tim. 5. 13.* *And withall they learne to be Idle, wandering from house to house*; As if he had sayd, it is not comely for the widow to wander abroad, she should stay at home; the widow should be a fixed starre, not a planet. Not that the widow is to be a prisoner in her house, but she should be so much there, that shee may deserve the name of a House-keeper, not of a wanderer from house to house. The Apostle proceeds in his charge against the faulty widow, *And not onely Idle, but (which is the second vice) Tattlers also and busie bodyes, speaking things which they ought not*; Tattlers are such as use their tongues overmuch, and usually much more then their hands; whereas the widow should be much in busines, little in discourse, alwayes doing, seldome speaking. We see the wisdom of God in teaching proper duties in common names; in which thing the Hebrew language is most exact & fruitfull. But I shall returne from this digression (if it may be so called) about the word, when I have onely added, that the sence given from this Etymologie of the word, doth not onely shew the widow much of her duty, but aggravates

vates the sin of the wicked man in the neglect or omission of his duty unto hir, *He doth not good to the widow*, no not to the widow, who is bound downe with many sorrowes; he speakes not a good word for the widow, who is as *David* speakes in another case (*Psal. 39. 2.*) *even dumbe with silence*. I have already both in this Chapter as also in the 22<sup>d</sup> shewed how sinfull it is eyther to neglect or afflict widows, yea that to neglect them is to afflict them; therefore I shall not prosecute those poynts here. Onely from the forme of speaking:

Note.

*Not to doe good is sinfull as well as to doe evill, yea as sinfull as to doe evill.*

Not to doe what we are enjoyned, is as bad as to doe what we are forbidden. We are not onely forbidden to wrong the widow (*Jer. 22. 3.*) but we are often enjoyned to relieve and helpe her, to visit her and doe her good; therefore the widow hath wrong done to her, when good is not done to her.

The spirit of wickednes is not yet drawne to the full length, see the wicked man still at worke in the next verse.

Verf. 23. *Hee draweth also the mighty by his power, hee riseth up and no man is sure of his life.*

In the former verse the wicked man had to doe with the weake, with the barren, with the widow, but now he grapples with the strong & mighty; *Hee draweth also the mighty*. The word may denote a twofold drawing. First, drawing by a secret hidden & imperceptible power, a moral power, the power of perswasion working upon the heart and influencing the affections. There is an internal attractive vertue, which draweth the mind as the loadstone doth iron, when nothing is seene, nor so much as a word heard. The word is used in that sence (*Judg. 4. 6, 7.*) where (the people of *Israel* being fore oppressed by *Jabins* Army under the conduct of *Sisera*) *Deborah* the Prophetesse, who at that time Judged *Israel*, sent and called *Baruch* and said unto him, *Hath not the Lord God of Israel Commanded, saying, goe and draw toward mount Tabor, and take with thee ten thousand men of the Children of Naphtali, and of the Children of Zebulun.* Thus God bid them draw to that place.

But

וַיִּדְרֹךְ *traxit*  
per traxit, oc-  
culto impetu a-  
liquem impelle-  
re quovelis, ver-  
bis atq; rationi-  
bus aliquem tra-  
here. Drusi.



But what had God promised? *Deborah* tells him what in the next verse; *And I will draw unto thee to the river Kishon, Sisera the Captaine of Jabin's Army with his Chariots and his multitude, and will deliver him into thine hand.* But it may be questioned how God would draw *Sisera* with his Army thither? It was not by any outward force, onely God put a purpose into his heart to draw up his Army to that place, that so he might fall into the snare; *Sisera* had a secret motion or impulse upon his spirit, which he could not withstand, though he fell by obeying it. Thus also God draweth soules to himselfe, by the invisable power of his Spirit, in their effectuall vocation and Conversion. (*Joh. 6. 44.*) *No man can come to me except the father which sent me draw him:* how doth God draw? hee drawes by perswasion, not by compulsion; his perswasion carryes a mighty commanding power with it: This drawing is not a bare moral perswasion, by the proposall of an object before them, and so leaving the sinner purely to his owne election, but it is a perswasion which hath an over-coming power going along with it; God doth not draw us against our wills to Christ, but hee drawes the will to Christ, or makes us willing to come to Christ. And the Lord drawes beleivers thus also after conversion to nearer converse with Christ. The Church begged the putting forth of this powerfull drawing (*Cant. 1. 3.*) *Draw me and I will run after thee.* As the soule must have a drawing before we can come to Christ at all, so after we are come to Christ, wee need drawing still, that we may follow hard after him. This sence of the word may have place in the present text. Wicked men have a power of drawing others after them, though they doe not act any outward power. *Hee draweth the mighty by his power;* That is, he allureth them to his side, or to a compliance with him; And he doth this sometimes as without any formal threatnings to exercise his power against them, so without any formal promises of using his power for them; As they usually draw the mighty by the power of perswasion, so their power and example draw much without perswasion.

Secondly, There is a drawing by an outward violence, or a drawing by force. And this I take to be most proper here; Hee causeth the mighty to come in and stoope to his power, though they have no mind at all to it.

*Hee draweth the mighty.*

That is, first, those that are mighty in courage; secondly, those that are mighty in strength, whether of body or estate (*Psal. 76. 5.*) *The stout-hearted or mighty are spoiled, they have slept their sleepe; hee drawes the mighty, the stout-hearted by his power.*

אֲמִיךָ est in-  
gens i numero,  
2 motu, 3 po-  
tentia.

There is a twofold power; first, of natural strength or activity; secondly, there is a power of civill strength or authority (*Rom. 13. 1.*) *The powers that bee, are ordained of God; That is, the Authoritative or Magistraticall powers are ordained of God. Wee may suppose the wicked man here spoken of cloathed with both these sorts of power; and so as he tramples upon the poore, the widow, the barren, and the weake, so he keepes downe the mighty, the rich, the Great, and in conclusion he so tyrannizeth and domineereth over all, that all are over-awed, to connive at him, and stand as Neuters, if not to joyne with him, and be of his party. He draweth the mighty by his power.*

Hence observe.

*Oppressors and Tyrants will reach men of all degrees and qualities.*

When wicked men have undone the poore, they will engage the mighty; when they have done with the barren, and with the widow, they will have to doe with the most numerous and potent families. Their oppression of the poore doth not satisfie, but whet their appetites, it doth not Extinguish but onely Encrease their desires of attempting greater persons and things. As godly men proceed from lesser acts of holynes to greater, from lower acts of faith to higher, They goe from faith to faith, and from strength to strength, their path is like the morning light shining more and more unto the perfect day; so the wicked goe on from lesser acts of wickednesse to greater, from lust to lust, from sin to sin, their path is like the evening darkenes, which darkneth more and more unto the perfect night. As God addeth eniquity to their iniquity (*Psal. 69. 27.*) by way of punishment, so they adde iniquity to their owne iniquity in a way of pleasure, and care not to come in to his righteousnesse.

Secondly, Observe.

*This*

*The rule by which wicked men act is their power.*

They act according to their strength, rather then according to righteousness or reason, they will doe what they can, not what they ought; might serves their turne in stead of right, and they thinke any thing is done well enough, which they have power enough to doe. Thus the Prophet *Michah* describes the oppressors of that age, (*Chap. 2. 1.*) *They worke evill* (in their thoughts) *upon their beds, when the morning is light, they practise it, because it is in the power of their hand.* So saith the present text, *They draw the mighty by their power.*

Fourthly, See here the powerfull man working upon the mighty man (*Hee drawes the mighty by his power.*)

Hence note

*Mighty men may not onely meet with their matches, but be over-matched.*

Mighty men thinke themselves safe, or out of danger, and while the poore are under oppression (possibly) they smile at their owne indemnity, and applaud their owne happines; yet it may soone come to the turne of the mighty to be overturned by might, their power may quickly be overpowred; as the might of God doth allwayes overmatch the might of man (*Luk. 1. 56.*) *Hee hath put downe the mighty from their seate;* so he often armes men, sometimes the worst of men, to pull downe *the mighty from their seates.* The power of God is above all power, he is higher then the highest. And some men get so high, that they are higher then all others who (besides themselves) are highest among the children of men. The mighty may meet with their match, and be overmatched *Hee draweth the mighty by his power,*

*Hee riseth up, and no man is sure of his life.*

□ יקום a radice  
□ קום surrexis-  
et standum.

These words are a cleare description of the oppressor, *Hee riseth up;* the word signifyeth, first, onely to stand, or so to rise as to stand, which is common to all men in nature. Secondly, *To rise up,* is to get higher, to advance a mans selfe to further degrees of honour and power; thirdly, it signifyes to rise in a hostile manner, to rise as an Enemy against another. (*Psal. 18. 39.*) *Thou hast girded me with strength unto the battell; thou hast subdued under me those that rise up against me.* And againe (*Psal. 44. 5.*) *Through thee will we push downe our enemies, through thy name will*



*will we tread them under that rise up against us.* The wicked oppressor, in the text, *riseth up* in all these senses: He riseth up to stand, or to settle and establish himselfe, to take good footing, and lay a good foundation for the perpetuating of his greatnesse; secondly, he riseth up to higher honour; thirdly, having thus settled and advanced himselfe, he riseth up as an enemy to vex all those who oppose him or stand in his way; fourthly, some give another sense of this action; *Hee*

*riseth up or standeth.*

What to doe? even to make faire promises, and to enter engagements what good he will doe, and how good he will be, when as he intends all these things to be but snares to catch others, not at all to be as bonds to ty himselfe, which suites and falls in fully with the last words of the verse; and

*no man is sure of his life.*

The Hebrew is plural, *No man is sure of his lives.* As if he had sayd, if a man had an hundred lives he could be sure of none of them, or he could not be sure of one of them, when this man riseth up. The forme of speaking here used, *No man is sure of his life*, or, strictly to the letter of the Hebrew, *No man can trust or beleve for his life*, imports a man brought into such a dangerous and uncertaine condition, that he hath no hold (as it were) of his owne life, nor doth he see any reason to beleve, that he can hold it long, every thing about him carrying the face, and denouncing threats of death. So that it may be said of a man in that estate, as *Paul* sayd of himselfe (2 Cor. 1. 9.) *I received the sentence of death in my selfe*; hee that is not sure of his life, hath upon the matter a sentence of death in him. *Moses* describeth such a state, (Dent. 28. 66.) *Thy life shall hang in doubt before thee, and thou shalt feare day and night, and thou shalt have no assurance of thy life*: As if he had sayd, thou shalt not be able to call thy life thine own, nor to say in whose keeping it will be an houre hence; It shall hang before thee as a thing which two are contending and striving for, and no man can determine who is like to be master of it. The life of man doth or ought alwayes to hang in doubt before him, and he can have no assurance of it, whether we respect the common fraylety of nature, which concerns every man, or the speciall purpose or appoyntment of God

*Non fidere vita est ambigere de vita, spe abjecta, omnibus circumstantiis mortem denunciantibus.*

N n n n

which

which concernes him. But there are some men whose lives hang in doubt before them, and they have no assurance of their lives, because of outward reall dangers, or at least because of their jealousie and suspicion of those dangers which they phancy to themselves. *Hee riseth up, and no man is sure of his life.* These two parts of the verse being thus layd together, The whole may be expounded

First, Of another man rising up, and the wicked man fearing his life, *if any man riseth up, hee is not sure of his life*; that is, if a man oppose and set himselfe against this tyrannous oppressor, *hee* (namely, the tyrant, or the oppressor) will not be in any surety of his life. For, As tyrants are very Cruell, so they are very fearefull, and when they see themselves oppos'd, their feares are encreased. They feare all men, of whom all men are afayd.

Secondly, Others expound it as an expression of the wicked mans secret feare, even when no man opposeth or persueth him. And thus he is afayd in the strength of his state, or when 'tis best with him. When he riseth up in greatest power and glory, *hee is not sure of his life*; that is, hee is afayd of his life; his evill Conscience troubles him, and darts in continuall feares upon his soule; He feareth falling as soone as risen up, and death when he is (as to humane provision and appearance) safest and furthest from danger. The marginal reading of our English Bibles gives this sence of the text; *He trusteth not his owne life*; that is, He doth not trust that his owne life is safe; Hee doubts his neere friends will be his enemies, and that they who are of his blood seeke his blood, and are ready to ruine him; he hath evill thoughts of others, and hee thinks the thoughts of all others are evill concerning him. It can never be wel with him whose conscience is evill; How troublesome is that mans life to him, who eyther is alwayes in danger, or suspects alwayes that he is? How unsure is that mans life to him, when he seeth himselfe ready to fall, who riseth or standeth up, and yet is not sure of his life?

Thirdly, These words are expounded to set forth the danger of that particular man, or of those men, how many soever they are, who oppose the wicked oppressor. *He that riseth up is not sure of his life*; As if he had sayd, if any man rise up to stop this tyrant in the wayes of his oppression, he shall but ruine and undoe himselfe by it. Many an honest just man hath sacrificed his

*Tam timidus et  
vecors est tyran-  
nus quam savus  
& crudelis; si  
enim quispiam  
audeat resistere,  
statim de vita  
sua & incolumi-  
tate desperat.  
Simplicissimus  
est sensus ut u-  
trique pars de  
impio dicatur,  
et de illius com-  
motione animi  
& metu quem  
mala conscientia  
efficit. Cum  
steterit non  
credit vitæ  
sux. Merc.*

*Qui resistit ty-  
ranno statim de  
vita sua actum  
periet.*

his life to the wrath of powerfull oppreſſors, onely by ſpeaking a word againſt them, how much more by acting againſt them, and ſome have not thought their lives deare, that they might doe it.

Fourthly, ( Which was toucht before ) as this poſture of riſing up, implyeth Covenant-making, The ſence is this ; Though the oppreſſor give you aſſurance by the ſtrongeſt Covenants, yet *no man is ſure of his life* ; that is, there is no truſting to him, though you have his word, though you have his Oath, yet you have not him ; though hee give you all the Engagements under heaven, yet hee gives you no ſecurity ; for he is unfaithfull, unſteady, a Covenant-breaker ; He that makes a covenant or takes an oath meerely for his owne advantage, will quickly breake both oathes and covenants for his owne advantage, and if no occaſion be offered for the making of a breach, he will make one, or at leaſt pretend one.

Fifthly, According to our tranſlation, the ſence may be given two wayes ; Firſt, he riſeth up, that is, he groweth very powerfull, and then *no man is ſure of his life*, that is, no good man is ſure of his life. For hee is a terror not onely to evill doers ( as all Magiſtrates ought to be, Rom. 13. 3. ) but he is a terror to thoſe that doe well ; ſecondly, *He riſeth up*, that is, he groweth angry and enraged, his choler boyles in him, and then no man ( of them eſpecially againſt whom he is enraged ) is ſure of his life. And when he ſayth ( in reference to any of theſe caſes ) *no man is ſure of his life*, the meaning is, every man hath great reaſon to feare, if not utterly to deſpaire of his life ; no man is abſolutely ſure of his life at any time ; for ( as the Apoſtle James ſayth, Chap. 4. 14. ) *What is our life ? it is even a vapour that appeareth a little time, and then vaniſheth away* ; and how ſhort the time of its appearance will be no man knoweth, therefore ( I ſay ) no man can at any time be abſolutely ſure of his life, no not for the leaſt moment of time, but at ſometimes our lives are leſſe ſure to us then at others, yea at ſometimes we have no aſſurance at all of our lives, and we never have leſſe hope to live, or leſſe hold of life, then when The wicked man *riſeth up*.

Hence obſerve.

*The power of a wicked man is the danger of all ; good men yea all men are in danger when the wicked man is in power.*

*Hee riſeth up, and no man is ſure of his life ; when the ungodly*

N n n n 2

are

*Elſi porrigant manus et fœdera percutiant, tamen quarunt occaſiones nocendi. Stare accipit pro percutere fœdus ſtando. Iſid:*

*Si inſurrexerit in aliquem & adoriatur, is quem adoratus fuerit, non ſperabit ſe ultra viſitutum. Vatabl:*



are in the hight of prosperity, no man is in safety. ( *Pro. 11. 10, 11.* ) *When it goeth well with the righteous the City rejoiceth, and when the wicked perish there is safety: by the blessing of the upright the City is exalted, but it is overthrowne by the mouth of the wicked,* that is, by the mouth of those wicked men who are in power; their rising is the fall of the righteous, and with their fall, the righteous rise. *When the wicked perish there is safety.* And againe, ( *Pro. 28. 12.* ) *When righteous men doe rejoyce, there is great glory.* That is, when righteous men prosper ( the effect is put for the cause, or the consequent for the antecedent, joy follows prosperity, when ( I say ) it is thus with righteous men ) *there is great glory,* that is, men appeare in their best both by words and actions. The joy of the righteous is not alone, many others rejoyce with him, yea, are made joyfull by him. So that when the righteous rise up in honour and authority, all men set themselves out to the utmost, and doe as it were cloath the dignity of righteous men with glory. Then they are willing to shew what they have, because they know, they shall keepe what they have safely. And the freenes of their glorying when the righteous rejoyce, sheweth the freedome which they enjoy under the power of the righteous. But ( saith Solomon in the same place ) *when the wicked rise* ( which is the word of the text ) *a man is hidden.* Which may be expounded first thus. The wicked when they rise doe scarce shew themselves to be men, they are so inhumane and cruel, which suites wel with the 15<sup>th</sup> verse of the same Chapter, *As a roaring Lion and a ranging Beare, so is a wicked ruler over the poore people.* So that nothing of a man appeares in them when they are in power. Secondly, we may take the meaning ( more nere the present poynt ) thus; *When the wicked rise,* that is, to greatnes and authority, *A man is hidden,* that is, men keepe as close and private as they can, as if they were affrayd to be seene, and doubted *they should be ruined by their rising.* When the wicked appeare most, the godly run into holes; for they instead of being a shield of protection and defence to the Godly, are a snare, a sword, and vexation to all that are about them; they use their power for destruction, and not for Edification. The Apostle ( *2 Cor. 13. 7.* ) speaking of the power given him by Christ in the Gospel, saith, *It is for Edification, not for destruction;* the designe of that power is to build up, and not to throw downe; So the great designe of

of all power in the hand of the Magistrate as well as of the Ministry is for Edification, not for destruction; destruction is that which comes but by accident, by reason of the sin and wickednes that men doe; the great busines of the Magistrate is to save, to build up, and to defend; yet such is the wickednes of mans heart, that many times when he hath power in his hand, *no man is sure of his life*. Hee is so farre from giving assurance, protection, and defence to all by his power, that his power is every mans danger. And hence Solomon concludes ( Prov. 29. 2. ) *When the righteous are in authority the people rejoyce, but when the wicked beareth rule the people mourne*. It cannot but be sad with them who have nothing sure to them; they must needs mourne who have neyther estate, nor liberty, nor life sure to them; they must needs mourne who see nothing so sure to them as sorrow. As to have our spirituall calling and eternal election made sure to us, is the top of all joy to us in this world; So to have nothing in this world sure to us, no not so much as our life ( in the sence explained ) sure to us, is the bottome and lowest of all that sorrow which concernes this present world. And this sorrow the wicked mans exaltation brings upon all men; *He riseth up and no man is sure of his life*.

But as it felloweth;

Verſ. 23. *Though it be given him to be in safety, wherein hee trusteth, yet his Eyes are upon their wayes.*

In this 23<sup>d</sup> verse, Job further describeth the state of wicked men in their prosperity: wee may read the text thus; *If any one giveth to be in safety, &c.* and so the sence of this verse falls in with the Interpretation of the words last opened; *If any one giveth to be in safety*, that is, this man is so wicked, that though any poore man, or any who are in feare of him would bestow large gifts upon him to bribe him for his favour, or stay his hand from oppression, that they might live quietly by him, and so should trust upon him, that having received their money, surely hee would let them alone, and they should be quiet, yet *his eyes are upon their wayes*; that is, hee is looking about him, to pick holes in their Coate, and finde some advantage against them to bring them into trouble. For as his own Covenants cannot hold him, so neyther can their curtesies, but *his eyes are* (severely and critically)

upon

*Si quis ei doner  
ut tutus agere  
possit ac nitatur  
illi, oculi ejus  
speculantur vias  
ad nocendum.*

Tygar:  
*Solent boni dare  
impijs munera  
ut confidenter  
habuerint inter  
illos: at postea  
insidiantur illis  
a quibus mune-  
ra acceperunt.*

Varabl:

upon their waxes, to discover ſome fault, if any be, or if none be, yet to ſuggeſt ſomewhat as matter of accuſation, and ſo of proceeding againſt them. This is a truth, though a man buy his peace at a very deare rate of wicked men, yet there is no aſſurance to be had: bribeing and ſubmiſſion, and flattery will not hold long; many examples have proved that theſe things have not ſecured good men from the oppreſſion of tyrants; but they have quickly found out a way to ruine them that have been moſt liberal in rewards to gaine their favour, and purchaſe their owne peace. If any one give to be in ſafety, and truſteth he ſhall be ſafe, his truſt will fayle him; *The more we truſt God the ſafer we are, but there is no ſafety to be had by truſting ungodly men.* This is a good ſence, yet, rather according to our tranſlation, the words ſhew the Condition of the wicked man himſelfe in his proſperity.

*Though it be given him to be in ſafety, wherein he reſteth, yet his eyes are upon their waxes.*

That is, though it be given him of God, or though God give him this priviledge *to be in ſafety*; that is, though he riſe up; and put downe all that oppoſe him; though God give him this ſafety, yet &c. The word which wee tranſlate, *to be in ſafety*, ſignifies the moſt ſecure ſafety, or ſafety accompanied with the higheſt Confidence, that is, when there is not ſo much as the leaſt mixture of any feare, not ſo much as the leaſt Jealouſie or ſuſpicion of a change. Babylon is deſcribed preſuming upon ſuch a ſafety (*Eſay 47. 8.*) *I ſit a Queene and am no widdow, and ſhall ſee no ſorrow*; and the wicked are ſpoken of as poſſeſſing and enjoying ſuch a ſafety (*Job 21. 9.*) *Their houſes are free from feare, neither is the rod of God upon them*; they are free not only from the rod of God, but from the feare of the rod; though the wicked man live thus Confidently, and all things are with him according to his wiſh; though God ſeemes to crowne him with loving kindnes and tender mercies, which are the proper portion of the Saints (*Pſal. 103. 4.*) Though hee give him his hearts deſire (which is a promiſe peculiar to the godly man) (*Pſal. 37. 4.*) though it be given him to be thus in ſafety, wherein or whereon hee reſteth, that is, though as hee ſeeth no danger, ſo hee ſuſpecteth none, but reſts in his ſtate, and ſayth, all's ſure, all's well; though the Condition of a wicked man be thus ſafe and proſperous; and all this by the gift of God, yet &c.

Before

לנח ad ſi-  
ductam, nomen  
Barach inſigne  
importat ſiduci-  
am & confiden-  
tiam ſine ullo  
pavore.

Dat ei ſecurita-  
tem; i. e. dat ei  
quod ipſum red-  
dere poteſt ſecu-  
ritatem.



Before I explicate *Jobs* exception upon this great gift, Take two or three notes from the consideration of the Author and nature of this gift, as also from his rest upon it.

First, *To be in safety is a great outward mercy.*

We finde it promised among many other speciall mercyes to the Church in her best estate ( *Ezek. 34. 27.* ) *The tree of the feild shall yeild her fruit, and the earth shall yeild her encrease, and they shall be safe in their land.* And such was their old promise ( *Lev. 26. 5.* ) *Ye shall eate your bread to the full, and dwell in your land safely.* ( *Deut. 33. 28.* ) *Israel shall dwell in safety alone.* Though *Israel* be alone he shall dwel in safety, or *Israel* alone shall dwell in safety. He shall have safety when others are in danger. *Thou* (saith *David*, *Psal. 4. 8.* ) *makest me dwell in safety;* and saith the Lord concerning the poore man ( *Psal. 12. 5.* ) *I will set him in safety from him that puffeth at him.* ( *Pro. 21. 31.* ) *Safety is of the Lord.* Yea.

Secondly, *The safety even of a wicked man is of the Lord.*

It is given to him ( by way of common providence ) to be in safety; as God takes care of his owne servants in mercy, so he takes care of a wicked man in wisdom; hee is the preserver both of man and beast; hee is the preserver not onely of good men, but of evill men, who are as beasts. How bad soever any man is, his good, whatsoever he hath, is from the Lord. They may have safety, who shall never have salvation. And they who are neere to eternal damnation, may be farre from danger.

Thirdly, Whereas it is sayd, *Though he be in safety, wherein hee resteth.*

Note.

*Outward prosperity is the foundation of a wicked mans peace.*

God giveth him safety, and he makes his safety his God. He resteth in the safety which God giveth him, not in God who giveth him safety. Carnal men loose God in the creature; and whereas they should trust in God, because he sendeth them good things, they trust upon the good things which God sendeth. In whatsoever ( besides God ) we place our trust, that we put in the place of God. *David* was much overshoot in this poynt ( *Psal.*

(*Psal. 39. 6.*) *In my prosperity I said I shall never be moved;* God made *David* prosper, and *David* rested in his prosperity. When *David* was right, he sayd in his adversity ( and every godly man may say in his deepest adversity ) *I shall never be moved.* God is as strong to us in our greatest weakenes as when he makes our mountaine strongest; and they who thinke themselves more immoveable when their mountaine is strong, then when it is weak, rest in their mountaine not in God. Now if *David* ( a man after Gods owne heart ) set or rested his heart so much upon his mountaine ( that is, his worldly prosperity ) because it was strong, how much more may carnal men grow into an admiration of their earthly mountaines, and rest under their shadow and shelter, as if they could never be moved? Worldly men doe this so much that this is made the description of worldly men (*Psal. 49. 6.*) *They that trust in their wealth, and boast themselves in the multitude of their riches.* Who these are is not expressed, as if every one must needs know what sort of men they are who trust in their wealth; that is who see all well with them, and who say all shall be well with them, because of the multitude of their riches. For that is properly to trust in riches, when a man sayth to himselfe ( as the rich man sayd, *Luke 12. 19.* ) *Soule, take thine ease; thou hast much goods laid up for many yeares, Eat and drinke, and be merry.* *Job* had another spirit in the midst of his prosperity (*Chap. 3. 26.*) *I was not in safety, neither had I rest,* &c. he spake there of his Condition before he was in trouble, when hee had some thousands of sheepe, some hundreds of oxen, with a multitude of Camells and Asses, when hee had many sons and daughters, with servants in great number; When it was thus with him, when no Cloud had in the least darkened his day, nor so much as a graine of gall or wormewood embittered his cup; when he was thus safe, yet hee sayd *I was not in safety.* When the Devill said hee was so safe that hee could not touch him; *Thou hast made a hedge about him,* yet hee sayd, *I was not in safety, neither had I rest;* that is, hee looked upon his hedge as upon that which might quickly be broken through, & upon his mountaine, as that which might not onely be quickly moved, but quite removed, he saw all he had shakeing and tottering, and so could not have any rest in any thing which he had: he had rest in opposition to murmuring and discontent about the things of this world, but he was restless in opposition

to confiding in and satisfaction with the things of this world. In this respect his very safety was unsafe, and his rest, restlesse to him. Only the carnal man, when God giveth him to be in safety, resteth in it; he sits downe and concludeth that he hath enough at present, and that his Enough will last for Ever; He resteth in his safety, not onely as being out of danger, but above it. *Job* having thus set forth the outward state of the wicked man, *he is in safety*, as also the state of his inward man, *He resteth in it*; sheweth us in the last place and close of the verse, what God is doing towards him, while he is doing thus, or notwithstanding he doth thus,

*Yet his eyes are upon their wayes.*

Some read, *though his eyes are upon their wayes*, and give the sence thus, *though God seeth all their wickednes, yet hee lets them proceed and prosper*; That's a truth; God doth not let wicked men prosper, because hee doth not know how wicked they are, or what wickednesse they doe; hee knowes well enough, how ill they are, and what evill they doe, his eyes are upon their wayes, while they abuse his mercyes, and (in stead of resting in him who gives them safety) rest in the safety which he hath given them.

Secondly, Others read thus, *and his eyes are upon their wayes*; as if the words were a further description of the wicked mans outward prosperity, and a description of it to such a height, as if the eyes of God were fixed or fastned upon his wayes, to take care of him, and to cause him to prosper in them; as if the eyes of God did drop blessings upon him, and guide him every day successfullly in all his undertakings. The eye of God upon a place or person implyeth (in Scripture language) his presence with them for good. (*Deut. 11. 12.*) *The land whither thou goest in to possesse it, is not like Egypt, &c. but it is a land which the Lord thy God careth for, the eyes of the Lord thy God are alwayes upon it, from the beginning of the yeare even unto the end of the yeare*; as if he had sayd, The Lord is uncessantly watchfull over it, both to prevent evill, and to bestow good upon it. Read the same sence of the phrase (*Ezra 5. 5. Psal. 33. 18. Psal. 34. 15.*) And usually in Scripture when the eye of God is sayd to be upon any, it is not taken in an evill sence unlesse so exprest: as (*Amos 9. 4.*) *Mine eyes shall be upon them for evill and not for good*. So that, while *Job* sayth, *And his eyes are upon their wayes*, The words, according to

*Quasi intentis  
in ipsos dei ipsi-  
us oculis ut eis  
omnia ex ipsorum  
animi sententia  
succederent.*

*Bez:*

*Plus est quod  
probaturs aspectu  
quam quod ser-  
mone laudatur.*

*Ambrosi:*



this reading, continue, if not highten the former sence, shewing further the outward prosperity of evill men by the seeming favour of God to them.

But I rather close with our reading, yet *his Eyes are upon their wayes*; as if he had sayd; *Doe not thinke that God taketh no notice of their sinfull Courses, because hee gives them to be in safety, and in such safety, that they rest and trust upon it, for I tell you the eyes of God are upon their wayes.*

Hence observe.

*God alwayes seeth the wayes of wicked men, or hee seeth wicked men in all their wayes.*

It is no argument that God neglecteth the government of the world, because wicked men are in safety; Hee fully considereth their wayes, who eyther through ignorance are wandering from, or, through wilfullnes, turning out of his wayes.

*Hic opponitur  
conniventia &  
dissimulationi.  
Coc:*

And the eye of God is upon the wayes of such men, not onely to see which way, or whither they are going (*Job 34. 21.*) but to punish them for their going wrong. God will not connive at, nor dissemble what he seeth when he seeth what is unfit. (*Hab. 3. 6.*) *Hee stood and measured the earth, hee beheld and drove asunder the nations*, that is, he divided and brake those nations in whom he beheld iniquity. (*Zach. 9. 8.*) *And no oppressour shall passe through them any more, for now I have seene with mine eyes*, that is, I have exactly seene, I have taken perfect notice of them and their oppressours, & I will in justice so oppresse their unjust oppressours, that they shall be rid of them for ever, *No oppressour shall passe through them any more.* Wee may make a threefold difference about the Eye of God upon the persons or wayes of men.

First, The Eye of God is upon the wayes of men, to observe what they doe, his eye distinguisheth between good and evill, and discerneth, as much as beholdeth what is done; His seeing the wayes of men is a cleare understanding of them.

Secondly, The Eye of God is upon the wayes of men to prosper and blesse them in what they doe well. The eye of God upon the righteous implyeth, yea and conveigheth mercy to the righteous.

Thirdly, The Eye of God is upon the wayes of men, to punish and chasten them for what they doe amisse. God hath a vindictive

dictive, or a revenging eye, as well as an intuitive or a beholding eye. This eye of God is upon all the wayes of wicked men, though for a time hee giveth them to be in safety, wherein they rest. And because God seeth the wayes both of the righteous and the wicked, therefore God commandeth us to say to the righteous *it shall be well with them, for they shall eat the fruit of their doings.* *Wo to the wicked, it shall be ill with him, for the reward of his hands shall be given him.* Every man shall receive from the hand of God, according to what God hath seene with his eye.

Lastly, Wee may take these words as an admiring Conclusion, like that (*ver. 12.*) *Yet God layeth not folly to them.* They doe foolishly, yet God doth not deale with them according to their folly; so here they doe wickedly, yet his eyes are upon their wayes. As if he had sayd, it is a wonderfull thing, even matter of astonishment, that God who so exactly seeth and knoweth the wayes of wicked men, should suffer them to be an houre in safety. Is it not a wonder that God should suffer them to live long and safely, sinning, who deserve to dye for every sin? As all wicked men who dye impoenitently dye in their sins, so God suffers many wicked men to sin till they dye; he seeth their wayes and will not stop them, till they have run their full course. Here is the patience and long suffering of God. Men sinne to a wonder, when they goe onne in sin after many smittings; as the Lord complains by his Prophet (*Amo:4.*) *I smote them with the pestilence, & with the sword, &c. yet have they not returned unto mee saith the Lord.* Now as it aggravates mans sin, to sin under wrath and smittings, so it hightens the goodnesse and patience of God to admiration, that he doth not smite men in their sin, seing he beholds them in their sin. *His Eyes are upon their wayes to behold every sin,* and every sin is not onely displeasing but burdensome and grievous to him. What a miracle of patience doth this discover in God? The Prophet *Habackuk* moves the Lord to revenge, and wonders how hee could hold his hand from punishing, while his eye beheld that done which was so displeasing. (*Hab. 1. 12, 13.*) *Art not thou from everlasting O Lord my God, mine holy one? wee shall not dye, thou hast ordained them for judgement, and O God thou hast stablished them for Correction. Thou art of purer Eyes then to behold evill, and canst not looke on iniquity. Wherefore lookest thou on*  
O O O O 2 *them*

*them that deale treacherously, and holdest thy tongue, when the wicked devoureth the man that is more righteous then he ? As if he had sayd, Lord, I know thou beholdest all the Evill in the world, and art of purer eyes then to behold it with any delight or approbation. Now seeing it is so, why then dost thou looke on them that deale treacherously ? In the former part of the verse he sayd, Thou canst not looke on iniquity, and in the latter he saith, why dost thou looke on them that deale treacherously ? There is a twofold looke of God ; First, ( as was toucht before ) a looke of approbation ; secondly, a looke of patience. And so the meaning of the Prophet is, seeing, O Lord, thou canst not looke upon sin approvingly, why dost thou looke upon it patiently ? And holdest thy tongue when the wicked devoure the righteous. As if he had said, How is it ( Lord ) that thou dost not breake forth into the severest rebukes against them ? How is it that they have not so much ( to appearance ) as a frowne or an ill word from thee, who have deserved blowes and utter breakings ? Indeed if God had but the patience of all Creatures, had he but the patience of men and Angels, the sin of man would spend it out in one day : God could not hold his tongue nor his hand an houre, Considering, that he clearly discerneth all the wickednes that is in the wayes of men, and that every the least unevennes as well as wickednes is extreemly displeasing to him, were not his Infinite patience ; God could not hold but destroy all the wicked of the world, or all that world which lyeth in wickednes, were it not that hee is resolved to magnifie his patience. And though for reasons knowne to himselfe, hee beares with those that are burdensome to him very long, not onely many dayes but yeares, yet the time is at hand when he will bring them to Judgement, and Judge them according to those wayes upon which his eyes have been. Then the wicked shall finde that as the eyes of God have been upon all their wayes, so that he hath not at all, or not in the least been pleased with any of them.*



J O B, C H A P. 24. Vers. 24, 25.

*They are exalted for a little while, but are gone, and brought low, they are taken out of the way as all other, and cut off as the tops of the eares of Corne.*

*And if it be not so now, who will make me a lyar, and make my speech nothing worth.*

**J**ob still proceedeth to describe, and here concludeth his description, of the state of wicked men, he hath ( as hath been shewed in the exposition of the former part of the Chapter ) drawne the blackest character of their wickednesse, as also given the fayrest prospect of their outward happinesse ; They sin and prosper, they sin and are safe , they have much good while they doe much evill.

This text speakes againe of their prosperity, yet with a diminution, *they are exalted* ( but it is onely ) *for a little while, for they are gone and brought low, they are taken out of the way as all others, and cut off as the tops of the eares of Corne.*

There are two opinions concerning the general scope of these words.

First, Some conceive that *Jobs* aime is to shew, that both in life, and death, wicked men fare like other men ; *They are exalted for a little while, as all others are, they are gone, brought low, and taken out of the way as all others are.*

Yet, secondly, I rather incline that he here intends to set forth the miserable conclusion of wicked men, not onely as they are cut off from worldly enjoyments, as all men sooner or latter are, but as they are cut off from worldly enjoyments in a way which is not common to other men, or which is not the common way of man. And the reason why I rather incline to this as *Jobs* scope, is, because these various expressions of the same thing, *they are gone, they are brought low, they are taken out of the way, they are cut off* ( these various expressions, I say ) seeme to carry somewhat more then the remove of men out of the world , by the ordinary way of dying, or then by a naturall death.

Vers. 24. *They are exalted for a little while, but are gone.*

□מָר levavit  
exaltavit, exal-  
tatus fuit; la-  
rini Romā hac  
originatione de-  
corare gestiunt  
ab magnitudi-  
nem.

They, that is, the wicked, the adulterer, the theife, the oppres-  
four (such he had before described) *are exalted*; they grow great,  
and spread farre, they grow high, or are advanced to high places.  
The originall word which we render, *to be exalted*, signifies to be  
lifted up, or any thing that is lifted up in height, or greatnesse,  
and hereupon some Critricks tell us that the Great City *Rome*  
had her name from this Hebrew roote; *Rome* as all (who know  
any thing of antiquity) know, is a City which hath been exalted  
over the nations, a City great in strength, and mighty in power;  
*Rome* is as much as, *height, or exaltation*; As *Abraham* is a *high*  
*father*, an *exalted father*.

*They are exalted.*

The word may be applyed to a twofold exaltation; first, an in-  
ward exaltation by pride; some rise within, faster then they rise  
without, yea there are some that rise very high within, when they  
are cast very *low without*; they exalt and lift up themselves in  
pride of spirit, though they are cast downe in state. The word is  
often applyed to note pride or haughtinesse. (*Micah 2. 3.*) *Thus*  
*saith the Lord, behold against this family doe I devise an evill, from*  
*which ye shall not remove your necks, neither shall ye goe haughtily.*  
The word is, *ye shall not goe in your height*, in your altitudes, as ye  
have done, the case shall be altered with you, and the Tables tur-  
ned; *for this is an evill time*, that is, an evill time to you, a time of  
calling you to an account about, and of punishing you for all your  
wickednes, and especially for your pride. As ye have made it an  
evill time by your sin, so ye shall finde it to be an evill time to  
and by your smart. And this hight of spirit often breakes forth,  
and is signified in height of action, or in haughty postures, *The*  
*lifting up of the head, the stretching out of the neck*, Thus (*Isa. 2. 11.*)  
*The lofty looks of man shall be humbled.* The heart looks out at the  
eye, the lofty heart makes a lofty looke; according to the frame  
of the heart, is the cast of the eye; the eye is not proud, but as it  
is instructed, and tutoured by the heart, so it acts proudly, and  
looks haughtily. And thus they alwayes act, who though they  
are not exalted, yet have a minde to exalt themselves, who when  
others

others cast no honour upon them, yet they will take it, and reach after it. Thus the word is applicable to internal selfe-exaltation, as well as to external exaltation, or exaltation by others. For as many are outwardly humbled, who are not at all humble: and as some are inwardly humbled, who are not at all outwardly humbled, ( they have an humble lowly frame of heart, and are active in humbling of themselves ) so many are inwardly exalted, who never had nor deserved, in the least, any outward exaltation. They are active to exalt themselves, whom no man besides themselves, thinks worthy to be exalted. The men of whom *Job* speakes were doubtlesse forward enough to exalt themselves, yet

I understand him rather speaking of their outward exaltation. For *Job* is here describing the prosperity of wicked men, not their pride. Though, we know, prosperity is the occasion of pride, and men usually grow high-minded, when they grow high in the world. As by pride cometh contention, so by exaltation cometh pride.

*They are exalted.*

That is, they are great, and rich, they are promoted to honour, and set uppermost among men.

*For a little while.*

The Original in strictnes is onely thus; *They are exalted a little.* But the word is taken two wayes in Scripture. עליון. עשאו  
רי.

First, For *little in degree*, or for *a little deale* ( as we say ) that is, for a thing that is little ( *Psal.* 37. 16. ) *A little that a righteous man hath, is better then the riches of many wicked;* His morsel is better then the others feast; his penny is better then the wicked mans pound. Thus *Jonathan* spake ( *1 Sam.* 14. 29. ) when *Saul* had given that severe charge that no man should eat till the Sun went downe; *My father hath troubled the land, see I pray you how my eyes are enlightened, because I tasted a little of this honey;* As if he had sayd, I did not eat much, not so much as to delight my selfe, much lesse so much as to glut my selfe, I did eate but a drop or two, and mine eyes are wonderfully enlightened, that is, my spirits are much refreshed and cheared, for naturally, when a man is faint, his eye-sight fayles.

Secondly, For *a little in time*, or for a short space of time ( *Psal.*



( *Psal. 37. 10.* ) *For yet a little while and the wicked shall not be, yea, thou shalt diligently consider his place, and he shall not be,* that is, he shall not be in power, he shall not flourish in worldly pompe many dayes. The birth of his prosperity shall not be farre in time from the death of it, nor the grave of all his glory from the cradle of it. So ( *Psal. 8. 5.* ) *Thou hast made him a little lower then the Angels;* which prophecy of Christ is cited ( *Heb. 2. 7.* ) Now Christ was not made a little lower then the Angels in degree; For he was the Lord of the Angels, and when God brought him *his first begotten into the world, he sayd, And let all the Angels of God worship him.* But Christ was made lower then the Angels for a little time; And so we put in the margin, *Thou madest him a little while inferior to the Angels.* Namely, for the while or time when he was abased by death and lay in the grave; yet we may say also that Christ was made *a little lower then the Angels* in his taking upon him our nature; The Angelicall nature being higher then the humane, as considered in it selfe. We may expound the word here in eyther sence, *they are exalted a little*, that is, first, they have a little exaltation; secondly, how great soever we may conceive their exaltation to be, yet they are exalted but for a little while or time. We restraints the word to this last sence, as referring to the space of time, wherein the wicked are aloft; *They are exalted for a little while.*

Hence observe.

*The exaltation of wicked men shall not continue.*

They may be high built, but they have not a sure foundation, they may floate aloft, but they have no consistance below, they are as vapours rising from the earth, or as meteors hanging in the ayre, both which are lifted up onely for a little while, and are gone. *Athanasius* said concerning the wrathful reigne of *Julian the Apostate, Let us be quiet, it is a little cloud which will soone passe away.* The wicked mans civil honor is but a vapour (as the Apostle *James* speaks of the natural life of every man) *that appeareth for a litle time, and then vanisbeth away.* The exaltation of wicked men, is but for a little while; For, first, their exaltation is usually but for a part of their lives, and that the lesser part; and that cannot (upon any reckoning) be more then a little while. Secondly, their longest and utmost exaltation can be but for their lives, and the whole life  
of

of man is but a little while. *David* taking the exactest measure of his life, saith, *Behold, thou hast made my dayes as an hand breadth, and mine age is nothing before thee* (Psal. 39. 5.) The whole life of man is very short, and the preferment, or exaltation of wicked men is eyther much shorter then their lives, or their lives are much shortned by their exaltation. They act their power beyond the bounds of justice, and so forfeit their lives, before they come neere the bounds of nature. Now if life last but a little, and they are exalted but a little while of their lives, or if their lives be cut off within a while after they are exalted, then they have but little exaltation. Many spend a great part of their life before they arrive at exaltation, or preferment in this world, and there are many who out-live their owne exaltation, and there are not a few, who loose their lives by the abuse of their exaltation. The worldly enjoyments of all men are short, and evill mens enjoyments are shortest. Saints shall have enjoyments hereafter commensurate with eternity, but the best of Saints here, have neyther any lease of their lives, nor of their enjoyments. And if it be so with the best of men, then much more with the worst of men, who as they are wrapt up in the common condition of humane fraylety, with all other men, so they lye under some peculiar curses or threatnings which other men doe not. And how soone may a curse cast those downe who are most highly exalted, and blast or wither all their beauty and bravery, whose branches are greenest, and whose faces shine brightest with earthly splendour.

Secondly, Forasmuch as the word signifyeth a little thing, as well as a little time, a little deale, as well as a little while, a thing which in regard of the smalnes of it, is inconsiderable as well as that which in regard of the weakenes of it, is not durable.

Observe.

*The greatest exaltation that any man can have in the things of this world is but a little exaltation.*

That man is but little exalted, how much soever he is exalted, who is onely exalted in the things of this world; That which is but little in it selfe, cannot make us very great, though we should have it all as ours, or in our possession. How little a thing is all this world, and how little a part hath any one of this little? The whole world is but little, what then is a little part of it? which yet

P p p p

is

is all that falls to the share of the greatest men in this world. Philosophers say that the whole body of the earth and Sea together, is but as a poynt or pricke with a pen compared to the heavens; and yet there are very few of the great men of the earth, who possesse so much as a mathematicall poynt or pricke with a pen in the body of the earth. Wee may say, that the day of the greatest man in the world, is but a *day of small things*. The Prophet to encourage the meane beginnings of *Sions* deliverance (Zech. 4. 10.) sayd, *Who hath despised the day of small things?* As if he had sayd, I know many doe it, some hoping and others fearing that these small beginnings will have smaller endings, or end in nothing, but in the joy of the enegies, and in the sorrow and disappointment of the friends of *Sion*; But I say unto you, take heed of despising *the day of small things*, that is, the least appearances of deliverance and salvation to *Sion*. Now as we are not to despise the workes of God, because they are small, so we have no reason to be proud of, but even to despise the things of the world, for they are small. Men have great thoughts and make much ado about small things, when they have to doe with the greatest things on this side heaven. *The greatest things that continue onely for a little while, are but tittle worth, then how little worth are those things, which besides that they continue but a little while, are themselves but little?* Though wicked men are exalted, yet no man hath cause to be troubled at it, or envy them; They are not blessed because exalted, for they are exalted but a little, and that onely for a little while. It should not be much to us what any man is as to worldly enjoyments, no nor what we our selves are as those enjoyments, seeing whatsoever others are, or whatsoever we are in that capacity, is but for a little while. The Apostle saith (2 Cor. 4. 18.) *We looke not at the things which are seene, but at the things which are not seene*; that is, we make not the things of the world our scope, but the things which lye beyond this world, which are seene by faith onely; And the reason why he looked not at these things which are seene, was because the things that are seene are temporall; *those things which are seene, will not be long seene*, they are but for a while, and therefore not to be much looked after. *The Things which are not seene shall be seene for ever*, they are eternal, and therefore most worthy to be looked after. The world hath beauty and glory in it, but this staines



staines the beauty of all earthly glory, that it may be so quickly stained. The evils and troubles of this world, should not much trouble us, nor the afflictions of this world present much afflict us, because they are but for a while; suppose a godly man be cast downe, and laid low in reference to the world, he is laid low but for a while, therefore no great matter to him, he hath no great reason to be troubled at it; as the Apostle argueth in the same Chapter ( *ver. 16.* ) *For this cause we faint not, for our light afflictions which are but for a moment, &c.* therefore he calls them light, how great and how heavy soever in their owne nature, though they were as heavy as a mountaine, he calls them light, because as to their duration they were but for a moment. We say, A light thing carryed a great way or a great while becometh heavy: He that puts onely a pound-stone in his pocket, will be very sensible of and much burdened with the weight of it, before he comes to the end of a long journey; whereas a great weight is not much burdensome, if it be not much borne. Now as worldly evils and troubles are light, because but short, so are worldly comforts and honours, especially the worldly comforts & honours of wicked men; of whom it is expressely sayd, not onely by way of assertion ( in which sense it may be sayd of all men ) but also by way of commination, *They are exalted for a little while.* Againe, as the profession of hypocrites, hath a kinde of appearing goodnesse and beauty, but it is little worth, or it is of no worth, because they endure but for a little while, they are but Tempories, as the word is in the parable of the Sower. Or as the Lord complaineth by his Prophet ( *Hos: 6. 4.* ) *O Ephraim, what shall I doe unto thee, O Judah, what shall I doe unto thee, for your goodnesse is as a morning cloud, and as the early dew, it goeth away; goodnesse it selfe is scarce good, goodnesse is little worth, if it be but as a morning cloud, if it be but as the dew that goeth away when the heate of the Sunne commeth.* The worth and glory of true grace stands in this, that it stands and endures for ever; let the world turne which way it will, true grace stands its ground and turnes not away. Now if all the goodnesse and pretended holynes of hypocrites and formalists be nothing worth, because it is ( like a cloud, or a dew ) onely for a little while; how little worth is the exaltation of wicked men, which goeth away, and is as quickly gone, as a cloud is scattered and blowne away by the wind, or a dew exhaled by the ri-

sing Sunne. We may say of all the glory of the wicked, as the same Prophet *Hosea* sayth of *Ephraim* (Chap. 9. 11.) *As for Ephraim, their glory shall flee away like a bird from the birth, and from the womb, and from the conception*; that is, it shall quickly depart; by their glory, some understand their children; As if he had sayd, *Their children shall flee from the birth*; that is, if borne alive they shall dye as soone as borne; *Their children shall flee from the wombe*; that is, they shall not be borne alive, they shall be abortives; *Their children shall flee from the conception*; that is, they shall not be so much as conceived. Wee may read the Prophet backward, and beginning with the last first, say; *Their glory*, that is, their children, or whatsoever else they glory in and make their glory, *shall flee from conception*; that is, it shall not be conceived, or have any being at all, and if conceived and so have a being, yet it *shall flee from the wombe*, that is, it shall never come to a compleate being, but shall be marr'd in the making; or if it be borne and so have a perfect being, yet it *shall flee from the birth*, that is, it shall dye as soone as borne, and come to its grave in stead of or as soon as to a cradle. Thus he describes the evill that shall come upon all their glory, it shall suddenly fly away, and this spoyles the beauty of all that earthly glory, with which the wicked shine; *They are exalted for a little while*. This suddaine vanishing of the wicked mans glory is further described in foure expressions; first, *they are gone*; secondly, *brought low*; thirdly, *they are taken out of the way*; fourthly, *they are cut off as the top of the eares of Corne*.

Et non ipse.  
 Heb. i. e. non  
 ullus ipsorum. hac  
 dicendi formula  
 solem Heb. ai  
 significare, quod  
 omnia deleantur  
 ut perit. Pined:  
 Mutat pluralem  
 in singularem ut  
 significet quem-  
 libet eorum in-  
 terire. D. uis:  
 Pronomen sin-  
 gulare cum ver-  
 bo plurali notat  
 distributionem

First, *They are gone*; the Hebrew is, *they are not*; this kinde of speaking is used to signifie a total or utter perishing. They are so gon, as if they had lost not onely their existence but their essence. The original text is singular; *They are exalted, and he is not*, or, *he not*; he doth not say, *they not*, but *he not*; Job changeth the number from *They* to *He*, to signifie that *every one of them is not*, or *that, not any one of them is*. God will deale thus with every single man of them, *he is not*; we say, *They are gone*; they that goe out of one condition into another, are not as they were, and as to their former state, they are not at all. They who goe from place to place, from state to state, though from a state of life to a state of death, have a being, and therefore we translate wel, *not to be*, by, *to be gone*. Some read the words thus; *They are exalted, and within a little while they are not*; we say, *they are exalted a lit-*

*tle while, and are gone, or are not.* The meaning of both readings is the same. To say, *they are exalted for a little while and are gone,* is as much as, and no more then to say, *they are exalted, and within a little while are gone.* Thus David spake from his owne experience, concerning the prosperity of wicked men ( *Psal. 37. 35.* ) *I have seene the wicked in great power, and spreading himselfe like a greene bay tree, yet he passed away ; and loe he was not : yea I sought him, but he could not be found.* Davids experience falls in fully with *Jobs* assertion ; *They are exalted for a little while, and are gone, or are not.*

*in singula, vel  
collectione n sin-  
gularum. Pisc:*

Hence note.

*The worldly felicity or exaltation of a wicked man, or a wicked man in his worldly felicity and exaltation, shall be as if he had never been.*

Worldly men and worldly things are scarce any thing while they are seene, and therefore when once they disapppeare and are not seene at all, it may well be sayd, They are not at all. God who is altogether invifible, is an eternal being, from everlasting to everlasting he is God ( *Psal. 90. 2.* ) But all those things which are altogether visibible, are altogether vanishing ; They are going from us, while they are with us ; and when they are gone, they are as if they had never been with us. And as it is with worldly things ; so with worldly persons, when they are gone, they are not, as to any enjoyment, though they shall ever be as to punishment. *They are exalted for a little while, but are gone.*

*And brought low.*

That is the second step ; Some might say, possibly they are gone to a better estate, then before ; they were high before, now higher ; some remove from greatnesse, to greatnesse, from dignity, to dignity, therefore *Job* explaineth his meaning, *They are gone*

*And brought low.*

Or degraded from their high places, They are brought low by disgrace, or into disgrace, They are brought low by poverty, or into the lowest depth of poverty. In whatsoever they were exalted, they are now made low. Some expound it of death ; *They are brought low*, that is, downe to the grave, and that is low indeed.



deed. The grave is called the lower part of the earth; And yet the wicked ſhall be brought lower then the grave, even as low as hel, or as the *loweſt hel*, as *Mofes* ſpeakes ( *Deut.* 32. 22. ) The Apoſtle *James* ſayth ( *Chap.* 1. 9, 10. ) *Let the Brother of low degree rejoyce, in that he is exalted; But the rich, in that he is made low;* A poore brother, or a brother of low degree ſeemes to be farre from exaltation; yet he hath cauſe to rejoyce in that he is exalted; and he is doubly exalted; firſt, as he is a brother to the Saints, and a member of Chriſt; ſecondly, as he is a ſufferer, or afflicted for Chriſt. Every godly man of the loweſt degree is exalted in one of theſe wayes, and many of them in both; and any man hath cauſe to rejoyce in theſe ſpiritual honours and exaltations, how low ſoever he is in temporals. But how is the rich, or the brother of high degree made low? and why ſhould he rejoyce in that he is made low? for though there are readings of the text by a ſupply of other words, yet I judge that to be the beſt; But why ſhould *he rejoyce in that he is made low*? As the poore mans exaltation before ſpoken of, is ſpirituall, ſo alſo is the rich mans humiliation. The rich man hath great cauſe to rejoyce when he is ſpirituall humbled, and made low in his owne eyes, when he is highſt in the eye of the world. To be made low in our owne eyes, or in the ſence of our owne ſinfullnes while we are rich and outwardly exalted, is a great worke of Grace; But to be brought low by the hand of God, while we are high and exalted in the eyes of men, and in our owne eyes, is the puniſhment of ſin. Godly Great men are made low in their owne thoughts by grace. Wicked men though never ſo great, ſhall be brought low in the ſight of others for their ſin. *They are exalted for a little while, but are gone, and brought low.*

Hence note.

Firſt; *As the worldly eſtates of all men, ſo moſt of all the eſtates of worldly men are ſubject to changes.*

Now they are exalted and liſted up, within a while they are depreſſed and caſt downe. The providences of God ring the changes of mens eſtates all the world over. As the eſtates and conditions of ſeverall men differ at the ſame time; ſome men are honorable, others are baſe, ſome men are rich, others are poore, ſome are exalted, others are caſt downe. So the eſtates and conditions of the ſame men differ as much at ſeverall times; They who were hono-

honorable are abased, the rich become poore, and the men of exaltation are brought low. Thus the hills are turned into valleyes, and the highest mountaines, that is, men as high and strong as mountaines (as we read in the Prophecy of *Zechary* (Chap. 4. 7.) become plaines. Our spirituall estate is like mount *Sion*, which shall never be removed, 'tis founded upon a rocke that can never be shaken; But Temporal things are like a wheele which moves continually, and that spoke which is now aloft (as that Captive King sayd to his Conquerour) is quickly turned to the ground, and brought low. The Apostle gives an excellent caution in reference to our spirituall estate (1 Cor. 10. 12.) *Let him that thinketh he standeth take heed lest he fall.* And I may say in reference to any mans temporal estate, He that is surest of his standing, may fall notwithstanding all his heed. And if any one (as the Prophet once questioned, *by whom shall Jacob arise for he is smal?*) should question by whom shall wicked men be brought low, seeing they are so highly exalted? It must be answered, that as *Jacob* riseth when he is fallen, so the wicked fall when they are risen, by the hand or power of God. He bringeth them low by his apoyntment, and he bringeth them low by his power. (Psal. 75. 7.) *God is the Judge, he putteth downe one and setteth up another.* And he it is that setteth up and putteth downe the same man. *They are gone, and brought low.*

*They are taken out of the way as all others.*

The original word signifies to narrow, contract, or shut up; as also to hasten, extend, and shoote forth; and the reason is, because by contracting, or drawing any thing backe, we shoote it forward with more force and speed. Wee see how snakes and other creeping things contract, and gather themselves up, and then cast themselves forward with much advantage. Both significations of the word are made use of in this place by Interpreters. Some rendring, *They shall be shut up, they are brought low, and shut up, they* (like prisoners) are under restraint, or they are restrained in prison. They are apt to abuse their liberty and their power, to the wrong of others, and therefore they are cut short and kept in; not onely are their hornes broken, their clawes cut, and their nayles pared, but themselves are shut up like beasts, which hurt him that is next whosoever it is. It is reason they should be in safe

צָמַד contracti  
cont. nait, cōb-  
ruit: in piet,  
festinavit ire  
q̄ ē contrariis  
extendere s;  
transilire.

Claudentur sicut onnes.  
Pagn: Reg:

safe custody, who being at liberty no man is in safety.

*Saltabunt è loco  
suo Rab. Moy:*

Mr Broughton gives a sence of the word, which imports not their restraint, but their flight, *Every one are made to skip away*; They shall skip or leap out of their places, as if they were forced or frightened, as one of the Rabbins translates it. The meaning of both renderings meets in the same thing; for whether a man be shut up in prison, or forced to run and hide himselfe to avoyd restraint and imprisonment, his condition is much alike. By the former he is a prisoner, and by the latter he hath lost his liberty. The difference is not great, whether a man be where he would not, or dares not be were he would. *They are shut up, or, they are made to run away.* Both which readings comply fayrely enough with ours, *They are taken out of the way.* For whether a man be carryed away by force, or flyeth for feare, *He is taken out of the way.*

Hence note.

*God doth remove, and take wicked men out of their place when they are in their highest exaltation.*

High estates have no security in them, yea they are lesse secure, then the lowest estate; and that not onely because they are more subject to the envy of men, but because they who are in high places make themselves more lyable to the wrath of God. They use their power to the casting downe and taking away of the innocent, and therefore God is engaged to take them away. For, as God often takes his owne people *out of harmes way, so he takes the wicked quite away that they may do no more harme.* The righteous perish (that is, dye, sayth the Prophet) and no man layeth it to heart, and mercifull men are taken away, they are taken away upon that account which few consider, *even from the evill to come*, (Isa. 57. 1, 2.) God takes away the righteous, lest they should suffer evill, and he takes away the wicked, lest they should continue to doe more evill. The wicked would know no bounds if left to themselves, and let alone; Therefore God bounds them and saith (as the Apostle prophecied of such evill doers, 2 Tim. 3. 9.) *They shall proceed no further, for their folly shall be made manifest to all men*; they shall be taken out of the way. God will give them a stop; 'tis a forme of speech like that which the Apostle useth (2 Thes. 2. 7.) *The mystery of iniquity doth already worke, onely he who now letteth, will let, till he be taken out of the way*; there

was



was a rub, a remora in the way of the man of sin, that he could not doe what he would: The power of the *Romane Empire* stood in his way, and till that was taken out of the way, he could doe no great feates, he could not appeare in his colours. Now as God tooke away the power of the *Romane Empire*, as to that hight wherein it had formerly been exercised, That the man of sin, might have a liberty to doe evill and fill up the measure of his iniquity; so God takes away many wicked men, lest they should doe more evill, and even exceed the measure of their iniquity. *They are taken out of the way*

*as all others.*

This may be expounded; first, of persons; secondly, of things; *They shall be taken away*, and be sent out of the world as the meanest persons, or according to the common lot of all men. This is understood two wayes; first, to shew that in death all men fare alike; so that we cannot distinguish a good man from a wicked man by the manner of his death; secondly, to shew that they who are highest in the world, are as soone overthrowne by death as the lowest.

Hence Note.

*God can as easily remove mountaines as mole-hils, and as quickly triumph in his anger over the Greatest, as over the least.*

They who are highest in this world, are no more in his hand, who is higher then the highest, then the lowest of this world are. No creature-strength can stand against God. When we see enemies high, we are ready to say, who shall pull them downe, but God can pull them downe, *as all others*, the high Cedars, the strong Oakes shall be like the poorest shrub. *By whom shall Jacob arise, for he is small?* (saith the Prophet *Amos* 7.2.) O how shall the weaknesse of *Jacob* be strengthened, and the lownesse of *Jacob* be exalted? *by whom shall Jacob arise, for he is small?* as we are apt to question the rising of the people of God, because they are smal, so the fall of the enemies of God and of his people, because they are strong and great. By whom shall the bloody enemies be brought downe, for they are high? by whom shall our oppressours be destroyed, for they are strong? Such are the reasonings and questionings of our feare and unbelieve. The text and poynt

Q q q q

make

*Transferuntur  
ut ceteri, nec  
pejus illis acci-  
dit quam ceteris.*

*Esi ad tempus  
everti tandem  
amplius non ex-  
tant: tamen non  
aliter quam alij.*  
Bez:

make answer; *They shall be taken away as all others*, even as the weakest and the meanest in the world; it puts God to no more trouble, to pull the strongest Princes out of their Pallaces, Forts, or Castles, when they stand in his way, & hinder his designs, then to turne a beggar out of his cottage, or house of Hurdles. Such a scorne is put upon the King of Babylon (Isa. 14. 10.) *All they shall speake, and say unto thee, Art thou also become weake as we? art thou become like unto us?* Thou thoughtest thy selfe impregnable in power, and thou didst looke upon us as contemptible weaklings, but now thou art become weake as we. While God himselfe speakes great things of Magistrates, and lifts them up as it were beyond the state of man, he yet with the same breath, makes them in one thing but paralel with all other men; ye rule or have power over others like God, but in your selves ye are as weake and mortal as any other sort of men (Ps. 82. 6.) *I have sayd ye are Gods, and all of you are children of the most high, but ye shall dye like men*, like the common sort of men, and ye shall fall like one of the Princes. Or rather, by much, as some render the Hebrew, and the Princes shall dye as one, or, as any one; that is, as any ordinary man; For indeed there appeares no argument in the words reaching the scope of the place, according to our translation, to say, That Magistrates shall fall like one of the Princes, is no abatement to them; but to say, Princes shall fall like any one, is a great abatement and fall to them, and fully reacheth the sence of the present observation.

Secondly, These words, *as all others*, are expounded of other things, that is, as all worldly things.

Hence Note.

*Man in his greatest enjoyments is in as perishing a condition as any thing he enjoyeth.*

Worldly men are as vaine and transitory, as worldly things are. They are as soone gone as their riches, or their honours, or whatsoever they most desired or trusted to here below. That which they have is perishing, and so are they too. Christ calleth all the things of the world, *meate that perisheth*, (Joh. 6. 27.) The wicked man shall perish and be taken away, as all perishing things are, upon which he sets his heart, or which he hath in his hand. We are alwayes dying, and so is all that we have; ours are dying comforts,

dying

dying riches, dying honours, ours is dying strength, dying beauty. (*Isa. 40. 6.*) *All flesh is grasse, and the goodlynes thereof is as the flower of the feild*; If all things we have be but a flower, and wee our selves but grasse, then, we are taken away as all other things; for flowers and grasse are alike easily taken away.

*And are cut off as the tops of the eares of Corne.*

The original word is often used to expresse that act which was the signe of the Covenant between God and his people from the time of Abraham untill Christ, namely, Circumcision or the cutting off of the foreskin of the flesh, and it is applyed not onely to the corpall but spirituall Circumcision, to the Circumcision of the heart in the Spirit. Here it is applyed eyther to the common way of cutting off by death, or to a cutting off by Judgement, both which may be comprehended under the following similitude; *They are cut off*

*As the tops of the eares of Corne.*

The Hebrew is, *as the heads of the eares of Corne*, that is, *as the eares of corne which grow upon the top of the straw*. Where (by the way) the reader may take notice, that the word which we render, *Eares of Corne*, is that hard word which cost the lives of so many Ephraimites (*Judg. 12. 6.*) Every man that escaped was bid say Shibboleth, and he sayd Sibboleth, for he could not frame to pronounce it right; Then they tooke him and slew him. The Gileadites cut off all those Ephraimites who could not rightly pronounce this word, that signifies eares of Corne; And here Job saith that all wicked men are cut off as the tops of the eares of Corne.

The similitude (as some expound it) sets forth nothing else but the fayrnesse and easines of the death of wicked men, as hath been shewed before; *They are cut off as the tops of the eares of corne*, that is, they dye as corne when it is fully ripe, at a full age. Thus Eliphaz spake to Job by way of promise in case of his returne to God (*Chap. 5. 26.*) *Thou shalt come to thy grave in a full age, like as a stroke of corne cometh in his season*. But to be cut off like the tops of the eares of corne, scemes rather to imply a violent death, and sounds much more like a Threatning then a promise. Therefore

First, To be cut off like the tops of the eares of corne, shewes how easily wicked men may be cut off by death or Judgement, rather

Q q q q 2

then

למזל circumci-  
dit secuit, præ-  
cidit, de præpu-  
tio carnis vel  
cordis dicitur.

Summitas vel  
caput spicarum  
pro ipsius spicis  
natis in summi-  
tate & capite  
calami.



then the easines of their death, when they are cut off. How quickly may an eare of corne be cut off? wicked men who seeme as strong as oakes, shall be cut off like strawes.

Secondly, It shewes that wicked men are usually cut off by a violent death, eares of corne are cut off by the reapers sickle, they doe not fall off alone: and though a wicked man dye a naturall death, yet there is a violence in it; he is *cut off* when he dyeth in his bed as wel as when he dyeth upon the block; a naturall death, is a kinde of violent death to every man who is unwilling to dye. Such a man doth not resigne up his soule into the hand of God, but his soule is rent and ravished from him. Christ saith of the rich man, though dying in his bed (for so the parable is to be understood, *Luk. 12. 20.*) *Thou saile, this night thy soule shall be required of thee, or this night doe they require thy soule from thee.* It may be questioned, who shall require it? he doth not meane, that murtherers should kill him, but that when he dyed his soule should rather be taken by force, then quietly surrendered.

Thirdly, *He shall be cut off as the heads or tops of the eares of corne*, may note his destruction when fullest and highest. For as the eares of corne are better then the straw (what is the straw to the eare?) so there be some eares of corne that be *head or chiefe eares*; so that to say wicked men shall *be cut off as the head of the eares of corne*, is to say they shall be cut off in their fullnesse, in their hight and glory. When the wicked are not onely eares, but heads of the eares of corne, when they are at the highest, they shall dye; and this resemblance holds not onely because some eares are head-eares, fuller and higher then others, but because all corne is cut, when once it comes to a head, that is, to a perfect fullnes.

Fourthly, To be *cut off as the tops of the eares of corne*, may also signifie that there is a speciall time or season, when wicked men are to be cut off; For as corne is not alwayes ripe for the sickle, so wicked men (though they alwayes deserve, yet) are not alwayes ripe for Judgement; Corne is not cut downe when greene, or when grown high, but when it is ripe & fit for the flaile, it is cut in its season; wicked men shall be cut off in their season. And as there is a general season for the harvest of the whole world, so for every man in particular. (*Rev. 14. 15.*) *Thrust in thy sickle and reape, for the time is come for thee to reape, for the harvest of the earth is ripe,* God will not command the Angel to put in his sickle till the world be ripe,

ripe for Judgement, as he ſpake alſo by the Prophet *Joel* (Ch. 3. 13, 14.) *Put in thy ſickle for the harveſt is ripe, come get you downe for the preſſe is full, the fats overflow, for their wickednes is great, multitudes, multitudes in the valley of deciſion, for the day of the Lord is neere, in the valley of deciſion; that is, in the valley of cutting downe, or of cutting off; or as we put in the Margin, in the valley of concifi- on or threſhing; When the wicked ſhall be cut off as the tops of the eares of corne, by the ſickle of divine wrath, and be under dreadfull breakings and threſhings for evermore.*

Laſtly, This cutting off *as the tops of the eares of corne*, ſhewes that God doth not cut off wicked men when he hath them at an advantage, when they are weake, when they are low, but when they are as the *tops of the eares of corne*, when they are at their beſt, then he doth it; the chiefe of the people are called *the heads of the people*, (Numb. 25. 4.) *hang up the heads of the people before me*, ſayth God, by *Mofes*, he cut them off who were as the heads of the eares of corne. As ſome Tyrants for feare, So God in Juſtice cuts off the heads of the people, the chiefe of Familyes, Princes, and great men. This was Elegantly, though cruelly, expreſſed by *Tarquin the proud*, the laſt King of the *Romanes*, who when a Citie was taken, or ſurrendred, and application was made to him how he would have the Citizens dealt with, he answered, onely by a ſigne, calling the Meſſengers into a garden, and having a ſticke in his hand, he ſtrucke off the heads of the poppyes, intimating to them, that now the Citizens were in their power, they ſhould cut off all the chiefe and leading men among them: Thus the Lord cuts off the heads of the eares of corne, the chiefe of men, or men of greateſt power, in the greatneſſe of their power, he cuts them off in love to juſtice and righteouſneſſe, as tyrants doe in feare and jealousie of their power and greatneſſe. They are cut off as the tops of the eares of corne.

*Job* having at large deſcribed the ſtate of wicked men, and exemplified many of their wickedneſſes, concludes by way of challenge.

Verſ. 25. *And if it be not ſo, who will make me a liar, and make my ſpeech nothing worth.*

In this verſe we have *Job* triumphing, and yet not ſo much *Job* triumphing, as truth triumphing; for how much ſoever we ſpeake  
for

*Summa papa-  
vetum capita  
decuſſit, ut ſig-  
nificaret princi-  
pes civitatis  
paulatim eſſe  
tollendos. Flor:  
de Geſt. Rom:  
cap. 7.*

Non timeret  
ut falſitatis in-  
ſidias ſed vel  
preſſa tandem  
triumphat.

Auguſt: Ser:  
de Sancti:

Breviſſime in  
Hebræo, Et ſi  
non.

for and defend the truth, it is not comely that our ſelves ſhould triumph, but the truth onely. *Job* indeed ſhewes his confidence in the equity of his cauſe, which he affirms ſo juſt and ſo fully proved to be the minde of God, that he dares venture upon the Judgement of any man alive.

*If it be not ſo now, who will make me a liar.*

Some make other men lyars, by teaching them or encouraging them to tell lyes, others make men lyars by proving that they have taught or told lyes; This is *Job*'s meaning when he ſayth, *who will make me a liar?* Wee may ſuppoſe *Job* at the cloſe of his ſpeech riſing up and looking about him, while he ſpake thus, *who will make me a liar?* Let me ſee the man ſtand forth that hath any thing to object againſt what I have ſayd. The words are elegant in the Original, and if not, that is, if it be not ſo as I have aſſerted concerning the dealings of God with wicked men, that they many times flouriſh and continue flouriſhing a long time, if it be not ſo, let any man diſprove me, and make me a liar, if he can; let him convince me that I am in an error if he can. As if he had ſayd, I doe not impoſe my opinion upon you, but ſubmit it to the conſideration and diſcuſſion of all men.

Hence note.

Fiſt, *We ſhould freely offer our opinions and aſſertions to the tryall.*

\*Tis too much for a man to looke that what he hath ſayd ſhould be conſented unto and beleev'd, becauſe *he hath ſayd it*. Onely God himſelfe is worthy and may demand, to be thus beleev'd by man. That God ſaith this or that is enough to perſwade, yea to require our faith in it, and obedience to it. When God ſpeakes, *he that hath eares to heare, let him heare* (Math. 13. 9.) that is, let him beleve and obey, at his perill be it. He that is truth cannot but ſpeake truth, and therefore is to be beleev'd in whatſoever he ſpeaketh. Man ought not to ſay any thing as queſtioning the verity of what God hath ſayd. But we ought to conſider what men ſay, and not to beleve beyond what we have tryed. And as no man ought to beleve before he hath tryed, ſo every man ought to preſent what he hath ſayd to the tryall. Man hath no dominion over the faith of another; *Paul* professed he had not (2 Cor. 1.



24. ) and if *Paul* had not who hath ? dares any man pretend to a higher priviledge then *Paul* himselfe did ? Wee may not bind up the consciences of men to our dictates any further then what we say is groundd upon and answerable to the sayings of God. To the Law and to the Testimony, if we speake not according to this word, ye have leave or may take leave to say ( as to that saying ) there is no light in us ( *Is:8.20.* ) We must not teach magisterially, but ministerially, we must not affect to be called *Masters*, for one is our Master even *Christ* ( *Mat. 23. 10.* ) The *Bereaans* received the word with all readines of mind, yet they did not swallow downe all whole that was sayd to them, but searched the *Scriptures* dayly whether those things ware so ( *Act. 17. 11.* ) The Apostles rule is sutable to their practice ( *1 Thes. 5. 21.* ) Prove all things, hold fast that which is good. Now as it is the duty of hearers and learners to hold nothing till they have proved it, so it is the duty of Teachers to offer every doctrine to the ballance or tryall which they desire others should hold.

Secondly, While *Job* doth thus confidently offer his assertion to tryall; We learne, That

*Truth is not affrayd to be tryed.*

Truth often lieth in a corner, but truth doth not seeke corners, truth never hides her head, as ashamed to be seene or discussed by men. Truth ( as some have sayd ) lyeth in a deepe pit, it is hard to finde it out, it lieth out of sight, yet truth doth not hide it selfe, but dares stand forth in the face of all the world; truth no more feares the triall, theu pure gold feares the touchstone, or then a schollar who hath made good progresse in his learning, feares to be examined; He that hath truth with him needs not care who appeares against him.

Thirdly, In that he sayth, if it be not so now, who will make me a liar?

Note.

*False doctrine is a lye.*

( *Isa. 9. 15.* ) The antient, and the honourable he is the head, the Prophet that teacheth lies, that is, (the Prophet that teacheth false doctrine) he is the tayle. ( *Jer. 9. 3.* ) They bend their tongues like their bowes for lies, but they are not valiant for the truth on the earth.

The

The Prophet (as I conceive) intends not so much falsehood in discourse, which we call *telling a lye*, as falsehood of doctrine, which we call *teaching of lyes*. They bend their tongues (as bows) for lies, that is, they set themselves to the maintaining of false doctrine to the utmost stretch of their wit and words. Again, saith the Lord (Jer. 14. 14.) *The Prophets that prophecy lyes in my name, I sent them not, neither have I commanded them, neither spake unto them, they prophecy unto you a false divination, and a thing of nought, and the deceit of their heart.* The whole doctrine of the man of sin is called a lye. *Because they received not the love of the truth, that they might be saved, therefore God gave them up to strong delusion that they should beleeve a lye* (2 Thes. 2. 11.) All the faith-devouring and conscience-wasting errors that ever the man of sin vented to the world, are wrapt up in this one syllable, or word, a lye. He that receaveth a lye that is told, wrongeth others by it, but he that received a lye that is taught wrongeth himselfe most by it. To tell a lye is very sinfull, but to teach a lye, is much more sinfull. The evill of that sin is greatest which spreadeth furthest, & continueth longest. A lye that is told and received sticketh not long in the memory, but passeth away for the most part like a tale that is told, and it is enough to many a man that telleth a lye, if he be beleevd but a little while; But a lye that is taught and received sticketh long in the understanding, and abideth there like a nayle fastned by the Masters of the assemblies, and it is not enough to him that teacheth a lye, unlesse it be beleevd for ever.

Thirdly, When Job sayth, *Who will make me a liar?*

Note.

*The worst thing that can be proved against any man, is, that he is a liar.*

To be a liar is to be as bad as may be; For it is to be as bad as the Devill; He deceived the woman both by telling and teaching a lye (Gen. 3.) *He abode not in the truth, because there is no truth in him, when he speaketh a lye he speaketh of his owne, for he is a liar and the father of it* (Joh. 6. 44.) Every sin is of the Devill, both by temptation and approbation, but onely some sinnes are of the Devill by way of practice, and the sin which is chiefly of him by practice is lying. Now, every sin the more congeniall it is to the Devill

Devill, the more sinfull & abominable it is. And therefore among those who shall be without, *lye-makers* are chiefe (*Rev. 22. 15.*) *Without* are *doggs*, and *sorcerers*, and *whoremongers*, and *murderers*, and *Idolaters*, and *whosoever loveth and maketh a lye*. The universality of this exclusion is onely exprest upon lyars, as if he had sayd, *to be sure all lyars shall be without*. He that maketh a lye hath nothing worse to make; and he that maketh (that is, proveth) a man to be a lyar, hath nothing worse to make of him.

*And make my speech nothing worth.*

The Hebrew is, *And bring my speech to nothing*; as if he had sayd, I challenge all men to disprove my reasons, or to prove that my reasons are not a prooffe of that for which I brought them. In brieft, let any man refute or confute what I have sayd, if he can, and then let all that I have sayd goe for nothing, or be counted nothing worth.

לֹא אֶעֱשֶׂה  
נִלְלָא Græci  
b. nē interpre-  
tantur eis id est,  
verbum ē ver-  
bo, in non.

Hence note.

*Unsound doctrine is worthlesse doctrine.*

*The speech of a lyar is nothing worth*, sound doctrine is of great value; it is worth thousands. *David* preferr'd the word of God before thousands of Gold, and silver; every holy truth is the word of God eyther formally or virtually, eyther in termes or by consequence. The Apostle compares sound doctrine to things of greatest worth, even to Gold, silver, and pretious stones, and in the same place (*1 Cor. 3. 12.*) he compares unsound doctrine or doctrine unfutable to the foundation (which is *Jesus Christ alone*) to wood, hay, stubble, which as they are things in their owne nature unconsiderable & worthlesse in comparison of Gold, silver, and pretious stones, so, as to the busienes upon which he there treates (a fuitable *building upon Christ*) they are altogether worthlesse. And if those doctrines, which (because of some error in them) are unfutable to the foundation, are to be accounted but wood, hay, and stubble, how worthlesse are those doctrines, which (being altogether erroneous) are inconsistent with and quite overthrow the foundation. Such doctrines are worthy of nothing but a dung-hill, being themselves nothing but drosse and dung. What is that worth to us, which is uselesse to us? How worthlesse then is that which is destructive to us? Every error is a Bable, a

R r r r

thing



thing of no use, some errors are as poyson, deadly in their use. The Apostle *Peter* doth not spare to say as much of them (2 *Epist.* 2. 1, 2. ) while he calleth them *damnable heresies*, which bring *swift destruction upon the bringers of them in*, or the broachers of them abroad ; And if they bring destruction upon those who bring them, they that receive them cannot be safe.

To conclude this poynt and Chapter, if erroneous doctrine be nothing worth, what are those Bookes worth, which are full of erroneous doctrines ? To print such Bookes is but wast of paines and paper, and when such Bookes are printed the best improvement that can be made of them, is to make them wast paper. To buy them is wast of money, and to read them, is ( to most ) but wast of time. That speech is not worth the hearing, nor is that booke worth the reading, which (as all erroneous bookes and speeches are ) is nothing worth. *Job* granted, that if any could make him a lyar, they, with the same paines, must needs make *his speech nothing worth*. Upon this issue he shuts up his discourse in answer to *Eliphaz*, nor durst *Eliphaz* undertake him any more upon that issue, and therefore layeth downe the Bucklers and quits the feild ; yet *Bildad* takes them up and makes a short skirmish with *Job* ; but upon another poynt, as will appeare in the following Chapter.



## JOB, CHAP. 25. Vers. 1, 2, 3.

*Then answered Bildad the Shuhite, and said,  
Dominion and fear are with him, he maketh peace in his  
high places.*

*Is there any number of his Armies? and upon whom doth  
not his light arise?*

**T**His short Chapter contains *Bildads* third contest with *Job*, in which quite waving the poynt in Question concerning the present troubles of the righteous and the felicity of the wicked, he falls, first, into a description of the glory, power, and majesty of God; secondly, by way of opposition and comparison he sets forth the misery and impurity of man. For whereas in the 23<sup>d</sup> Chapter, verse the 3<sup>d</sup>, *Job* appealed unto heaven, wishing that hee might have Admittance to God himselfe, and plead his cause in his presence; *O that I knew where I might finde him! that I might come even to his seate! I would order my cause before him, and fill my mouth with arguments*; *Bildad* perceiving him thus confident, labours to take him off by setting before him the greatnes, and dreadfullnesse of the Lord. He takes up the same argument upon which he had formerly insisted; wonderfully exalting the Majesty of God, and debasing man in the sight of his owne frailty. This is the summe and scope of the whole Chapter.

*Bildad iterum  
dei potentiam  
& altitudinem  
expendit ut Jo-  
bum cōprimat,  
ne divinā Ma-  
jestatem appel-  
let, suamq; co-  
ram judice tan-  
to innocentiam  
jactet.*

Vers. 1, 2. *Then Bildad the Shuhite, answered and said, Domi-  
nion and feare are with him.*

With whom is not exprest, though it be the beginning of a speech. God is often spoken of in Scripture without naming. The glorious things which are attributed unto him will fit & sute none but himselfe. Barely to say some things are done, is as much as to

R r r r 2

say,

say, they are done by God, because none but God can doe such things. And as such things may be named as can be done onely by God, so such things may be named as can belong to none, but God. As here *dominion and feare are with him*; that is, with God. For these can belong to none but God. And because these are proper and peculiar unto God, therefore *Bildad* seemes to say thus to *Job*; Surely thou hast not yet considered (as thou oughtest) the soveraigne authority and power of God, which must needs strike thee with an awfull reverence of him, and cause thee to know thy owne distance better. Surely thou dost not mind, that, *Dominion and feare are with God*, and that thou thy selfe art but dust and ashes, yea impure and polluted dust and ashes.

Utrum hoc agitur  
ut demonstretur  
Jobi desiderium  
conveniendi de-  
um esse temera-  
rium. Coc:

Thus *Bildad* seemes to chide and rebuke the forwardnesse of *Job* in appealing and putting his cause to God; as if he had been over-bold with God, while he desired right of him against the unrighteous accusations of men. Or as if he had forgotten the soveraignty of God, while he was earnestly begging that he would doe him Justice.

*Dominion and feare are with him.*

לְחֹנֵן  
Notat efficax  
exercitium po-  
testatis.

*Dominion*, is that supream power that God exerciseth over all things, and persons. The Hebrew is strictly rendred thus; *To rule is his*; wee say, *Dominion is with him*. There are three things which wee may comprehend under the dominion of God.

First, His strength and mighty power; whereby *he is able to subdue all things unto himselfe*, as the Apostle speakes (*Phil. 1. 21.*)

Secondly, His authority, whereby he hath a right to doe whatsoever he doth. (*Dan. 4. 35.*)

Thirdly, His Efficiency, or the efficacy of his power, whereby he is able to cary every thing through to the desired issue (*Is. 43. 13.*) Many have great power, & great authority, who yet want this efficacy & efficiency, they may undertake much, but they cannot carry it through; whereas in God there is a concurrence of these three, strength, authority, and efficacy, to bring to passe what ever himselfe intendeth, or is pleased to doe. The Dominion which *Bildad* here ascribes unto God, is a dominion cloathed with these three excellencies. From the scope of *Bildad*, representing God in his dominion and greatnesse.

Observe.



Obſerve.

*The beſt way to humble man is to ſet the power and ſoveraignty of God, as alſo his holineſſe and infinite purity before him.*

Any of the perfections of God taken in by faith and well meditated upon, may lay the heart of man low. How doth all our bravery and the high conceits which we have of our ſelves vaniſh like ſmoke and become a meere nothing at the appearances of God? Though (as the Apoſtle ſpeakes, 2 Cor. 10. 12.) *we meafuring our ſelves by our ſelves, and comparing our ſelves amongſt our ſelves are not wiſe*; Yet while we onely doe ſo we ſeeme very wiſe; But when once we compare our ſelves with God, O what ideots and poore ſimple things are we. What is our power when once wee contemplate the power of God? What is the dominion which any Prince of the earth hath when once he conſiders the dominion and ſoveraignty of God? What is the wiſdome of man, what the holineſſe of man, to the wiſdome and holineſſe of God?

*Dominion and feare are with him.*

More particularly, in that Dominion is here appropriated to God.

Obſerve.

*Supream power is proper unto God.*

There is a dominion put into the hands of men: many have dominion and power, but originally all Dominion is Gods. In him is the ſeate and roote of power. David ſaith (Pſal. 62. 11.) *God hath ſpoken once, twice have I heard it, that power belongeth unto God*. As my eare hath heard ſo my heart hath heard and conſented to this truth. And this power or dominion of God may be conſidered foure wayes.

First, In the univerſality of it, (1 Chron. 29. 12.) where David makes this confeſſion; *Both riches and honour come of thee, and thou reigneſt over all, and in thine hand is power and might, and in thine hand is to make great and to give ſtrength unto all*. He that giveth ſtrength unto all, hath ſtrength over all, and his dominion is over all nations and perſons, not limited to this or that particular nation or perſon: yea he hath dominion not onely over all here below; but in heaven above; as Bildad ſpeakes a little after; *He maketh*  
peace

peace in his high places. Christ is Prince of the Kings of the earth (Rev. 1. 5.) He is Lord of Lords and King of Kings (Rev. 19. 16.) that is, not onely a King or a Lord, excelling all other Kings and Lords, but also ruling them; or reigning over them: Kings are his Subjects.

Secondly, His is an absolute dominion, that is, he governes by no law, but by his owne will: this kinde of dominion is proper unto God alone. He doth and he onely may governe by his owne will. *Hee doth in heaven and earth what ever pleaseth him.* This was spoken of (Job 23. 13.) *Hee is in one minde, and who can turne him? and what his soule desireth that hee doth.* Hee doth not goe out of himselfe for his rule, his owne desire is his rule, all the desires of God are holy, just, and righteous, and therefore his desire and will may well be his rule. It is good that he should have an absolute dominion, and rule according to his owne will, who cannot will any thing, but what is good. And 'tis but just that he should rule as he pleaseth, who cannot be pleased with any thing but what is just.

Thirdly, His is an everlasting dominion (Psal. 145. 13. Psal. 66. 7.) As men are mortall, so are States, Kingdomes, and Empires. The strongest and greatest of them have had their fates and funerals. Wee see what changes there have been of dominion and power out of one hand into another; but the dominion of God is subject to no change, nor knoweth it any fate. *The Babylonian, the Persian, the Gracian, and the Roman Monarchyes have seene their day;* but the dominion of Jesus Christ is an everlasting dominion (Dan. 4. 34.) 'tis so acknowledged even by *Nebuchadnezzar.* *And at the end of the dayes I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding returned unto mee, and I blessed the most high, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his Kingdome is from generation to generation.*

Fourthly, His is an Effectuall Dominion. As he hath a right to doe what he will, so he hath strength to effect what he willeth. Such is the dominion of God, and because it is such, even an universal, absolute, everlasting and effectuall Dominion. Therefore, let man remember his duty.

*Dominion calleth for subjection.*

That's the Apostles rule (Rom. 13. 1.) *Let every soule be subject*

ject unto the higher powers : and if every soule ought to be subject unto the higher powers among men : then every soule ought to be subject, much more to the power of God, for his is the highest power. And thus we ought to submit.

First, Unto his lawes ; *Legislative power is his*, what God sayth must be our rule. We may not dispute, much lesse quarrell at any of his commands, but obey them : naturally the heart of man rebels against the law of God ( *Rom. 8. 7.* ) *The carnall minde is enmity against God : for it is not subject to the law of God, neither indeed can be* ; that is, it cannot be subject, while it remaineth carnal ; onely a renewed or a spirituall minde submits to a spirituall law.

Secondly, Submit to his workes, to what he doth, as wel as to what he saith ; and that, first, in the provision and allowances that he makes for you, that is a part of Gods dominion to cut out a portion for every man. Therefore in every estate be content ; secondly, submit to the works of God in his afflictions, and chastisements ( *1 Pe. 5. 6.* ) *Humble your selves under the mighty hand of God, that he may exalt you in due time.* When old Eli heard that terrible message concerning the destruction of his whole family ( for Samuel told him every whit, and hid nothing from him ) hee sayd it is the Lord : let him doe what seemeth him good ( *1 Sam. 3. 18.* ) Thus the Church sate downe in silence not speaking a word because it was the act of God ( *Lam. 3. 28.* ) Thirdly, submit to God in the whole compasse of his government, in ordering the affayres of the whole world, when he breaks, and when he builds, when he sets up, and when he pulls downe, when he makes peace, and when he makes warre, in all these acts of dominion submit to God. When the Prophet calls us to behold what desolations the Lord maketh in the earth, he adds this word as from the Lord, *Be still and know that I am God* ( *Psal. 46. 10.* ) As if the Lord had sayd, Let none question mee for what I have done, *I am God*, and if ye know, indeed, that *I am*, ye will not have a word to say against what I doe. So ( *Zech. 2. 13.* ) *Be silent, O all flesh, before the Lord : for he is raised up out of his holy habitation : He is risen to make great changes, therefore be silent, submit, let there be no murmuring at, no contending with his providences ; for dominion*

*and feare are with him.*

Some render this word *feare*, as an adjunct or Epithete of the former ;



*Dominatus est  
quidem formi-  
dabilis est penes  
illum. Jun:*

former; *Dominion and that a terrible fearefull or formidable dominion is with him*, but rather distinctly as wee, *Dominion and feare are with him*: God hath no feare in him, nor upon him, for he is as infinitely above all feare, as he is above hope. But *feare is with him*, or, *feare is his*, because he is so much to be feared. *Feare is with God upon this threefold account.*

First, Because many at present doe feare the Lord: every Godly man is a man fearing God.

Secondly, Because every man ought to feare, dread, and stand in awe of God, even the Princes and powers and dominions of the earth, ought to feare the Lord. (*Psal. 2. 11.*) *Be wise now therefore O ye Kings; be instructed, O ye Judges of the earth, serve the Lord with feare, and rejoyce with trembling.* Kings and Judges must serve and feare the Lord, or serve the Lord with feare. Who then must not?

Thirdly, *Feare is with him*; because all shall feare and dread him at last, whether they will or no, they whose proud hearts stout it against God, they that goe on impudently in sinne, fearelesse of the Majesty and wrath of God; yet a time will come when their stomacks shall be taken downe; a time will come when all the world shall tremble before the Lord. As now, many doe it, and as all ought to doe it, so all shall doe it. (*Isa. 2. 19.*) *They shall goe into the holes of the rocks, and into the tops of the ragged rocks, for feare of the Lord, and for the glory of his Majesty; when hee ariseth to shake terribly the earth.* Such a day is comming upon the lofty ones, upon the Cedars and upon the Oakes, upon the fearelesse, and they shall feare; and (which is the greatest argument of feare) run into a hole for feare. It is prophcyed (*Revel. 6. 15.*) *That, the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mighty men, and every bondman, and every free man shall hide themselves in the dens and in the rocks of the mountaines, and say to the rocks and to the mountaines fall on us and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lambe.* They who having been threatned with the wrath of God, were no more afayd then the rocks; shall, for feare, wooe the rocks to hide them from the wrath of God. Though Adam had not the feare of God to keepe him from sinne, yet the feare of God fell upon him as soone as he had

had sinned. (*Gen. 3. 10.*) *I heard thy voice in the garden and I was affraid, because I was naked and I hid my selfe.*

Hence Observe.

First, *God is in himselfe very dreadfull, hee is to be feared.*

God is so much to be feared, that not onely *feare is with him*, but *hee is feare*. As because God is so full of love, therefore the Scripture predicates love directly of God, *God is love* (1 Joh. 4. 8.) so because God is greatly to be feared, therefore he is called *feare* (*Gen. 31. 42. 53.*) *Except the God of my father, the God of Abraham, and the feare of Isaac* (that is, the God whom my father Isaac feared) *had been with me, surely thou hadst sent me away empty*, sayd *Jacob* in his contest with *Laban*. And at the 53<sup>d</sup> verse of the same Chapter he sayth againe to *Laban*; *the God of Abraham, and the God of Nahor, the God of their father, judge betwixt us: and Jacob sware by the feare of his father Isaac*; that is, hee sware by God; for by him onely can we swear in a holy manner, An oath being a part or an act of divine worship. The dominion and feare of God are put together (*Mal. 1. 14.* *I am a great King* (there is dominion) *and my name is dreadfull among the Heathen* (there is feare.) Even Heathens who know God onely by the light of Nature, (which is so imperfect, a way of knowing God, that the Heathen are sayd *not to know him*, *Jer. 10. 25.* yet I say, the Heathen who know God onely thus) doe feare him; they feare him in proportion to or according to the way of their knowledge of him. How much more then is the Lord to be feared, and how dreadfull is he to and among his owne people, who know him savingly, who know him by Gospel light. *God is greatly to be feared in the assembly of the Saints: and to be had in reverence of all them that are about him* (*Psal. 89. 7.*) Hee is terribly dreadfull amongst the Heathen, hee is awfully or reverentially dreadfull among the Saints. *Feare is with him.*

First, In reference to the greatnesse of his power; consider what God can doe, and that renders him dreadfull. Wee feare those that can doe great things, those especially that can doe great things against us. For this reason Christ exhorts his Disciples to feare God, when hee saw them in danger of a surprisal by the feare of what men could doe against them (*Luk. 12. 4, 5.*) *I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can doe. But I will forewarne you*

S f f f

whom

whom yee shall feare : feare him which after hee hath killed, hath power to cast into hell ; yea, I say unto you, feare him. How is he to be feared, who at one stroake can pierce body and soule quite through, and throw both into hell ? The Lord is to be feared upon the consideration of the ordinary providentiall puttings forth of his power, how much more when he puts forth his power extraordinarily and Judicially ? ( *Jer: 5. 22.* ) *Feare ye not me, sayth the Lord ? will yee not tremble at my presence, which have placed the sand for the bound of the Sea, by a perpetuall decree, that it cannot passe it, and though the waves thereof tesse themselves, yet can they not prevaile, though they roare, yet can they not passe over it ? I have done this thing, put a stop to the Sea, I have put a bridle into the mouth of the Sea, I can check the waves when they roare and tesse, and will ye not feare me ?*

Secondly, God is to be feared for his goodnesse, as we read at the 24<sup>th</sup> verse of the same Chapter, where the Lord upbraides their want of feare, while they remembred his most ordinary good providences at land ; *Neither say they in their heart, let us now feare the Lord our God, that giveth raine, both the former and the latter in his season : hee reserveth unto us the appointed weekes of the harvest.* If God be to be feared for that witnes of his goodnesse which is held out by raine and fruitfull seasons, or by filling the hearts of men in common with food and gladnes, then how much more is God to be feared for the distinguishing acts of his goodnes and mercy, the pardon of sin, and the giving out of his Spirit. *There is forgiveness with thee, that thou mayest be feared,* sayd the Psalmist ( *130. 4.* ) and ( *Hos: 3. 5.* ) *They shall feare the Lord and his goodnesse in the latter dayes ;* that is, they shall feare the Lord because of his goodnes, his speciall goodnes to his Church and people, in advancing them to all their spirituall liberties & priviledges in the latter dayes. And thus the Lord is sayd to be not onely glorious in holinesse, but fearefull in praises ; because we should feare him when wee are praising him, both because hee hath wrought so much goodnes and mercy for those who are unworthy, as also lest while we receive so much from the hand of his goodnes and mercy, we should walke unworthily.

Secondly, When the text sayth, *Feare is with him,* wee learne, That

*God can strike man with feare when he pleaseth.*

*Power*



*Power is with him, and he can put forth his power : if God send out his power, it goeth and prevaileth. So feare is with him, and hee can send out his feare to strike whom he will with feare, when and as oft as hee will. The Scripture sheweth the Lord sending forth his feare at pleasure, and attacking the strongest and hardiest of the children of men. It is sayd ( Gen. 35. 5. ) And they journeyed ( that is, Jacob and his small company ) and the terrour of God was upon the Cities that were round about them, and they did not pursue after the sons of Jacob. The terrour of God was sent out to keepe them in, so that none of them stirred. Else no doubt but all the Cities would have pursued them because of that high provocation which the sons of Jacob had given them by the late slaughter of the Sichemites. When God promised to send Hornets before the people of Israel to drive out the uncircumcised Nations, this feare was the Hornet ( Exod. 23. 28. ) God stung their hearts with feare, or ( as it were by Hornets ) buzz'd a feare into their eares ; as he did into the eares of the Syrians, who encamped before Samaria ( 2 Kings 7. 6, 7. ) The Lord made the host of the Syrians to heare a noise of Charets, and a noise of Horses, even the noise of a great host : and they sayd one to another, loe the King of Israel hath hired against us the Kings of the Hittites, and the Kings of the Egyptians, to come upon us. Wherefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, even the campe as it was, and fled for their life. As a word from God makes the heart confident and bold in the greatest danger, so a word from God makes the heart fearefull and cowardly, where there is no danger at all. This is the glory of God, that he can command our passions. That by a word he can make them feare, who doe not at all feare his word.*

Many men have feare belonging to them, yet they cannot send out their feare, they are in great place, and so both dominion over men, and feare are with them ( for unto whomsoever dominion belongs, feare doth belong ( Rom. 13. 7. ) *Render to every man his due, tribute to whom tribute is due, custome to whom custome, feare to whom feare, honour to whom honour* Yet ( I say ) many have dominion and feare belonging unto them, who cannot send out their feare. Their power is despised, and none regards them ; they command, and are not obeyed, they promise and are not believed, they threaten, and are not feared, Onely God can send

out his feare, and make every man fall and tremble before him. When many armed men came to take Christ, Christ sent out a feare upon them, so that *they went backward and fell to the ground* (Job. 18. 6.) Christ gave them never an angry word, he onely confessed himselfe to be the man they sought for, *I am he*; and they were as men astonished with feare; Christ in speaking those words did onely let out a little ray or beame of his Deity, and this struck them downe. O what feare will Christ send out when he commeth to judge the world, who could send forth such a feare, while he yeelded himselfe up to be judged and condemned by the world. *Dominion and feare are with him.* He can make all afayd, and yet, as it followeth;

*Hee maketh peace in his high places.*

This latter part of the verse, is a continued description of the irresistible power of God (as all agree) in making peace, yet there is some difference what should be meant by *the high places*, where *God maketh peace*; *Hee maketh peace in his high places.*

First, Many understand these *high places*, to be *the Heavens*, or (as the Scripture speaketh) *the Host of Heavens*, Sunne, Moone, and Starres; There or among them peace is made through the power of God, keeping them in or to order, that is, in their due motions. The heavenly bodies are in continuall strong motion, and they are kept in their motion by the power of God. The Sunne, Moone, and Starres, are mighty bodies, and they are in a perpetuall career, yet they juttle not one against another, nor doe they fall fowle upon one another. In this sence it may be sayd, that God maketh peace among them; They all according to his appoyntment keepe their places, and stirre not out of their owne spheares. No man could ever keepe his Watch or Clock in such order as God keepe the Sunne.

Secondly, By these *high places*, others understand that which is somewhat lower; not Sunne, Moone, and Starres, but the severall regions of the ayre; God makes peace in those high places, where stormes and tempests and all manner of fiery impressions are bred and wrought. Naturalists say, that the second region of the ayre is both the shop where those dreadfull instruments of warre, Thunder, lightning, hayle, snow, are formed, as also the store-house where they are layd up; yet even in those high places,  
God

God maketh peace. If hee speake to the thunder, it doth not stirre, and to the lightning, it doth not goe forth, if he speake to the winde it bloweth not, and to the storme it is hushd and quiet.

*Fire and hayle snow and vapour stormy winde and tempest, fullfill his word* (Psal. 148. 8.) And they fullfill it whether in going or in staying. Thus God maketh peace in the high places of the ayre, and upon the high waves of the Sea. Christ did but rebuke the Sea, and say to it (when it was in its feircest rage) *peace, be still, and there was a great calme* (Mark. 4. 39.) The ayre is under the Empire of God as much as Sea or Land; And he *maketh peace in those high places.*

*Deus vel solo  
nutu tranquillat  
elementorum  
dissidia tempe-  
stateq; serenat.*

Thirdly, The words are expounded of those high places which are the more proper seate of Angels. And so God may be sayd to make peace in his places, because hee maketh peace among the Angels, that is, he keepeth the Angels in peace; The Angells doe not contend one with another, and none of them dares contend with God. Some urge this exposition as most pertinent to *Bildads* purpose for the conviction of *Job*; As if he had sayd, The Angels dare not contend with God, And doest thou (O *Job*) contend with God? The Angels utter not a word against God, and darest thou undertake to plead with him, and engage him in a controversie?

*His verbis vel-  
licatur Job qua-  
si in silens sedi-  
tus & queru-  
lus bono. Pi-  
ned:*

A fourth sort, by Gods *making peace in his high places*, understand onely thus much, That all is quiet in heaven, or that God hath a most peaceable and quiet fruition, and enjoyment of himselfe; Hee hath had it from eternity, and will have it unto eternity, this is the blessednesse of God, hee is above all trouble and disturbance. And thus also *Bildad* seemes to reprove *Job*; *Wilt thou begin a contest with God, wilt thou trouble God himselfe, who maketh peace in his high places, who lives in everlasting rest and quiet. God doth not use to be sued and pleaded with as thou seemest over-boldly to desire.*

Lastly, These *high places* are expounded for the high places of the earth; As if he had sayd, God makes peace amongst the States, Princes, and powers of the world, who are in high places, and in Gods high places. For every throne is Gods, and thrones are high places. As the heavens are high places in comparison of the whole earth, so some places of the earth (in a civil capacity as well as in a natural) are higher then the rest. Now among those that are



are in his high places of power and authority, the Lord maketh peace, and this is a very glorious worke of God. Thus wee ſee there are many high places, and they are all the high places of God; yet I conceive that *Bilded* cheifely if not onely aymes at Heaven, which is more peculiarly the high place of God; as being that to which (though many lay claime to the high places of the earth) none beſides God ever did make claime or lay title.

Further, Beſides theſe different apprehenſions about *the high places*, there is a difference in the reading of the words together; ſome thus; *Hee worketh in peace in his high places*; That is, what troubles ſoever are here on earth, there is peace and quietneſſe in heaven, or there God worketh in peace and quietneſſe. Others, thus; *The Dominion and feare which are with him make peace in his high places*; As if the dominion and power of God were that to which peace-making is aſcribed as an effect. Or as if he had ſayd, *God hath authority enough to compoſe all differences, yea he ſo orders things in heaven that there ariſeth no difference in thoſe high places, his dominion and feare keepe all in peace*. There are no murmurings nor diſcontents, much leſſe any rebellions or open warres in heaven.

M Broughton reports the Chaldee tranſlation in a phraſe very uncouth in our language; *Sultaniſhip and feare be with him*: (ſome Eaſterne Princes are called *Sultans*) *He maketh peace in his high heavens*. To which he adds the expoſition or głoſſe of the Chaldee Paraphraſe; *Michael is on his right hand; and hee is of fire; Gabriel is on his left hand; and he is of water; and the heavenly creatures be part of fire and part of water*. But M<sup>r</sup> Broughton gives a good corrective, ſuch Fables S<sup>t</sup> Paul forbiddeth. To conclude, though it be difficult which of the high places before-named are here meant, yet it is a truth that all high places are his high places, and that in what high place ſoever peace is made, God maketh it. *He maketh peace in his high places*.

Hence obſerve.

*Peace-making is the worke of God.*

And as God makes peace every where, ſo he makes every kinde of peace. Wee finde peace ſpoken of in Scripture in a five-fold oppoſition; and God the maker of that five-fold peace.

Fiſt,

First, Hee maketh peace in the high places of the world, *as peace is opposed to any kinde of trouble, or affliction.* Peace is usually accompanied with prosperity, and peace signifies any kinde of prosperity. Peace in this extent is assumed by God himselfe as his proper worke ( *Isa. 45. 7.* ) *I forme the light, and create darke-nesse, I make peace and create evill, I the Lord doe all these things;* that is, I doe them and none can doe them without me, or but by mee.

Secondly, God maketh peace as peace is ( more strictly ) taken in opposition to warre and tumults; *He causeth warre to cease in all the world, ( Psal. 46. 9. ) Hee maketh warre to cease unto the end of the earth; Hee breaketh the bow, and cutteth the speare in sunder, hee burneth the Chariots in the fire.* He that destroyeth all the Instruments of warre, doth surely make peace; and he that maketh warre to cease, doth certainly make peace begin. Peace is made two wayes; first, by taking up the differences and reconciling the Spirits of men; secondly, by breaking the power and taking away all provisions of warre from men. The Lord maketh peace by both these wayes, or by eyther of them.

Thirdly, God maketh peace as peace is opposed to persecuti-on; There may be no warre in a Nation, and yet no peace to the people of God, by reason of sore and fiery persecution; yea a general peace is the very opportunity which persecuters looke for, to breake the peace of particular men. The most bloody times that the Church ever had, have been the most peaceable times of Nations. And when nations are most troubled, then Churches usually get their libertyes, and are most quiet. Such a peace as this the Churches had, though I cannot say they had it upon this occasion. ( *Acts 9. 31.* ) *Then had the Churches rest ( or peace, that is, they were quiet from their cruel persecutours ) throughout all Judea, and Galile, and Samaria, and were edified, and walking in the feare of the Lord, and in the comfort of the holy Ghost, were multiplied.* This peace doth God make for his Saints, his little flocke, that they may sometimes lye downe in Greene pastures, and beside the still waters, without feare of the Wolves and Lyons, who would alwayes teare and worry them. Thus the Lord promiseth ( *Isa. 60. 17, 18.* ) *I will make thy officers peace, and thine exaltours righteousness, violence shall no more be heard in thy land, wasting nor destruction within thy borders.*

Fourthly,

Fourthly, God maketh peace, as peace is opposed to *dissention* among brethren. It is possible there may be no warre in a place, yea no persecution, none to vex the people of God, and yet they may have great dissentions, vexations, and divisions among themselves. This peace the Church of *Corinth* wanted, when none from without troubled the Church. Hence that rebuke which the Apostle gives them (1 Cor. 3. 3.) *Whereas there is among you envying and strife and divisions, are ye not carnal and walke as men?* Thus Saints and Churches warre one with and trouble another, when the world gives them no trouble at all. To the keeping of this peace Christ admonisheth his Disciples (*Mark. 9. 50.*) *Have salt in your selves, and have peace one with another.* But why did Christ speake thus to his owne Disciples; *have peace one with another?* Were they ready to make warre one with another? had they any Armyes to engage and lead out into the field against one another? surely none. Therefore when Christ saith, *have peace one with another*, his meaning was onely this; wrangle not with one another, fall not out one with one another. The Disciples were not like to run into any other warre but that of dissention amongst themselves. And this warre may be in those Churches that live in the most peaceable condition. And 'tis God onely who makes peace as in his high places both of heaven and earth, so in his holy places.

Fifthly, and lastly, God makes peace as peace is opposed to disorder, for there may be consent amongst men, and yet much disorder among men, yea they may (possibly) agree, consent and center together in that which is most disorderly. Of this peace the Apostle speakes (1 Cor. 14. 33.) *God is not the author of confusion but of peace, as in all Churches of the Saints*, that is, God would have every one keepe his order and his place; He would not have the Prophets speak all together in the Church, for that is disorderly; nor would he have women speake at all in the Church, for that also is disorderly. That which breakes order breakes peace, for there can be no true peace without order, and God is not the Author of disorder or confusion in Churches but of peace.

Thus peace-making is the worke of God in this five-fold opposition, as peace is opposed to trouble, as peace is opposed to warre, as peace is opposed to persecution, as peace is opposed to dissention, and lastly, as peace is opposed to disorder. To make peace in



all these kinds, is as much the honour as it is onely in the power of God. *He maketh peace in his high places.*

Secondly, Observe.

*Where God is most eminently, there is most peace.*

Hee makes peace on the earth, but in his high places where his most glorious appearance is, there is nothing but peace. And as There is nothing but peace in heaven, where God declares himselfe most clearly, so they to whom God declares himselfe most clearly on earth are most for peace: the neerer and the liker wee are unto God, the neerer wee are unto peace, and the more wee like it. All true peace floweth out from God, and the more of a healing and peace-making spirit appeares in any man, the more of God appeares in him.

Lastly, By way of inference; Take this, First,

Seeing God makes peace in his high places, or in heaven above, how easily can hee (when our breaches are widest) make peace in these low places of the earth. And because, as it is his property, so his promise to doe it, wee should waite upon him for and urge him with the fullfilling of this promise, that he who makes peace alwayes in the high places of heaven, would make that five-fold peace in the low places of the earth.

Secondly, Seeing God is able to make peace in all places, hee can also make warre in all places. The same power doth both, and *Bildad* shewes the preparations of God for warre as wel as his sanctions of peace. For he hath innumerable Armyes under his command, as it follows in the next verse.

Verf. 3. *Is there any number of his Armies? and upon whom doth not his light arise?*

There seemes to be somewhat a strange conjunction between these two verses, *hee maketh peace*, and, *Is there any number of his Armies?* One would thinke wee should heare of nothing but warre, when we heare of such numberlesse armies. God hath innumerable invincible armies, alwayes ready for warre, yet hee is most ready to make peace; yea he who is *The Lord of Hosts*, is also stiled, *The Lord of peace* (2 Thes. 3. 16.) This likewise speakes the dominion, power, and Majesty of God in that he maketh peace,

T t t t

and

and can make warre. His armyes are at hand, and those no contemptible ones. As if Bildad had thus bespoken Job; *It is in vaine for thee who art a weake man, to thinke of contending with God, who hath numberlesse armyes to take his part against ail opposers.*

The word which wee translate *Armyes*, properly signifies *Troopes*. *Is there any number of his troopes?* And this is given in name to one of the Patriarchs (*Gen. 30. 11.*) *And Leah sayd, a Troop cometh; And shee called his name Gad.* A troop is a little Army; and a great Army consists of many troopes. Wee say, *Is there any number of his Armies?*

When the Scripture sayth, that God hath armies, it is not to be understood as if God needed them, eyther to protect himselfe, or to suppress his enemies; *The Lord of hosts* himselfe is infinitely stronger then all the Armyes and hosts of which he is Lord. Earthly Princes have their Armyes, and guards, to protect their persons and dominions from danger and invasion. They want armyes to helpe their friends abroad; and to defend their Subjects at home. Worldly Princes borrow power from others to protect themselves, while they undertake to protect others. But God is the guard of his guards, and the strength of his owne armyes. Princes are saved by their Armyes, but God is the safety of his armyes. The Gods of the earth are afrayd of what man may doe unto them, but the God of heaven is not onely above those feares, but also above all want of mans doing any thing for him. So that, *as God is not worshipped with mans hands* (as the Apostle tells *The Athenians, Act. 17. 25.*) *as though he needed any thing*, so neyther is he assisted by mens hands or by any hand, as if he needed any thing, *seeing he giveth to all life and breath and all things.*

And therefore when the Lord is sayd to have Armyes, it is eyther to signifie, first, that he hath all things at his command, and is full of power, or secondly, that although he can doe all things by himselfe, yet he will use the agency of the creature to effect his purposes.

This question, *Is there any number of his armyes?* resolves it selfe into this negative, *There is no number of his armyes, or there is no numbring of them.* But what are these armyes of God?

First, The Angells are his armyes: we reade of one Angel that destroyed a whole army, (*2 Kings 19. 35.*) *And it came to passe that night, that the Angel of the Lord went out, and smote in the campe*

campe of the *Aſſyrians*, an hundred fourſcore and five thouſand; and when they aroſe early in the morning, behold, they were all dead corpes. If one Angel deſtroyed an army, what cannot an army of Angels doe? The Angels of God are armyes without number. We read them expreſſed by ſuch great numbers, as render their numbers inexprſſible. So in *Daniels* viſion of the Glory of God (*Chap. 7. 10.*) *A fiery ſtreame iſſued, and came forth from before him: thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him*; that is, an innumerable company ſtood before him. Chriſt ſayd to *Peter* when he drew his ſword and ſought to reſcue him from the Officers of the High-Prieſt that came to arreſt and bring him to Judgement, *Put up thy ſword & gaine into his place, for all they that take the ſword ſhall periſh with the ſword. Thinkeſt thou that I cannot now pray to my father, and he ſhall preſently give mee more then twelve legions of Angels* (*Matth. 26. 53.*) Here is an army of Angels. Chriſt ſpeaketh in the Roman phraſe, who reckoned their armyes by legions, as we doe by regiments, *Six thouſand ſix hundred ſixty ſix* was the number of a legion as ſome affirme, and if ſo, Then twelve legions make *Seventy nine thouſand nine hundred ninety two*; a great Army; but (ſaith Chriſt) my father can ſend *more then twelve legions*. But how many more, no man can ſay. Chriſt pitcheth upon a great certaine number, to ſhew that hee might have what number hee would, if hee did but call for them.

Secondly, The *Suane*, *Moone*, & *Starres*, are the Armyes of God. (*Judges 5. 20.*) *They fought from heaven*, That is, the heavenly or aeriall meteors, wind, thunder, hayle, did as it were joyne their confederate forces for the deſtruction of *Iſraels* enemies (as they had done before, *Joſh. 10. 11.* and as they did afterward, *1 Sam. 7. 10.*) yea as it followeth in the ſame place, *the Starres in their courſes fought againſt Siſera*. The Starres charged like an Army in battel array, rayſing ſtormes and dreadfull tempeſts by their influences, and ſo might be ſayd to fight againſt and ruine the whole army of *Sicera*. By all which Rhetoricall expreſſions the Spirit would lead us to underſtand, that the Lord himſelfe by inviſible powers did fight againſt *Siſera*, while *Iſrael* fought him with a viſible power. Surely if the Starres be the Lords armyes, wee may well ſay, *is there any number of his armyes*? When the Lord would ſhew *Abraham* that his ſeed ſhould be an innumerable ar-



my, hee brought him forth and sayd, looke now towards heaven, and tell the Starres, if thou be able to number them. And hee sayd unto him, so shall thy seed bee ( Gen. 15. 5. ) that is, thy seed shall be numberlesse, as the Starres are numberlesse.

Thirdly, By these Armyes wee may understand, not onely the Angells, and the Sunne, Moone, and Starres, that heavenly host, but any creature, yea all the creatures, from the Elephant even to the worrne that creepeth upon the ground, or to the fly that buzzeth in the ayre, or to the lice that breede out of corruption. All these are the Armyes of God; and by these he can doe his worke as well as by the Angells in heaven. What were the armyes of God, with which he made warre upon *Pharaoh*? were they not flies and lice and such like contemptible creatures, multred together at his command? therefore the Text may well say, *Is there any number of his armies?* God can leavy an army upon the earth, not onely of men, but of beasts, and not onely of Lyons and Elephants, the stoutest and greatest beasts, but of the weakest and meanest, and not onely of the weakest and meanest among living creatures, but of the very Inanimate creatures, the stones in the feilds, the winds in the ayre, the waters of the Sea, yea the sand of the Sea, and the very dust of the earth are the armyes of God, if hee give them commission and send them forth. God and the weakest creature are an overmatch for the strongest creatures; 'Tis no matter how meane the meanes is, or how inconsiderable the instrument, so it be in the hand of God, so it be of Gods providing, and goe forth at his bidding. God can leavy an army where he will, and out of what he will, and it shall doe the deed. Now if all things or any thing may be his army, no marvayle if it be sayd, *Is there any number of his Armyes?*

Hence observe:

*All creatures are the host the Armyes of God.*

They may be called his Armyes in a threefold consideration.

First, Because of their multitude, a few cannot make an army. There are many creatures of every kinde, how many then are all of every kinde put together?

Secondly, They are his Armyes, because of their order; The greatest many out of order doe not make an Army, but a throng or heape. Armyes are martiall'd and disciplin'd, trayned and taught.

taught. An Army is an ordered company; all the creatures are in order by nature, and when God calls they are in order as it were by Art.

Thirdly, They are his Armyes, because as God hath a power to command them, so they are ready to obey him; They (as the Centurion in the Gospel sayd of his Souldiers) goe when God sayth goe, they come, when he sayth come, and if he bid them doe this or that they doe it. Souldiers must neyther refuse nor dispute the commands of their General. The most violent and boysterous creatures, are obedient to the call of God; *stormy winds and tempests fullfill his word* (Psal. 148. 8.) Hee speakes to the *lightnings*; and they say, *heere are wee* (Job 38: 35.) The very thunder which seemes to be all voyce, is all eare at the voyce of God. The Angels are so ready to goe, that they are sayd to fly, and their readines to doe the will of God in heaven, is made the patterne of our doing it here on earth. The Scripture speakes often of them as of an army employed in warres, eyther to destroy the wicked, or to be a guard to the people of God. We have an illustrious example of the latter in *Jacobs* case (Gen. 32. 2.) *And when Jacob saw them, hee sayd, this is Gods host: and hee called the name of that place Mahanaim, that is, two hosts or companies.* And it might be so called, because *Jacobs* company or little host, and that company of Angels who were Gods host sent out to convoy him in safety, did both encampe upon the same ground; or rather because the Angels divided themselves into two companyes, The one encamping and marching before him as his Vantguard, the other behind him or in his Reere; That so he might see himselfe every way protected, and might be filled with a full assurance of safety. That God hath such numerous Armyes alwayes at hand and under command, is

First, A very comfortable hearing to all that love and feare God. The Apostle sayth (Rom. 8. 31.) *If God be for us, who can be against us?* that is, none can. Though many be against us opposingly yet none can be against us prevaylingly. We may say also if the Lord be for us, who will not be for us? If God be our helper, we cannot want helpers, not onely because the helpe of God is enough without any more, but because, if he be our helper we shall have many more. When we see our selves utterly destitute of all helpes and helpers, yet God hath an army of helpers, he

he hath auxiliary forces ready for us. (*Psal. 34. 7.*) *The Angel of the Lord encampeth round about them that feare him, and delivereth them.* David speaketh as if one single Angel were a whole Army; *The Angel of the Lord* (sayth he) *encampeth*, he doth not say the Angels of the Lord encampe about them that feare him; and indeed every Angel of the Lord is more in power, then a whole Army of men; yet here, possibly, is meant that Angel who is the Lord, The Angel of the Covenant, who as Captaine General with his Army of created Angels encampeth about them that feare God. And if so, then they need not be afraid. (*2 Kings 6. 16, 17.*) When the servant of *Elisha* cryed out for feare, *Elisha answered, feare not: they that be with us are more then they that bee with them.* And *Elisha* prayed, And sayd, Lord, I pray thee open his eyes that hee may see, and the Lord opened the eyes of the young man, and hee saw: and behold, the mountaine was full of horses; and Charrets of fire round about *Elisha*. And thus it is often with us though wee discern it not. Wee have many invisible succours, in our visible dangers. And as, that the Angels are our helpers in eminent and extraordinary dangers is very comfortable, so also, that they are so against ordinary, common or every-day-dangers. (*Psal. 91. 11, 12.*) *Hee shall give his Angels charge over thee; to keepe thee in all thy wayes. They shall beare thee up in their hands; lest thou dash thy foote against a stone, that is, lest thou take hurt in thy dayly workes and travels.*

Secondly, These Armyes are a terrour to all those who rebell and rise up against God, or are enemies to his people. Hee that resists God hath as many enemyes as there are Angels in heaven, or starres in the firmament, or stones in the earth, or beasts in the feild; so many enemyes hath he, and if God appeare as Captaine generall, none shall be able to stand before his armyes, though he levy them of Grasse-hoppers, or flies, or wormes, or lice. How should the greatest feare to provoke God, who can make them fall by that which is least? For as *David* acknowledged (*Psal. 33. 16, 17.*) *There is no King saved by the multitude of an host: a mighty man is not delivered by much strength: a horse is a vaine thing for safety: neither shall he deliver any by his great strength.* So we must acknowledge, That if God will, any King may be destroyed by the smallest host, that a mighty man may be overcome by that which hath no strength, that a fly is a sufficient thing for ruine,



ruine, and that, if God say the word, even that shall not onely trouble but subdue any man with its little or no strength.

Secondly, Note.

*The power which God can draw forth is a limitless power. His Armyes are without number.*

When Princes have greatest Armyes they may number them, and tell you how many hundreds and how many thousands and how many hundred thousands they have. We have read of many very numerous Armyes, but wee never yet read of an innumerable army, onely Gods army is without number, and therefore onely his knowes no bounds. *Is there any number of his Armyes?*

*And upon whom doth not his light arise?*

Here Bildad sets forth the glory of the goodnes, omniscience and omnipresence of God, by his sending forth his beams of light, as he in the former part of the verse sets forth the glory of the greatnesse and power of God by his sending forth the Armyes of his strength.

*Upon whom doth not his light arise?*

The text may be read thus; *Upon whom doth not his light stand?* or, *upon whom shall not his light stand?* Wee say, *upon whom doth not his light arise?* Both translations are good. But what is this light of God?

First, Wee may understand it of that common light, the light of the Sunne, for that is Gods light, and the universall arising of it upon the world is a wonderfull worke of God. For as God made the light, and gathered it into that great vessel the Sunne, so hee carrieth it about the world every day. The light of the Sunne is the messenger of Gods care and love to man every morning. (*Math. 5. 45.*) *Hee maketh his Sunne to rise on the Evill and on the Good;* that is, upon all, Good and Evill, divide the whole world between them: and while the text in *Mathew* saith, that *God maketh his Sunne to rise, &c.* it intimates that the Sunne riseth dayly by speciall direction from God; The Sunne is his, and the light is his; There is no creature that enjoyes the light of the Sunne, but is beholding to God for it. Hee that made the Sunne, maketh the Sunne to rise; as if the Sunne like a weary or tired traveller.

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proprie dicit  
כי עליו super  
quem; eisi om-  
nia similiter lu-  
men & virtus  
tem ab eo acci-  
piunt. Merce:

traveller were unwilling to rise in a morning and renew his Journey, or long stage about the world, till called up by God, and commanded out for the service of mankind; of Sun-light we may say, *Upon whom doth not his light arise?*

Secondly, This light may be taken more strictly for the light of divine goodnesse. All the good, the peace, the comfort, which wee injoy in the world, is comprehended under the name of light. When the Psalmist sayth, *Light is sown for the righteous*, his meaning is, *good or comfort is sown for the righteous*, (Psal. 97. 11.) and, *Upon whom doth not this light arise?* The goodnesse of God extends it selfe over all. God doth good to all, though he doth more good for some; for as God would have us to doe good to all, but specially to the household of faith, so doth hee. Hee sends forth so much light of goodnesse as will make all men eternally inexcusable who abuse it, but he sends forth so much light of his goodnes to some as will make them eternally happy. The light of his goodnesse riseth upon good men to cause them to rejoyce and live comfortably; And unlesse some light of his goodnes did arise upon evill men, even upon the worst of men, they could not subsist, nor live at all. His light is the life of man, *and upon whom doth not this light of divine goodnesse arise?*

Thirdly, Wee may expound this light of the light of divine wisdom, which disposeth and ordereth all things; And doth not this light arise upon the whole creation? doth not this light shine upon every creature? doth not this light direct the wayes of man on earth? yea doth not this light arise upon the Angels in heaven, to direct them in all their wayes?

Fourthly, Wee may understand this light of the light of that knowledge by which God himselfe knoweth all things. As God is light essentially, or as all that he is, is light, so we may say more especially of his knowledge, it is light. Knowledge is the light of man, and therefore we say of an ignorant or unknowing man that he is in darkenes; and thus also knowledge is the light of God; and when the Apostle John saith (1 Epist: 1.) *That in him is no darkenes at all*, his meaning is in him is no ignorance at all. God sends forth this light of his knowledge all the world over, he takes notice of all; As nothing is hid (in a common sence) from the beate or light of the Sunne in its walke about the world, so nothing is hid in any, the strictest sence from the knowledge of God.

*Upon*

*Upon whom doth not this light arise?* wee are alwayes in the presence of God, his eye is upon us and sees us, hee sees where we are, and what wee doe; and as this light of his shines upon all things, so it will, at last, bring all things to light.

Now, among these foure interpretations given, I conceive that the word *light* is to be taken here in the second sence, *upon whom doth not his light arise?* That is, the light of the goodnes of God: which goodnesse is the infinite freenes and readines of his nature to doe good. And this light of his goodnes arising upon the creature is five-fold.

*V* deus prius  
lucis, nomen ad  
v in quam om-  
nibus infundit  
seruare, per  
eam sunt omnia  
id quod sunt.  
Merci

First, There is an upholding or preserving Goodnes, by which all things are maintained in their state and being.

Secondly, There is a quickning and refreshing goodnes, whereby all things (men, and among them godly men especially) are renewed and revived in their wel-being.

Thirdly, There is a protecting goodnes of God, whereby his are kept while they are in dangers.

Fourthly, There is a delivering goodnes, whereby his are brought out of and set free from danger.

Fifthly, There is a strengthning and supporting goodnes, whereby his are enabled to beare all the evils with which they are exercised in this world. And upon whom (yea upon what) doth not the light of the goodnes of God arise every day in some one or more of these particulars?

Hence Observe.

*All the light of man or the light of all men is from God.*

If any light arise upon man it is of God, and upon what man soever light ariseth it is of God. As the light of the ayre is his, so also is the light of our hearts. The light of life is his, and so is all that light of comfort which shines upon us while we live. *God is the father of lights, from whom every good gift and every perfect gift cometh* (Jam: 1. 17.)

Secondly, Observe.

*God is very communicative of his goodnesse; upon whom doth not his light arise?*

God doth not keep his light to himselfe; he is good, and doth good; hee hath good, and doth good, he distributes it; God would not

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have us, much lesse doth he himselfe put his candle or light under a bushell, but hee sets it upon a candlesticke, and it giveth light to all the world, it refresheth and warmeth all the world. As the light of the speciall goodnes of God in Christ ariseth upon all sorts and conditions of men in the world, so there is a light of his common providentiall goodnes which ariseth upon each man of every sort and condition in the world.

□p' 27 su  
per quem nō  
stabit lumen e-  
jus ut nō solum  
exorientem &  
surgentem lucē,  
sed etiam con-  
sistentem calore,  
lumine et agē-  
di facultate pre-  
potentem & re-  
bus omnibus hu-  
manis imminē-  
tem intelliga-  
mus. Bold:

Another reading sayth, *Upon whom doth not his light abide?* The light of God is not onely an arising or springing light, but a continuing and an abiding light; It doth not onely breake out upon us, but dwell with us. The naturall Sunne ariseth every day upon us, but it doth not dwell with us, but is going from us as soone as it appeares unto us; and therefore it was miraculous when the Sunne stood still, or halted not to goe downe about a whole day ( *Iosh. 10. 13.* ) But the mysticall light of the goodnes of God is a light that dwelleth alwayes over our heads, and hasteth not to goe downe. And indeed if God should withdraw this light, or let it goe downe, if he should stop the influences of his kindnes from us, and cease to doe us good, wee were ruin'd and undone; *for in him all things subsist, and are upheld by the word of his power*; if his light did not arise upon the creature, the creature would sinke into darknesse. Nor could wee abide what wee are, if this light did not abide upon us. And as this is true in reference to our naturall subsistence, so much more in reference to our spirituall. This light arising and abiding upon the Saints, maintaines and upholds them, both in their graces and in their comforts.

*Bildad* having thus set forth the power and greatnes of God in his dominion, and feare in his hosts and armyes, as also his kindnes and beneficence in his light arising and abiding upon man, proceeds in the latter part of the Chapter to shew the sinfullnes and unworthynes, the impurity and impotency of man compared with God.

J O B, C H A P. 25. Verſ. 4, 5, 6.

*How then can man be Juſtified with God? or how can man be clean that is borne of a woman?*

*Behold, even to the Moon and it ſhineth not, yea the Stars are not pure in his ſight.*

*How much leſs man that is a worme, and the ſon of man which is a worme.*

**I**N this context *Bildad* gives further check to *Jobs* presumption (as hee conceived) in appealing to heaven, and in begging audience of God himſelfe, which he did (as hath been ſhewed) with earneſtnes at the 23<sup>d</sup> Chapter.

Verſ. 4. *How then can man be Juſtified with God?*

The words are an Inference from what he had inſiſted upon and diſcourſed before concerning the dominion and feare of God, concerning the number of his Armyes, and the ſhinings of his light every where: from all which hee concludes, *How then can man be Juſtified with God?* As if he had ſayd, *Seeing God is ſo dreadfull, ſeeing hee is an all-powersfull, an all-ſeeing, and an all-upholding God, how dareſt thou or any man living, plead with him? or how is it poſſible for any man living to ſtand out with God and live?*

*How then can man be juſtified with God?*

This queſtion, carrieth a ſtrong denyall, To ſay, *How then can man be Juſtified with God?* is more then barely to ſay, *Man cannot be Juſtified with God*, How can it be? is not onely thus much, It cannot eaſily be, it cannot probably be, but it cannot poſſibly be, or it is Impoſſible to be; Such queſtions, *how a thing may be?* are uſually an answer that they cannot be at all. Queſtions are ſometimes put for Information or with deſire to be directed, or to have the myſtery opened how ſuch things may be. The holy virgin put ſuch a queſtion (*Luk. 1. 34.* when the Angel had told her ſhee ſhould have a ſon) *Then ſaid Mary unto the Angel, how ſhall this bee, ſeeing I know not a man?* her queſtion did

not Import her denyall of the thing, but her wonder at it, nor did it imply her unbeleefe, as if shee thought it Impossible to be, but her desire to be Informed in the way and manner how it should be, and to that sence shee is answered, *The holy Ghost shall come upon thee, and the power of the most high shall over-shadow thee.*

**UIN** calum-  
niosis agorabi-  
lis, morbis mer-  
itis obnoxius;  
sic latini morta-  
lem pro homine  
dicunt.

But here (I say) the question, (*how can man be Justified with God?*) is reducible to this plaine negative proposition; *Man cannot be Justified with God: How can man?* that is (as the word signifieth) miserable man, sickly man, weake Impotent man? and it may note not onely the Impotency of his body, but of his spirit. Man is of a weake body at best, and of a more weake and sickly spirit. Master Broughtons translation reacheth both; *And why should sorrowfull man plead Justice with the Omnipotent?* Man is compassed about with sorrowes, and every man is in himselfe, what Christ was more eminently for us all, *a man of sorrowes, and acquainted with griefe* (Isa. 53. 3.) We take the word in its general signification.

*How then can man be Justified?*

*Bildad* seemes (as some expound him) by this question, to suspect that *Job* had asserted a *selfe-Justification*, and it must be confessed that what he spake at the 23<sup>d</sup> Chapter, ver. 10, 11, 12. might give him some colour for that suspicion; *Hee knoweth the way that I take, when he hath tryed mee I shall come forth as gold. My foot hath followed his steps, his way have I kept and have not declined, neither have I gone back from the Commandements of his lips: I have esteemed the words of his mouth more then my necessary food.* While *Job* thus asserted his owne Innocency and Integrity, *Bildad* might possibly suppose that hee was asserting his owne righteousness; and therefore not without some indignation hee expostulates the matter with him, *How can man be Justified?* that is, pronounced cleane and quit at the Throne of God. *Justification* (Considered in the Gospell notion) is that gracious sentence of God, wherein with respect to Christ apprehended by faith, hee absolveth the beleever from sin and death, and doth repute him just and righteous unto eternal life. Of this the Apostle treates at large in the 3<sup>d</sup> 4<sup>th</sup> and 5<sup>th</sup> Chapters of the Epistle to the *Romanes*, and in that to the *Galatians*. This doctrine of free justification is the founda-



foundation and corner stone of all our comfort. For whereas there is a double change in the state of a sinner; first, a relative change; secondly, an absolute and reall change. The one is made in sanctification, the other in Justification; Sanctification is a reall change, subduing corruption, destroying the power of sin in us; but Justification is not a Physicall or real change in the person, it doth not make him that is unrighteous righteous in himselfe, nor is man at all Justified (in this sence) by any selfe-righteousnes, but it is onely a relative change as to his state. To Justifie is a Law-terme, signifying, the pronouncing or declaring of a man righteous: So that Justification is an act of God upon us, or towards us: Sanctification is an act of God in us. This blessed Grace of Sanctification alwayes followeth the grace of Justification, as an effect or fruit of it; and though it may easily be distinguished from it, yet it can no more be separated or divided from it, then heate from fire, or motion from life.

Yet I concave, that *Bildad* in this place doth not speake of Justification in that strict Gospel sence, as it imports the pronouncing of a man righteous, for the sake of Christ, or as if he supposed *Job* looked to be pronounced righteous for his owne sake. But *Bildad* speakes of Justification here, as to some particular act; As for instance, If any man will contend with God (and that *Bildad* chargeth *Job* with) as if God had done him some wrong, or had afflicted him more then was need, is he able to make this plea good, and give prooffe of before the Throne of God; *How can man be justified with God?*

There is a fourefold understanding of that phrase, *with God*.

First, Thus; *If any man shall presume to referre himselfe to the Judgement of God, shall he be justified?* (all at last must appeare before the Judgement of God, whether they will referre themselves to him or no; but) suppose a man referre himselfe to God (as *Job* had done by appealing to him) *can he be justified?* Will God upon the tryall & examination of his cause give Judgement or sentence for him? But in this sence it is possible for a man to be justified with God; and thus *Job* was justified by God at last against the opinion and censures of his three friends.

Secondly, *To be justified with God*, is as much as this, *If man come neere to, or set himselfe in the presence of God, shall he be justified?* Man usually lookes upon himselfe at a distance from God, he

he looks upon himselfe in his owne light, and so thinkes himselfe righteous; but when he lookes upon himselfe in the light of God; and as one that is neere God; will not all his spots and blemishes then appeare, or rather will not he himselfe appeare all spot and blemish? When he is once with God, will he be any thing with himselfe, but an impure and wretched creature? In this sence *Bildad* might check *Jobs* boldnes, in desiring to come so neere God, even to his seate, which would but have made him more vile in his owne eyes, and discovered to him his owne impurities, as it did to the Prophet *Isayah* (Chap. 6. 5.) and as it did also to *Job* himselfe, when he attained his wish, and got so neere to God, that he called it *a seeing him with his eye* (Chap. 42. 5.) Then we have not a word more of pleading his cause before God; His mouth was stopt, and he abhorred himselfe, repenting in dust and ashes.

Thirdly, *Can man be justified with God?* that is, if man compare himselfe with God, can he be justified? one man may compare himselfe with another and be justified. And thus, the faithfull people of God are called righteous and just in Scripture, comparatively, to wicked and unrighteous men. But how can any man be just or righteous compared with God, in comparison of whom all our righteousness is unrighteous, and our very cleanness filthy?

Fourthly, *To be justified with God, is, against God;* that is, if man strive or contend with God, in any thing, as if God were too hard and severe towards him, eyther by withholding good from him, or bringing evill upon him; can man be justified in this contention, or will God be found to have done him any wrong? without all question he will not.

From the words taken in a generall sence observe.

*Man hath nothing of his owne to justify him before God.*

There are two things considerable in man; first, his sinne; secondly, his righteousness; his worst and his best; all grant man cannot be justified by or for his sins, nor can he at all be justified in or for his owne righteousness. And that upon a twofold ground.

First, Because the best of his righteousness is Imperfect; and no Imperfect thing can be a ground of justification and acceptance with God. For though God doth justify those who are imperfect, yet

yet hee never justified any man upon the account of that which is Imperfect. God never tooke cockle-shells for payment, he must have pure gold, and he seeth wel enough what poore stufte, what base coyne the best of our righteousness is, and therefore cannot admit any of it in justification. For the purpose of God is to exalt himselfe in Justice as wel as in mercy by the justification of sinners. And therefore the Apostle sayth ( *Rom. 3. 25, 26.* ) That *God hath set forth Christ to be a propitiation, through faith in his blood, to declare his righteousness* ( and he is not content to say it once, but saith it againe ) *To declare, I say, his righteousness, that he might be just, and the justifier of him that beleeveth in Jesus.*

Secondly, All the righteousness wrought by man is a due debt; how can wee acquit our selves from the evill wee have done by any good which we doe, seeing all the good we doe, we ought to have done, though we had never done any evill? When we have done our best we may be ashamed of our doings, we do so poorly. But suppose we had done richly and bravely; suppose our workes ( which indeed are full of drosse ) were pure gold and silver, were precious stones and Jewels, yet they are already due to God. Wee owe all and all manner of obedience as wee are creatures; And wee can never justifie our selves from our transgressions, by satisfying ( could we reach them ) our obligations. There is enough in Christ to justifie us, but there is nothing in our selves; All that Christ did was perfect, and Christ was under no obligation to doe any thing, but what he willingly submitted to doe for us. This booke of *Job* beareth as great a testimony to this truth as any; How often doth *Job* disclaime all *selfe-justification* ( *Chap. 9. 20, 21.* ) *If I justifie my selfe, mine owne mouth shall condemne mee: if I say I am perfect, it shall also prove mee perverse. Though I were perfect, yet would not I know my owne soule, I would despise my life.* What can be sayd more fully ( to the tenour of the Gospel ) for the abasement of selfe, and the advancement of free grace in justification. He sayd indeed ( *Chap. 13. 18.* ) *Behold now I have ordered my cause. I know that I shall be justified.* But he never sayd that he should be justified for the cause sake which he had ordered. There is a twofold justification.

First, The justification of a man in reference unto some particular act, or in his cause.

Secondly, The justification of a man in his person. When *Job* sayd,



sayd, *I know that I shall be justified*, his meaning was, I shall be justified, in this case, in this buisines, I shall not be cast as an hypocrite ( for hee alwayes stood upon and stiffely maintained his integrity ) or I know I shall be justified in this opinion which I constantly maintaine; That a righteous man may be greatly afflicted by God, while in the meane time hee spareth the unrighteous and the sinner. A man may have much to justifie himselfe by before God, as to a controversie between him and man; but he hath nothing at all to justifie himselfe by as to his state towards God.

Againe, As these words are referred to *Jobs* complaint of the severity of Gods dealings with him.

Observe.

*Whosoever complaines of the dispensations of God towards him, cannot be justified in it.*

Thus the *Jewes* of old complained ( *Ezek. 18. 25.* ) *Ye say the way of the Lord is not equall.* But were they justified in this complaint, with God? How doth the Lord expostulate with them, in the next words. *Heare O house of Israel, is not my way equall? is not your way unequall.* As if he had sayd; All the inequality is on your part, there is none on mine. The wayes of God, how hard and grievous soever they may be ( as they were towards *Job* ) yet unequall or unrighteous they can never be. The usuall dealings of God with us are full of mercy, & his severest dealings with us have no want of Justice. *How then can man be justified with God?*

*Or how then can he be clean that is borne of a woman?*

Here's another question of the same tenour, and in the 15<sup>th</sup> Chap: ver: 14<sup>th</sup>, *Eliphaz* spake almost in the same termes, *What is man that he should be clean? and hee that is borne of a woman that hee should be righteous?* *Jobs* friends beate often upon this poynt, vehemently suspecting that he did over-weene his owne condition, and thought too highly of himselfe. Whereas *Job* did not onely freely and ingeniously, but with a great deale of holy rhetoricque and elegancy confesse against himselfe againe and againe, that hee neither was nor could be cleane before God; Onely hee would not admit their plea against him, that hee suffered for his uncleannes, or that hee was uncleane because he suffered.

Master

Master Broughton translates thus ; *Or , The borne of woman looke to be cleared.* We say ; *How can hee be cleane that is borne of a woman ?* that is, how can hee have a nature at all cleane , or be altogether cleane in his life, who commeth into the world through a world of uncleannes? Can the streame be cleane, when the fountaine is uncleane ? or the product be better then that which is produced ? Man borne of a woman by natural generation ( so *Bildad* is to be understood ) comes from an uncleane fountaine , from an impure Original, and therefore, how can he be pure or cleane ? What the particular Emphasis and importance of this phrase ( *To be borne of a woman* ) is, hath been opened already ( *Chap: 14. 1. Chap: 15. 14.* ) and therefore I referre the reader to those texts for a further Exposition. And shall here onely give out this Observation.

*All men borne of a woman by natural generation are impure and uncleane.*

There was never but one man, the Lord Jesus Christ, borne of a woman who was not uncleane, and he was borne of a woman, not in an ordinary, but miraculous way ; *The holy Ghost shall come upon thee, and the power of the most high shall overshadow thee* ( *Luk. 1. 35.* ) All else borne of a woman have been and are uncleane. It is sayd ( *Gen. 5. 3.* ) *Adam lived an hundred and thirty yeares, and begat a Son in his owne likenes, after his Image, and called his name Seth.* Adam begat a son in his owne likenes ; what likenes ? it is not meant of his outward likenes, of the figure or feature of his body, that was the least part of the likenes there intended, in which his son was borne ; every father begets a son in a humane shipe ; and we say the child is like his father, not onely as having the same specificall nature, but as having the personal figure and proportions of his father. But when it is sayd, *Adam begat a son in his owne likenes, in his Image*, the meaning is, he begat a son that was a sinner as himselfe was, and corrupt as himselfe was, even *Seth*, who was given in the place of *Abel*. God in the creation made man in his image after his likenes ; Man by procreation begets a son, not in Gods image, but in his owne ; And that not onely like him in constitution as a man, but in corruption as a sinner. *David* confesseth of himselfe ( *Psal. 51. 5.* ) *Behold I was shapen in Iniquity, and in sin did my mother conceive mee.* Some to avoyd the

X x x x

strength

strength and dint of that text, as to the prooffe of the corruption of nature by propagation, put a most corrupt and base glosse upon it; As if *David* had therein onely confessed his parents sinfullnes or inordinate affections in begetting and conceaving him; not his owne natural sinfulness as begotten and conceived. I know no better argument of the corruption of nature, then such corrupt interpretations of Scripture; For doubtlesse as *Bildad* here in the Text, so *David* was acquainted not onely with the doctrine of original sin, and the corruption of nature, but had found and felt the sad effects of it in himselfe, And from that experience could say, *I was shapen in iniquity*, &c. as also consent to what *Bildad* saith in this place, *What is man that is borne of a woman that hee should be clean?* doe but acknowledge that any one is borne ordinarily of a woman, and wee may conclude him to be sinfull and uncleane. That I may make this a litle clearer, I shall touch at three things, which are distinctly considerable in the sin of *Adam*.

First, That particular act, or fact against the Law, which he committed in eating the forbidden fruit.

Secondly, The legal guilt that flowed from that act, both upon his person and upon his posterity.

Thirdly, The naturall Corruption which as a consequent of the former stayned all mankind. Or there was first the transgression of the Commandement, which was his eating the forbidden fruit; Secondly, there was the punishment of that transgression, which was death inflicted for eating; thirdly, the depravation of the whole masse of mans nature, by which, as *Bildad* speaks, *Every man borne of a woman is uncleane*. And these three fell upon the whole posterity of *Adam*, or upon all that are borne of a woman in a threefold way.

First, The very act of *Adams* sin becometh ours, for wee did participate with him, and had, as it were, a hand in it, because wee all were feminally in him; so that when he sinned, wee all sinned being in his loynes long before we were borne, as *Levi* paid tythes in *Abraham* before hee was borne (*Heb. 7. 9. 10.*) Thus wee all sinned in his sinning, and had a share in that act of his, because hee stood as the roote of mankind, and as having entred a covenant with God in that capacity. For he sinned, not onely as a single person, but as hee was the representative of all mankind, and there-



therefore what hee did we are reckoned as doing the same with him.

Secondly, The guilt of that sin is ours by particular Imputation, as the fact is ours by common participation; for as if *Adam* had stood in a state of Innocency, that had redounded to us for good, so his fall or sin redoundeth to us for evill.

Thirdly, There is the pravity or corruption of nature, issuing from that first sin, and that is chiefly aymed at in the present text. And this is derived to us by propagation. The defilement of nature descendeth and passeth from generation to generation: therefore, *how can hee that is borne of a woman be clean?* and that defilement hath two things in it.

First, The losse of original purity, or the defaceing and blotting out of the image of God in which man was created.

Secondly, A succession of horrible deformity and disorder, which consisteth, first, in a pronenes to all evill; secondly, in an impotency and weakenes, yea in an averneses from and enmity against all that is good. So then, we have to doe with the very act of *Adams* sin by participation, with the guilt of it by imputation, and with the filth and deformity of it by propagation: From all which it may wel be questioned, *How can hee be cleane that is borne of a woman*, and concluded, *Every man borne of a woman is un-cleane.*

Verf. 5. *Behold, even to the Moone and it shineth not, and the Starres are not pure in his sight.*

In this verse *Bildad* proceedeth to argue downe the presumption (as hee conceived) of *Job*, by calling him to consider those things which are farre below God, and yet were farre above him; as if he had said; *Wilt thou contend with God, when thou canst not contend with the Moone and Starres? they have a brightnes beyond any thing of thine, why then doest thou insist so stiffely upon the shinings of thy conversation towards men, and the brightnes of thine integrity towards God?*

*Behold, even to the Moone and it shineth not.*

There is a twofold understanding of these words; first, some expound them by descending; as if *Bildad* had spoken thus; *Be-*

X x x x 2

*hold*

hold O Job, and be both ashamed of and astonished at thy owne folly, in venturing upon a tryal before God, who is of such infinite purity, that while he looketh upon all these heavenly lights that are above the Moone, even to or as low as the Moone, which (as Astronomers teach) is the lowest of all the planets, it shineth not, there is no brightnes, no beauty in any of them; They are all in comparison of God but clouds and darkenes, but clods of earth and dirt. And if they shine not in the eye of God, surely much lesse doest thou, who art a worme, and but a clod of moving or breathing earth?

Secondly, Others expound it by ascending. As if Bildad had spoken thus; Behold, O Job, and tremble at thy presumption in desiring that God should take so exact a scrutiny of thee & of thy cause; for look upon all the parts of the inferiour visible world, look upon all their glories and excellencies, and look not only upon those things that are creeping here upon the Earth, but lift up thine eyes as high as the Moone it selfe, Behold even to the Moone (which is, as it were the boundary between the upper and the lower world; The Moone being the lowest of the upper world, and the highest of the lower world, now saith Bildad, surveigh the world up to the Moone) and it shineth not.

But doth not the Moone shine? yes † the Moone shineth, the Moone is that lesser light which was made to rule the night (Gen. 1. 16.) Why then doth hee say it shineth not? the meaning is onely this, that Moone-light, and Sun-light, that all creature-light is no light, nor their shining to be called shining, when we speake of the light and shinings of God himselfe. The Moone shineth for the use and to the eye of man, but the Moone shineth not for any use to or in the eye of God. As because he is light, he needeth no light, so because there was no light till he created it, the light of the creature is nothing unto him.

The Moone and Starres shine, but when the Sunne is up they shine not, that is, not to our view; the Starres shine as much in the day as in the night, though wee cannot see them being over-powered by that greater light, the light of the Sunne; So when the glory of the Lord appeareth, both Sunne and Moone disapppeare, and are no moore seene. The light of the world is no light where God is named; doe but speake of God, and all the beauty and brightnesse of the creature fades and is extinct. The Moone is a very beautifull creature considered by it selfe, as Job speakes to shew how

*Ne luna quidem  
lucida est colla-  
ta eum deo.  
Varab:*

how farre he was from idolizing it, notwithstanding all that beauty wherein it appeared to him (*Chap. 31. 26.*) *If I beheld the Sunne when it shined, or the Moone walking in brightnesse?* that is, if I beheld eyther Sunne or Moone so as to adore and worship them; if I reckoned any thing of Moone and Sunne, in comparison of God, if I did not judge the light of both as darknes and obscurity in reference to him, if I did not behold them so as if I did not behold them, not being taken up or dazzl'd at all with their shining brightnes, scarce at all seeing, not at all admiring any brightnes, but the brightnes of God, if it were not thus with me, if I stood not at this distance, and upon these termes with the best of the creatures, then, &c. It argues that there is much natural beauty in the Moone, when as *Job* to shew his spirituall chastity saith that the beauty of it, did not at all withdraw or steale away his heart from God. Indeed such is the beauty of the Moone that it is used to shadow out the Church in her spirituall beauty (*Cant. 6. 10.*) *Who is shee that looketh forth as the morning, faire as the Moone;* The Moone is fayre, yet she hath her spots; But God is fayre without any spot, and therefore the fayrenes of the Moone is no fayrenes at all to his.

There is another reading of the words (*Behold even to the Moon, and it doth not extend its tents, or doth not extend its light like a tent;* for when the light is spread first out, it is like the spreading of a tent upon the mountaines. To which the Prophet *Joel* seemeth to allude (*Chap. 2. 2.*) in that phrase; *As the morning spread upon the mountaines. Behold to the Moone, and it doth not spread out its light, nor extend its tents;* Our translation reacheth the sence fully; *It shineth not;*

ולא יאדיל  
Et non expandit  
lumen suum in  
mo lam Tentoria  
Complut:

*Yea the Starres are not pure in his sight.*

The Starres are supposed higher and greater then the Moone; The Starres are pure and splendid bodies, as hath been shewed from other places of this booke. So that, when *Bildad* saith, *The Starres are not pure*, it is not an absolute denyall of their purity, but as himselfe expounds it, they are not pure in the sight of God. The Starres have neyther those spots, nor those changes which the Moone hath, they are a more cleare and a more certaine light, yet *Even the Starres are not pure in his sight*, and wee may reckon the *Sunne* among the Starres too, though sometimes they are spoken

of



of distinctly, *Sunne, Moone, and Starres*. Thus *Bildad* pleads the excellency of God above the most excellent creatures, how much more above man, who is now cast much behind many of the creatures, through the corruption of his nature, and is not disparaged by being compared to the meanest of them. *Behold, even to the Moone and it shineth not, and the Starres are not pure in his sight.*

Hence Observe.

*The glory or beauty of the most glorious and beautifull Creatures is no glory, no beauty compared with the glory and beauty of God.*

*Bildad* instancing in the most beautifull Creatures, takes in the beauty of all the creatures; all which is but a ray, a beame of his infinite light, but a drop of his infinite Ocean; their glory is but an effect of his, and though the meanest of them are perfect in their state, yet the best of them are not perfect in degree. It was sayd anciently; *Looke upon the heavens they are beautifull, looke upon the earth that also is beautifull, but he that made heaven and earth is infinitely more beautifull then eyther of them both; or then both of them.*

When God had finished the worke of Creation, it is sayd ( *Gen. 1. 31.* ) *And God saw all that he had made, and behold it was very good.* How then is it sayd here, that *the Moone shineth not, and that the Starres are not pure in his sight?*

I answer, First as before, all things which God made were good as creatures, but nothing was as good as the Creator.

Secondly, I answer, the creature is not now so good as it was when first created, the sin of man did not onely pollute and staine the glory of man, but of the whole creation; and therefore the Apostle sayth ( *Rom. 8. 20, 21, 22.* ) *That the creature was made subject to vanity, not willingly but by reason of him who hath subjected the same in hope, because the creature it selfe also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God, for we know that the whole creation groaneth and travaileth in paine together untill now.* From this illustrious context it appeares that God for mans sin hath put the whole creation to disgrace and suffering, and that all creatures are fallen from their first perfection by the fall of the first man; The very lights of heaven are made darke, and the Starres impure, by mans impurity.

city. Now if by the sin of man, those creatures who in themselves are sinlesse, even the Moone and Starres, have contracted defilement, and are not without blemish in the sight of God; then how much lesse is man (by whom they have taken this infection) free from blemish or infection himselfe, as *Bildad* inferres in the next words and close of the Chapter.

Vers. 6. *How much lesse man that is a worme, and the son of man which is a worme.*

As if he had sayd, *If the Sunne Moone and Starres are not pure in his sight, how much lesse is man pure?* Nor is *Bildad* content to say how much less is man? but he giveth a very debasing comparison of man.

*How much lesse is man that is a worme, and the son of man which is a worme.*

*How much lesse* ] We may say also, how much more is man impure in his sight; So, the original words are often rendred; as the reader may see in those places (*Prov. 11. 31. Prov. 15. 11.*)

*Bildad* layeth man as low as he can, shewing that he is so farre below the Starres that hee is as low as a worme; and if the Starres be impure in the sight of God, how much more is man a worme? What's a worme? what a darke, dull thing is a worme to a Starre? yet that is not so dull a thing to a Starre, as a Starre is to God, therefore if the *Starres be not pure in his sight, how much lesse man that is a worme?*

A worme is one of the meanest Creatures, and the word that is here used signifieth the meanest of wormes; properly and strictly those little wormes which breed in flesh, or Cheese, or in any other kinde of food when it is corrupted. The word is used (*Exod. 16. 24.*) where it is said of the *Manna* that was reserved contrary to the command of God, That it bred wormes; such a worme is man; and *Bildad* is not content to say this once, but he saith it againe.

*And the son of man which is a worme.*

Here is the same thing doubled; And 'tis doubled by *Bildad* to assure.

Cum precedit  
sententia nega-  
tiva particula.

illa.

כִּי עַם com-  
modè redduntur  
quanto minus.  
Pisc:

רֶמֶס vermis  
parvus in carne  
aut caseo nas-  
cens.

affure us of the truth and certainty of it ; as if he had said, *I am not afraid to averr what I have spoken, I have said it, and I say it againe, how much lesse man, who is a worme, and the son of man which is a worme.*

*The son of man* ; that is, any man, high or low, rich or poore, learned or unlearned, they who are at greatest distance in themselves meete all in this, They are wormes. To be called the son of man, imports the meanenes of man, and minds man of his weaknes and frailty. *Ezekiel* the Prophet is often spoken to by the Lord in this stile, *Son of man* ; the reason given by some is this, because hee was a man often rapt up in the visions of God, or had the visions of God sent downe to him, hee was a man that lived so much in heaven, that hee might even forget that hee was of the earth, therefore the Lord mindes him often of his Original, by calling him, *Son of man, Son of man* ; so here, *Bildad* mindeth man of the meanenes of his birth, he is but *the son of man*. Some proud men have drawne their pedigree from the Gods, or from the Starres. *Alexander the Great* would be called the son of *Jupiter*, which was to say the son of the Sunne, hee did not like to be called the son of man, though as he was so, so he was soone after convinced and confessed that he was so.

*And the son of man which is a worme.*

תולטו ver-  
mis magnus &  
parvus, qui ab  
omnibus teritur  
& contunditur.

Wee expresse this latter branch by the same word *worme* in our English, but the Hebrew speakes it in a different word ; and *Master Broughton* renders it differently in the English, *and the son of man a vermin*. The word signifieth both small and great wormes, all sorts of wormes or vermine ; here's the state of man ; and how can hee who is such a worme stand before God, in his purity, when the Sunne Moone and Starres are impure before him ?

Againe, wee may take notice that *Bildad* doth not say, man is like a worme, but *is a worme*. 'Tis not spoken by way of similitude, but of assertion.

Hence observe.

*Man is a very poore thing.*

So poore a thing that hee is twice in this Text called a worme ; the lowest things serve for a Comparison and beare the likenes of the highest and greatest men in the world ; man is but a worme, and



and the ſon of man, is no better, a worme or vermin. As it ſheweth the excellency of God, that nothing is ſo good, ſo great, ſo perfect, that is worthy to be compared with him ( *Iſa. 40. 18.* ) *To whom will yee liken God? or what likenes will yee compare unto him?* Looke over all the Excellencies that are in the Creature, is there any thing that lookes like God? that hath any excellency or beauty comparatively to him? And againe ( *Iſa. 46. 5.* ) *To whom will yee liken mee, and make mee equall, and compare mee, that mee may be like?* that is, there is nothing that you can compare or make mee like unto, I am above all compariſon — Now ( I ſay ) as it ſhewes the excellency of God, that there is nothing worthy to be compared to him, ſo it ſhewes the meanenes of man, that there is nothing ſo unworthy but that he may be compared to it, and that without wrong or diſparagement. The Scripture doth as it were ſtrive for Compariſons, to ſet forth the weaknes, the poorenes, the worthleſnes of man; hee is compared to, yea called duſt ( *Gen. 3. 19.* ) *Duſt thou art, and to duſt thou ſhalt returne.* Hee is compared to the graſſe of the feild that groweth to day, but withereth or is cut downe to morrow ( *Iſa. 40. 6.* ) Hee is compar'd unto a ſhadow that hath nothing of Entity or ſubſtance, and therefore continueth not but vaniſheth away ( *Iob 14. 2.* ) Hee is compar'd to that which is leſſe then a ſhadow, even to that which is, as I may ſay, *the nothingnes of all things, vanity*; and thus hee is called when at his beſt or in his beſt eſtate ( *Pſal. 39. 5.* ) Further, man is not onely nothing and leſſe then nothing, but that which is worſe then nothing a *ly*, hee is naturally under ſuch diſgrace, that he is the very word of diſgrace, a *ly*. Surely ( ſaith David, *Pſal. 62. 9.* ) *men of low degree are vanity, and men of high degree are a ly.* Nor doth the Lord ſpeake thus of ſingle perſons onely, but of Nations, and not onely of this or that Nation, but of all Nations; take mankind in a cluſter, or as bundled up together; not onely is this or that man, this or that Nation, but all men and all Nations *before him are as nothing, and are counted to him leſſe then nothing and vanity* ( *Iſa. 40. 17.* ) They are not onely duſt, but ( which is the lighteſt and moſt in- conſiderable duſt ) *the duſt of the ballance*, and that the ſmalleſt duſt of the ballance ( *Iſa. 40. 15.* ) they are not onely a drop, but *the drop of a bucket*, which is but the drop of a drop. The ſimilitude in the Text layeth man low enough, *He is a worme.* When

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the Lord would speake of his people at the lowest rate in reference to the opinion which they had of themselves, or which others had of them, hee calls them *a worme*, (Isa. 41. 14.) *Feare not thou worme Jacob, and yee men of Israel*: God doth not speake this to the disparagement, or to the discouragement of *Jacob*, but to the comfort of *Jacob*; As if he had said, though thou art a worm, though thou art thus low, thus mean, humbly in thy own thoughts, contemptuously in the thoughts of others, yet feare not, yea all shall have cause to be afraid of thee, for though thou art a worme, yet thou shalt thresh the nations and beate them small &c. As National *Jacob* then, so personal *Jacob*, or *Jacob* in person before was but a worme in his owne eyes. (Gen. 32. 10.) *I am not worthy of the least of all the mercies (or I am lesse then all the mercies) and of all the truth which thou hast shewed unto thy servant, for with my staffe I passed over this Jordan*; that is, I came over in a very poore manner, all my state was but a staffe. Here *Jacob* in person spake of himselfe as a worme; and when wee speake thus like wormes, wee speake most like Saints. Our Lord Jesus Christ spake thus of himselfe, as for our sakes he became poore and emptyed himselfe, as for our sakes he tooke upon him the forme of a servant, and was made in the likenes of man. (Psal. 22. 6.) *I am a worme and no man, a reproach of men, and despised of the people*. O how low did Christ esteeme and set himselfe, as, and while he stood in the place of sinners? He not onely confessed that he was a worme, because a man, but that he was a worme and no man. How then ought every sinfull man to abase himselfe and say, *I am a worme and no man*. Man is a worme in a five-fold respect.

First, Looke upon his original and constitution, hee is from the earth as the worme is.

Secondly, Looke upon him in his natural state and condition, hee liveth upon the earth and earthly things, as wormes doe.

Thirdly, Hee is a worme, because continually subject to danger, every foot may crush him.

Fourthly, As the worme is very subject to danger, so likewise unable to resist, or make defence; the worme is a naked creature, and weares no armes, neyther offensive nor defensive. Such a one is man, a worme, unable to defend himselfe, unlesse the Lord be his shield and a defence to him round about.

Fifthly, Man is a worme, for hee must shortly returne into the Earth

Earth where the wormes are housed; hee is going to wormes, as a worme, and when he comes to the grave it will be worme to worme. As the Lord sayd, *Dust thou art and to dust thou shalt returne*; so wee may say, a worme thou art, and to wormes thou shalt returne. Thus wee see man is a poore thing, a very poore thing, and hence I shall make foure or five briefe inferences.

First, Let no man be proud, or have high thoughts of himselfe; the son of man is but a worme; O why doth man swel above the clouds, or proudly make his nest among the Starres, when as he must shortly fall among the clods, and as he is a worme, so be eaten up of wormes.

Secondly, Let men take heed of adorning one another with great words and flattering titles, let us take heed of having the persons of men in admiration; it is as vaine a thing, for any man to give great flattering titles to others, as it is to have high thoughts of himselfe. The titles which the Spirit of God gives to man, are humbling titles, a flower, a shadow, &c. any thing which may keep downe his spirit and abate *selfe-valuations*; we should learne as to thinke of our selves, so to speake of other men as the Holy Ghost speaketh. As he doth not paint man out with praises, nor speake of him as Courtiers (whose hearts are the shops of complements, and their tongues the venters of them) doe of Princes. So neyther should we: There are two extreames which wee should labour exceedingly to avoyd in our references to men; and yet most men walke in one of these extreames towards men. First, we should take heed of reproaching, vilifying, and despising others; for though it be a duty for every man to thinke meanely of himselfe, and to say of himselfe, I am a worme; and though wee may lawfully thinke and say so of all men, as to the general truth of the proposition, yet it is so farre from being a duty, that it is not at all lawfull to call any man worme, with reproach and contempt of the meanenes of his person. Secondly, we should take heed of flattering and daubing others, as those Tyrians did Herod, crying out *it is the voyce of God and not of man* (Acts 12. 22.) whereas God to shew their mistake, and that he was indeed but a worme, smote him, and he was eaten up of wormes. *Elihu* concludes and resolves excellently to this poynt (Job 32. 21, 22.) *Let me not, I pray you, accept any mans person, neyther let me give flattering titles unto man, for I know not to give flattering titles, in so doing my maker*

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would soone take me away. As God tooke away Herod for receiving flattering titles, so they who give them are in danger to be taken away by God.

Thirdly, Be not Envious at others; what if another have a little more glory, riches, beauty, strength, power, then thou hast, what though he have a little more knowledge, and be a little higher in gifts then others, yet hee is but a worme still; what's man but a worme, and what's the son of man, (the best of men) but a worme? why should a worme Envy a worme, what though some men are *silke wormes*, a little better furnished and richer then others in mind and body, yet they are but wormes in silke, and many who appeare so, are but *Glow-wormes*, which shine a little but have no consistence.

Fourthly, Let the sons of men take heed of vexing one another; why should wormes rise up against wormes, why should wormes destroy wormes cruelly, bloodily? Wee are all weake as wormes, let us therefore engage that little strength wee have, for the supporting, not for the ruining of one another. Wee usually have so much tendernes towards wormes in kinde, that when wee see them crawling upō the ground, we avoyd treading upon them; yet how doe men purposely tread upon wormes in likenes. All men are wormes in likenes, we should not willingly tread upon or hurt any man. But poore men, and men of low degree, are more wormes then rich men, and men in high places are, therefore take heed of oppressing the poore, for that is indeed, a treading upon wormes. And though while you tread upon wormes the weake and needy, they cannot (as Christ speakes of swine, *Math. 7. 6.*) *turne againe and rent you*, yet if you doe so, God, the strong God will turne upon you and teare you while there is none to deliver.

Lastly, Take this inference from it.

*Man by sin is much degraded and fallen below himselfe.*

Man by sin is become inferiour to the meanest creatures, who was once above all visible creatures: man in the state of Creation was the chiefe piece of the visible world, hee was next to the Angels, who are of the Invisible world, but now man is fallen very low, he is levell'd with the lowest of the Creatures, a worme; not onely doe the heavenly bodies exceed him in beauty, but even the earthly bodies, the beasts of the field, and the worme that crawles upon

upon the earth, and lives in the bowels of it, is good enough to make comparison with him. See what man hath lost by sin! see how hee is degraded and fallen from his state and statelynes! yea I may say that man by sin is not onely fallen from that state and statelynes wherein he was created, but he is fallen below the state of the lowest creature. Man (by sin) is not onely a worme but worse then a worme; A worme is not capable of morall pollution; a toad hath naturall poyson, but man hath morall poyson in him, which is worse then naturall poyson; and which makes the condition of man yet more vile, his morall poyson (sin I meane) is to him naturall. It is his misery and his dishonour that he hath it, and it is his greater misery and dishonour, that he loves it, and that it is not so much his disease as his desire: and as the first sin, the sin of nature hath debased all mankind at once; so every man that goeth on in and multiplyeth (with desire) the acts of sin, debaseth himselfe yet more, and maketh himselfe not onely lower then the worme, which is the lowest of living things, but even lower then the lowest things that have no life. Sencelesse livelesse creatures are better then sinfull men, such I meane as live in sin, and better it had been for any never to have had a being, or not to have lived at all, then to dye in sin.

Seeing then sin hath degraded us, and placed us among and below the wormes, who were once next to Angels, how are we engaged to Jesus Christ, who by becoming a worme for us, hath raised us to be heyres of blessedness with the holy Angels for ever, and hath lifted us up to that hight of honour, that even the holy Angels minister to us as long as we are here. And how should we strive to raise our selves up higher and higher in the Improvement of all that grace which is freely offered to us in Christ, even to our *dayly conversation in heaven, and our sitting together in heavenly places in Christ Jesus*, as the Apostle speakes (Eph. 2. 16.) It is sad for any man who is but a worme, to be lifted up in himselfe, but it is the duty of every man to strive that he may be lifted up, not onely above the wormes, but above the heavens. Wee may quickly sin in seeking our owne exaltation in a worldly, But the more we seeke our exaltation in a heavenly state, the more holy, yea the more humble we are. Wee never act as those who know they are but wormes here on earth, till we have an ambition to be like the Angels who are in heaven.

Thus

Thus I have opened and done with this third, and that a very short discourse of *Bildad* in this Chapter, wherein he hath spoken Excellently as to the generall truth, in exalting God and humbling man, yet he is upon the old mistake, Concluding *Job* a selfe-justifier, yea a contender with God; Whereas indeed his thoughts were as low as his state or person, in reference to any conceit of righteousness in himselfe, or of any boldnes in charging God with the least unrighteousnesse ( though there was much severity ) in his dealings with him.

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*In qua re adju-  
visti sententiam  
tuam de provi-  
dentia dei par-  
ticulari, in qua  
nullæ sunt vi-  
ris. Quare ex  
Hebræo legitur,  
non cuius sed  
quid adjuvisti.  
Variab:*

original leaves it in such words as may be determined upon eyther, and may as wel be rendred, *that, which hath no power, as, him that hath no power.* And the thing without power, which this interpretation aymes at, is the opinion or tenet which *Bildad*, and his friends had held forth in their discourse: which *Job* is conceived to looke upon, as weake, and without power, as having neyther strength nor wisdom in it. And because *Bildad* made the last reply, *Job* (according to this exposition) bespeaks him thus; *Thine owne former arguments, as also those of thy friends, had no power, no strength of reason, nor true wisdom in them, and hast thou mended the matter now, hast thou by what thou spakest last put any strength into what hath been weakly and feebly argued already? As for my selfe I am neyther better enformed nor comforted, then I was, and therefore have reason to conclude, that there is no more strength nor power in what is now sayd, then in what was sayd before.* It is usuall to apply strength to a speech, we say such a man made a strong speech, as for such a one, his speech had no strength no sinewes in it. And that speech which hath no strength in it, can never administer strength to those to whom it is spoken; so that to say, *how hast thou helped him that hath no power,* is to say, the speech by which thou hast attempted or endeavoured to helpe him that hath no power. Yet I conceive that *Job* doth here intend a person, whom his freinds supposed without power, strength, or wisdom, rather then his freinds speech, which himselfe judged and (as his owne releife) found to be so.

*Hoc de deo accipio O quam egregie eum adjuvisti qui imbecillis erat, & invalido es patrocinatus. Quasi tua defensione deus indigerit.*

*Merci:*

*Cujus adjuv es num in be-  
cillis & sustenas  
brachium ejus  
qui non est for-  
tis. Vulg:  
Cui Auxiliatus  
es, cui non po-  
tentia? Mont:*

Secondly, By *him that hath no power, and the arme that hath no strength*; some understand God himselfe; who is indeed all power, all arme, who is altogether strong and onely wise. As if *Job* had sayd, *O Bildad, thou hast stood up in the defence of God, as if he had not been able to defend himselfe, thou hast been an Advocate for him, who hath no need thou shouldest. Hath not he power? hath his arme no strength in it? or is he destitute of counsel? surely God hath no need of thy patronage, or assistance? Therefore consider whose helper hast thou been? what? the helper of him that is weake, and hast thou sustained the armes of him that hath no strength? surely no, God hath strength enough to defend his own cause, and wisdom enough to maintaine his own acts against me and all men else. Thou oughtest indeed to have helped him that hath no power, but thou hast onely given helpe to him that hath all power.* Thus some cary on the whole

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Thirdly, I rather expound the words of Job himselte, as being now burdened and distressed with great affliction, and under fore temptations, and therefore fitly represented in these words, *a man without power, an arme without strength; and him that had no wisdom*; at least that he was such in the opinion and judgement of his friends. As if he had sayd, *O Bildad, Thou lookest upon me as a man without power, strength, or wisdom; very well, be it so as indeed (though not in thy fence) it is so, what hast thou done? how hast thou helped him that is without power? how savest thou the arme that hath no strength? how hast thou performed the part of a friend, cyther in comforting me, or in counselling me?* so the words are a close Ironical rebuke of what Bildad layd in the former Chapter. *Thou camest to strengthen and helpe me, consider how well thou hast made good thy owne intendment; how hast thou helped him that is without power? thou hast spoken words fitter to weaken, then to strengthen, to cast downe then to raise up; and so hast quite mistaken the matter. Thou shouldest not have amplyfied the power and majesty of God before a man in my condition, Thou shouldest rather have opened the doctrine of free-grace, and of the fatherly affection of God to his poore servants and children, while they are under his sharpest corrections: Thy words should have been like oyle, like milke and honey, but thou hast spoken very hard words if not gall and wormewood to my wearied soule. Though what thou hast spoken be in it selfe true, yet it is to me improper and unsuitable, out of time and unseasonable, and therefore weigh with thy selfe; How hast thou helped him that is without power?* We may paralel this context with that of the Apostle, (1 Cor. 4. 8. 10.) where with much holy derision he rebukes the over-weening and high opinion which the Corinthi-



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Thirdly, I rather expound the words of Job himselfe, as being now burdened and distressed with great affliction, and under sore temptations, and therefore fitly represented in these words, *a man without power, an arme without strength, and him that had no wisdom*; at least that he was such in the opinion and judgement of his friends. As if he had sayd, *O Bildad, Thou lookest upon me as a man without power, strength, or wisdom; very well, be it so as indeed (though not in thy sence) it is so, what hast thou done? how hast thou helped him that is without power? how savest thou the arme that hath no strength? how hast thou performed the part of a friend, eyther in comforting me, or in counselling me?* so the words are a close Ironical rebuke of what Bildad layd in the former Chapter. *Thou camest to strengthen and helpe me, consider how well thou hast made good thy owne intendment; how hast thou helped him that is without power? thou hast spoken words fitter to weaken, then to strengthen, to cast downe then to raise up; and so hast quite mistaken the matter. Thou shouldest not have amplyfied the power and majesty of God before a man in my condition, Thou shouldest rather have opened the doctrine of free-grace, and of the fatherly affection of God to his poore servants and children, while they are under his sharpest corrections: Thy words should have been like oyle, like milke and honey, but thou hast spoken very hard words if not gall and wormewood to my wearied soule. Though what thou hast spoken be in it selfe true, yet it is to me improper and unsuitable, out of time and unseasonable, and therefore weigh with thy selfe; How hast thou helped him that is without power?* We may paralel this context with that of the Apostle, (1 Cor. 4. 8. 10.) where with much holy derision he rebukes the over-weening and high opinion which the Corinthi-

ans had of their present attainments, and perfections in spiritu-  
 als; *Now ye are full, now ye are rich, ye have reigned like Kings  
 without us, and I would to God that ye did reigne, that we might  
 reigne with you;* As if he had sayd, I could wish with all my  
 heart, it were as well with you as you thinke it is, that we also  
 might have a part with you in those gloryes of the Gospel; But I  
 feare ye are onely pufft up with notions, and that your portion is  
 but smal in true solid spirituall knowledge. I feare ye have little  
 except in conceit, and there ye have a great deale too much; and  
 upon the same account he puts it upon them againe at the 10<sup>th</sup>  
 verse; *We are fools for Christs sake, but ye are wise in Christ; we  
 are weake, but ye are strong, ye are honourable, but we are despised.*  
 Thus Job here, ye looke upon me, as a weake man, as a man of no  
 power, but you are wise, and learned; see how you have played  
 your part, and discharged your duty; you thinke you have a  
 wonderfull faculty in helping the weake, in saving those who are  
 ready to perish, in teaching the unlearned, in counselling the un-  
 wise; whereas I am neyther so weake, nor ignorant, nor destitute  
 of counsel as you thinke I am; and if I were, your oration is wide  
 of the marke or reacheth not my case, and therefore can doe me  
 no good. *How hast thou helped him that hath no power?* And which  
 is the same in other words;

*How savest thou the arme that hath no strength?*

The arme is an eminent member of the body, and in Scripture  
 it often signifies strength, because the arme holdeth out and acteth  
 the strength of the whole body; *How hast thou saved the arme  
 that hath no strength?* that is, the man that hath no strength.  
 There is a threefold strength; first, naturall, which is twofold;  
 first, of the mind or inward parts; secondly, of the body or outward  
 parts: secondly, there is a civill strength, which is the command  
 or Authority which a man hath over others; thirdly, there is a  
 spirituall strength, which is the command which a man hath over  
 himselfe, both in doing good and in avoyding evill, or both for  
 the due enjoyment of good and induring of evill. When Job saith,  
*How savest thou the arme that hath no strength?* we may expound  
 it both of the first and third sort of strength. For Job had indeed  
 lost the strength of his body, and his friends thought he had lost  
 the strength both of his parts and graces. Which is more cleare in  
 the next Interrogation.

Vers. 3.



Ver. 3. *How hast thou counselled him that hath no wisdom?*

To give counsel is the worke of the wise, and they who are unwise have most need of counsel, though they seldome thinke so. And it may be a very disputable question, who is the wiser man, he that gives good counsel, or he that readily receives it & makes good use of it. Good counsel directs how to judge of things, how to speake, and how to act. *In the multitude of Counsellors there is safety* (saith Solomon) and they must needs be unsafe, who eyther have none to give them counsel, or refuse wholesome counsel when 'tis given. Counsell is to a man without wisdom as bread is to a man that is hungry, or as cloaths to a man that is naked. Master Broughton translates; *What dost thou counsel without wisdom?* Right counsel is the very spirits of wisdom; but thy counsel is flat and hath no spirits in it. Thus his translation refers the want of wisdom to the counsel which Bildad gave Job; but ours refers it to Job to whom Bildad undertook to give counsel. *How hast thou counselled him that hath no wisdom?* As if he had sayd; Thou O Bildad lookest upon me, as a man without wisdom; If I am so, I doe not perceive that thy counsel is like to make me much wiser. Thy counsel will even leave me where it found me, and 'tis wel if it doe not put me backward. What strange kinde of counsel is thine! *How hast thou counselled him that hath no wisdom?* From all these cutting questions put together,

Observe.

First, *They who are weake, and without wisdom, should be holpen, and tenderly dealt with, by grave and gracious counsel.*

The words of the wise convey strength to the weake, comfort to the sorrowfull, and counsel to those who know not what to doe. See the tendernes of Christ to the weake (Math. 12. 18. 19.) *Behold my servant whom I have chosen, and my beloved in whom my soule is well pleased, I will put my spirit upon him, and he shall shew judgement unto the Gentiles.* He meaneth not judgement, as judgement is opposed to mercy; Jesus Christ did not come in that sense to shew judgement to the Gentiles, he did not come to bring wrath upon them, but he came to shew mercy to the

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Gentiles,

Gentiles, to those who were sinners of the Gentiles, who sat in darknesse, and in the shadow of death, he shewed mercifull judgement, he shewed them the knowledge of God, he reformed and purged them from their sins and sinfull Idolatryes, he brought them into a holy state and order under Gospel Government, this is the judgement which Christ brought to the Gentiles, & this judgement is a mercy; he shall bring judgement to the Gentiles; How shall he doe it? he shall not strive nor cry, neither shall any man beare his voyce in the streets; that is, he shall not deale boysterously, and contentiously, he shall not be vexatious, and rigorous, he shall not act as a man chafed and enraged, as a man full of wrath and fury, but as a man most tenderly affected and full of pity, for a bruised reede shall he not breake, and smoaking flax shall he not quench; a bruised reed, and smoaking flax, are emblems of the weake, of the arme without strength, of those who are without wisdom; Christ will not deale roughly with those, he will not breake the bruised reed, nor quench the smoaking flax; that is, such as are broken with the sence of sin, such as are weake in faith, such as are so much over-powred by corruption, that they doe rather smoake, and make an ill-sented smother, then burne or shine in a gracious profession, such as are thus low and meane in spirituals, Christ will not breake with his power, nor quench with his rebukes, till he send forth judgement to victory, that is, till he hath perfected their conversion, and hightned their graces to the full, and caused the better part in them to prevaile over the worse (as the house of David did over the house of Saul) till it arive at a blessed victory. And againe (Isa. 61. 2.) *The spirit of the Lord God is upon me, (for wh t) because the Lord hath anointed me to preach good tidings to the meeke, he hath sent me to bind up the broken-hearted, to proclaime liberty to the captives, and the opening of the prison to them that are bound. Here is helping those that have no power, and saving the arme that hath no strength.* Thus Christ handles those who through temptation, affliction, or any trouble are brought low. For the neglect of this duty, the Lord reproves the Shepherds (Ezek. 34. 2, 3, 4.) *Son of man prophesie against the Shepherds of Israel, prophecy and say unto them, thus saith the Lord God unto the Shepherds; Woe be to the Shepherds of Israel, that doe feed themselves, should not the Shepherds feed the flockes? That is, should they not be more intent upon the feeding of their*  
flocke

flocke with spiritualls, then upon the feeding of themselves with temporalls? should they not labour more to feed the peoples soules then their owne bellies? surely they ought. But what did the Shepherds of *Israel*? The next words shew us both what they did, and what they did not; *Ye eat the fat, and ye cloath you with the wool, ye kill them that are fed.* These things they were forward enough to doe; But see what they did not; *ye feed not the flock,* That's a general neglect of duty; then followeth their neglect of particular duties; *The diseased have ye not strengthened, neyther have ye healed that which is sicke, neyther have ye bound up that which was broken, neyther have ye brought againe that which was driven away* (by force of Satans temptation). *neyther have ye sought that which was lost* (through selfe-folly and corruption). Here is a large enditement agaiust the Shepherds; All which may be summed up in *Jobs* language to *Bildad*; They did not helpe those who had no power, they did not save the arme without strength, nor counsell those, who had no wisdom. See againe how the Prophet describes the compassionatenesse of God to his people in an afflicted condition (*Isa. 27. 8.*) *In measure* (that is, moderately) *when it shooteth forth thou wilt debate with it, he stayeth his rough winde, in the day of the East winde*; that is, when affliction, like an East winde blowes feircely upon his from the world; then he stayeth his rough winde, he will not bring his rough winde out of his treasures to joyn with the East-winde. God will deale gently with his when they are hardly dealt with by men. And thus it is our duty when it is a day of the East winde, a day of trouble, and temptation upon any soule, to stay the rough winde, to breathe gently, to give refreshment and ease to the weary soule; *How hast thou helped him that hath no power? how savest thou the arme that hath no strength?*

Secondly, Observe.

*The manner how we performe any duty is to be attended as well as the matter.*

*Bildads* businesse was to comfort the sorrowfull, to strengthen the infirme; how did he performe this? his strengthening was a weakning, his helping was a grieving of *Job* already weake and grieved; and the reason was, because he failed in the manner, or manning of this worke; we must be carefull as to doe good for the



the matter, so to doe it effectually, which cannot be unlesse it be done rightly. Some goe with an hone<sup>r</sup> purpose to helpe, who yet administer no helpe at all, to every such helper it may be sayd with rebuke, *How hast thou helped him that is without power?* how unhandfomely hast thou done it? what worke hast thou made of it? Thou hast but entangled the poore soule worse then before. This runs through all duties. We may say to some, *How have you prayed, and called upon God?* They onely speake a few words, present a few petitions, but without a heart, without faith, without a sense of the presence of God, or of their owne wants; how have such prayed? call ye this prayer? we may say to others, how have you heard the word of God? is this to heare? what to receive the sound or the sense of the word, and never to minde it more, never to digest nor turne what is heard into practice; is this hearing? We may say to others, how have you fasted, and humbled your soules before God? *Is this a fast that God hath chosen, a day for a man to hang downe his head like a bullrush; Is this fasting to God, even to God?* No; This is but a mock-fast, a No-fast; God hates such formality, in praying, hearing, fasting, with a perfect hatred. A body exercised and a soule sitting still, is not worship. God is a spirit, and will be worshipped in spirit and in truth; In the truth or according to the rule of his owne word, as also in the truth or according to the sincerity of our owne hearts: unlesse we worship God in this twofold truth, we worship him not at all, as he will be worshipped, how much soever we seeme to have a will to worship him. As *Job* here puts a question mixt with admiration and indignation to his helper; *How hast thou helped him that hath no power?* How ilfavordly how bunglingly hast thou done it? So the Lord will put such a question to many of his worshippers; *How have ye worshipped him that hath all power?* how slightly, how formally, how hypocritically have ye done it? Therefore in all duties, looke to the manner, as well as to the matter, and labour to doe them well, as well as to doe them. To neglect the doing of a duty, or the doing of it negligently, are alike offensive unto God; and he will say to the latter with as much displeasure, *How hast thou done what I commanded?* as he will to the latter, *Why hast thou not done what I commanded?* yea

Thirdly, Observe.

*That which is not done as it ought, is to be judged, as if not done.*

That

That which we strive not to doe in a right manner, we (upon the matter) doe not at all. We may resolve these interrogations of the Text into negations, *How hast thou helped him that is without power?* is as much as this, *thou hast not helped him*: *how savest thou the arme that hath no strength?* is indeed, *Thou hast not saved him*: *how hast thou counselled him that hath no wisdom?* caryeth this meaning, *thou hast given him no counsell*; we use to say, *as good never a whit, as never the better*, and how good soever any thing is that we doe, if we doe it amisse, it will be reckoned by God (what reckoning soever men make of it) as if we had done no such thing. Moses said to the Lord under a temptation, when he was troubled at the complaint of the people, because the deliverance promised did not come on, and they were not freed as was expected; *Lord, wherefore hast thou so evill entreated this people? why is it that thou hast sent me? for since I came to Pharaoh to speake in thy name, he hath done evill to this people, neither hast thou delivered thy people at all,* (Exod. 5. 23.) Is this a deliverance? this is no deliverance; we are apt to thinke the mercyes of God no mercyes, unlesse he give us full and perfect mercyes, unlesse we presently receive all that we looke for, we looke upon it as if we had received nothing at all. But how truly may the Lord say to the children of men, when they performe duties slightly, and negligently, ye have not done them at all, ye have neyther prayed, nor heard, nor fasted at all, because ye have been negligent in, and unprofitable under them. The workes and dutyes of the best are not every way full, but the workes and dutyes of some are altogether empty; and they doe nothing in all they doe.

Fourthly, In these severall interrogations, are here held forth the severall effects of holy advice given according to the word, and minde of God; *how hast thou helped him that is without power? saved the arme that hath no strength? counselled him that hath no wisdom?* As if he had sayd, thou indeed hast offered me counsell from God; if thou hadst managed it right, this would have been the fruit of it; I who have no power should have been helped, and I who am as an arme without strength should have been saved.

Hence observe.

*That the word of God or divine truths are mighty in operation, when duely administred.*

The word of truth conveigheth strength to the weake, wisdom

to the simple, comfort to the sorrowfull, light to those who are in darkenes, and life unto the dead. The word *lifts up the hands which hang downe, and the feeble knees.* The law of the Lord (that is, every holy truth, saith David, Psal. 19. 7, 8.) is perfect (and what can it doe? the next words tell us) *converting or restoring the soule.* The testimony of the Lord is sure (and what can that doe? the next words tell us) *making wise the simple.* The statutes of the Lord are right (and what can they doe? even that which is most sweete where it is done) *rejoycing the heart:* The commandment of the Lord is pure (in it selfe, and it worketh gloriously in us) *enlightning the eyes.* I may say also, The word of the Lord is mighty, and it giveth strength to those who have no might. As it is mighty for the pulling downe of strong holds, casting downe imaginations, & every thing that exalteth it selfe against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (2 Cor: 10. 4, 5.) So it is as mighty for the rayfing up of the weake, for the lifting up of those who are cast downe and fallen below the knowledge of God through unbelieve; and for the bringing of poore soules out of captivity into that blessed liberty of faith in Christ. What Great things the word rightly applyed, and divine truths brought home with Authority, have done and still can doe was shewed at the 4<sup>th</sup> Chapter of that booke, verse 3<sup>d</sup> and 4<sup>th</sup>. As also at the 25<sup>th</sup> verse of the sixth Chapter, upon those words, *How forcible are right words?* Though we ought to helpe those who have no power by more then words, yet words have holpen many who had no power; as Job doth more then intimate while he reproves Bildad for his unskillfull wording it with him. *How hast thou helped &c.*

*And how hast thou plentifully declared the thing as it is?*

חֹסֶן unde  
Gratum &rix.  
Appellatio a  
וְיִי quod esse  
significat, sapi-  
entia enim re-  
rum omnium  
existentium  
prima & pre-  
cipua est. Druf:

That which we render, *The thing as it is*, is but one word in the Original, and it hath a threefold signification.

First, It is put for the essence, substance, or being of a thing; The Greek word for substance, is very neere this in sound, and may possibly be a derivative from it.

Secondly, It signifieth that *working* or *operation* which flowes from being; Things first are, and then they act, and they are to little or no purpose unlesse they act.

Thirdly,



Thirdly, It signifieth counsell, advice, wisdom, or sound wisdom ( Prov. 3. 21. ) so M<sup>r</sup> Broughton translates, *And makest advice knowne abundantly.* Others taking up the same notion render, *How hast thou declared wisdom abundantly.* As if he had sayd, *Thou thinkest thou hast opened a treasure and declared store of wisdom and knowledge in this discourse, or that thou hast made a very wise and learned discourse, whereas indeed it will be found leane and short in it selfe, as also impertinent to the poynt in hand.* Our translation takes it in the first sense, *How hast thou plentifully declared the thing as it is,* that is, how hast thou declared the substance of the thing, or the solid truth in plenty, or as the Hebrew phrase imports, in great number and with much variety.

לרר ad mul-  
titudinem vel  
multiplicitèr.

Hence note.

First, *Every thing ought to be declared as it is, that is, the naked truth ought to be declared.*

It is our duty to speake of things as they are, not to put colours upon them, and so make them appeare what they are not, or otherwise then they are; truth is plaine, and truth should be told plainly. The naked truth, or, *the thing as it is,* is most beautifull to the eye of the understanding. And though Bildad did misreport what he spake of God, yet he did not make a full report. *How hast thou plentifully declared the thing as it is?*

Secondly, Hence note.

*As we ought to speake the truth, so to speake the truth out, or all the truth.*

Paul tells the Church of Ephesus ( Acts 20. 20. ) *That he had kept nothing back that was profitable for them; and ( sayth he, ver. 27. ) I have not shunned to declare unto you all the counsel of God.* Paul plentifully declared the thing as it was. Bildad spake truth, but not all the truth, as to Jobs case. He spake great things of the power and holynes of God, but Jobs case called him to speake as much if not more and rather of the goodness and kindnes of God. He spake enough to humble and cast Job downe, at the sight of his natural uncleannes, but he should have spoken more to rayse him up and comfort him by shewing him that fountaine which is opened to wash in for sin and for uncleannes. Wee may quickly entangle a soule by speaking truth, unlesse we shew him all that

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truth

ruth which belongs to his condition. The Scriptural hath plenty of truth in them, and are therefore able to make us wise unto salvation; They are profitable for doctrine, for reproof, for correction, for instruction in righteousness. The Scripture is like that River spoken of (Gen. 2. 10.) which went out of Eden to water the Garden, and from thence it was parted and became into four heads: *Rail* in that place now mentioned (2 Tim. 3. 16.) shewes us the Scripture parting it selfe into four heads; first, of Doctrine, for establishing the truth; secondly, of reproof, for removing off error; thirdly, of correction, for the beating downe of all manners; fourthly, of instruction, for building up in aliboy conversation; That so (as it there follows) the man of God may be perfectly throughly furnished unto all good workes; that is, in *Jobs* language, that he may be able plentifully to declare (the solid truth) the thing as it is, and as knowingly to declare General truths, so to apply them discerningly to the state of every person; A sayling wherein *Job* is supposed to charge *Bildad* with in the next verse.

Verf. 4. To whom hast thou uttered words?

Here *Job* taxeth *Bildad* with inconsiderate boldness, in reference to the person to whom he spake; To whom hast thou uttered words? hast thou considered to whom thou speakest? The vulgar translation refers it to God, whom wouldst thou teach? wouldst not thou teach him who made the breath? surely thou takest upon thee to teach him, who is the teacher of us all. Thus many carry on the sense of this fourth verse according to the second interpretation of the second and third verses. With which presumption *Job* taxed his friends once before; and that in expresse termes (Chap. 21, 22.) Shall any teach God knowledge? seeing he judgeth those that are high.

But I conceive *Jobs* meaning is onely to shew *Bildad* that he had not well advised about his case and condition before he spake; for *Bildad* might say, is this a question to be asked, to whom have I uttered words? have I not been speaking to thee all this while? art not thou the man for whose sake we are here met, and about whom we have had all this dispute? Why, then doest thou aske, to whom hast thou uttered words? *Job* doubted not who it was to whom he spake; but *Job* questions him as fearing he was not well acquainted with, or had not enough layd to heart the state of the man.

Quem docere  
voluisti, nonne  
eum qui fecit  
spiramentum.  
Vulg:

man to whom he spake, dost thou know what my condition is, and hast thou suited, and cut out thy discourse to my condition? to whom hast thou uttered words?

Hence note.

*We should well consider the state of every person to whom we speak, and apply our speech or doctrine accordingly.*

Bildad in the former Chapter had been setting forth the power, majesty, and dread of God, as also his infinite purity before whom the Angels are not cleane; now sayth Job, to whom hast thou uttered these words? should I be thus dealt with, thus handled, who am a man cast downe already and under the terrours of God? Is this discourse (though an undoubted truth) suitable to my condition? Thou shouldst rather have represented God to my faith in his goodnesse, and mercy, in his long suffering, and patience, in his tendernesse and gentlenesse towards sinners, thou shouldst have proclaimed that name of God to me which is his Glory (*Exod. 34. 6.*) *The Lord, The Lord gracious, and mercifull, long suffering, and abundant in goodnes and truth*; this had been a description of God, a proclamation of God fit for a man in my case. Whereas thou hast onely told me of his mighty power and dominion, of his Hosts and Armyes; dost thou know to whom thou hast uttered these words? Jesus Christ, when here on earth, considered to whom he was uttering words, and therefore tells his Disciples (*Job. 16. 12.*) *I have many things to say unto you, but ye cannot beare them now.* Christ would not put new wine into old bottles, but attemper'd his speech to the strength and capacity of his hearers. Some must heare that which they cannot beare (when that springs from their passion and impatience, especially when from their love to and resolvednesse to goe onne in sinne; *Amos* must not forbear to speake, though *Amaziah* cry out, *The Land is not able to beare all his words*) But we must take heed of forcing words upon any which they cannot beare, or are not fit to heare, eyther by reason of their afflictions and temptations, or by reason of their present infirmities and incapacities. The Apostle (*2 Tim. 2. 15.*) bids *Timothy* study to shew thy selfe approved unto God, (he doth not meane it in his private course of life and dayly converse, which is the duty of every beleever) but in his publicke course of life, or converse as a Minister of the Gospel, in that,

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sayth



sayth he, *study to shew thy selfe approved (unto God) a workman that needeth not to be asbamed*, (what kind of workman was Timothy, his worke lay in the Word, shew thy selfe a workman, and a Master in thy worke) *rightly dividing the word of truth*; how is the word to be divided? he doth not meane of a gramaticall, nor of a logicall division (though there may be a use of these divisions of the Word) but the dividing of the word intended by Paul, is the dividing of it spiritually to the severall states, and conditions of men, giving to such, a word of instruction, to others a word of reproofe, to a third sort words of comfort: This is *dividing the word aright*; And in doing this, Paul would have Timothy declare himselfe *a workman that he needed not be asbamed*. He would have him know to whom he uttered words: to know when he spake to sinners, and when to Saints, when he spake to the afflicted, and when to them that were in a comfortable estate; He would have him know when he spake to those who were hardned in their sin, and when to those whose hearts were broken under the weight and sence of sin. And thus as every man who uttereth words, so Ministers of the Gospel especially should be well advised to whom they utter them. For as the same garment will not serve every body to weare, nor the same bed to lye upon, so the same word will not serve every soule. We must not doe as the tyrant, who made one bed serve all his guests, and they that were too long for it were cut shorter, and they who were too short were stretched longer. Yet thus doe they who have but one word for all commers, or for all they come to. We would judge him a very unskillfull Physitian, who, let the disease be what it will, should prescribe one and the same medicine, or apply the same salve (though a very soveraigne one) to every soare. As wee say, *That which is one mans meate is another mans poyson*, so we may also say, *That which is one mans medicine may be another mans poyson*; That which cures one disease may encrease another. Therefore the Physician must consider to whom he gives the potion, as well as what he gives, and the Chirurgion must not onely know what his salve is, but to whom he applyes it, so in this case, *To whom hast thou uttered words?* weigh it wel, whether they be babes or strong men in Christ, whether they be under peaceable or troublesome dispensations, whether obstinate, or tender-hearted; For these must be differently dealt with, as their states doe differ.

We

We may else doe more hurt then good. We may quickly ( as the Prophet speakes, *Ezek. 13. 19.* ) *Slay the soules that should not dye* (that is, grieve & trouble the godly) *and save the soules alive which should not live*, that is, harden and fatten the wicked in their sinnes. The Apostle hath left us an excellent rule by his owne practice (*1 Cor. 9. 19.* ) *Though I be free from all men, yet have I made my selfe servant to all that I might gaine the more, and unto the Jewes I became as a Jew, that I might gaine the Jewes, to them that are under the Law, as under the Law, that I might gaine them that are under the Law, to them that are without the Law, as without Law, being not without law to God, but under the law to Christ, that I might gaine them that are without Law; to the weak became I as weak, that I might gaine the weak, I am made all things to all men, that I might by all meanes save some, and this I do for the Gospel sake that I might be partaker thereof with you.* In this context we see what was chiefly in the Apostles eye, ( even that which is the highest and fayrest marke in the world ) *the saving of soules.* And that he might attaine this end, he critically observed the temper and state of his hearers, striving to frame and sute himselfe, and his speech accordingly; He was not the same to all, but he would be as they were to whom he spake, or with whom he did converse; yet *Paul* did not symbolize with, nor connive at any in their sins; he did not take upon him all colours, he was not a man for all men, or a man for all houres, and humours. The holy Apostle did not turne, as flatterers doe, with the times, nor fashion himselfe to the severall garbes of men in a sinfull way; *Paul* was so farre from any such base compliances, that he having put the question, *doe I yet please men?* answers and concludes in the next words (*Gal. 1. 10.* ) *If I yet pleased men, I should not be the servant of Christ.* But weighing the state of all men, he formed his words, and did accommodate his Ministry for their gaine, or rather for the gaining of them. Some are all things to all men, that they may gaine by all, that they may advantage themselves by all ( which is a spirit not onely unworthy of a Minister, but of a man ) but *Paul* complied with all, that he might gaine them, or bring them in the greatest gaine. Or he complied with all men, that *Christ* might gaine, and faith in him be propagated, *this I doe for the Gospel sake.* I doe not this for my owne sake, I doe not put my selfe into all formes towards men for my own preferment in the world, but that *Christ* may

may be preferred in the hearts and acceptations of all men with whom I have to doe, before the world. And that this was his purpose, we have his sence fully from his owne pen ( 1 Cor. 10. 32, 33. ) *Give none offence, neither to the Jewes, nor to the Gentiles, nor to the Church of God, even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.*

There are five things to be taken notice of, that we may utter words to profit.

First, The matter or what we speake. Those words which have no worth in themselves can never profit others. While the Prophet ( *Hof. 14. 2.* ) exhorteth the people to repentance, He sayth, *Take with you words*, that is, choise words, select words, consider what words you take with you, *when you turne to the Lord*, and plead with him for mercy, *saying, take away all iniquity, and receive us graciously.* And as we are to take words with us, choise words to expresse choise matter in when we speake to the Lord, so also in proportion when we speake to Men, as from the Lord.

Secondly, We must consider to whom we are to utter words, we must not shoot at random, or without a marke; Some doctrines are generall, but there ought to be a speciall application of Generall doctrines. Other Doctrines are peculiar to some. We must not cast pearles before swine, nor give childrens bread to doggs. And we must be as carefull, that we speake not to children, that is, to the truly Godly, as we should doe to doggs and swine ( for so the Scripture calls them ) prophane and ungodly men.

Thirdly, We must consider the season or time when we speake. Those words will take at one time, which will not at another. There is as much care to be had, and as much skill seene in a due timing of our words, as of our actions.

Fourthly, We must consider the *quantum*, or the measure of words uttered, we may over-lay and over-charge those to whom we speake; Every one cannot beare a strong shower of speech, or words powred out like a flood upon such. *Our doctrine* ( as Moses sayd his did, *Deut. 32. 2.* ) *must drop as the raine, our speech must distill as the dew, as the smal raine upon the tender hearbe, and as the showers upon the grasse.*

Fifthly, We must consider the manner in which we utter words: whether to speake as a *Barnabas*, or as a *Boanarges*, whether



ther as a ſon of thunder, of wrath and judgement, or as a ſon of peace, of joy and conſolation. *Of ſome have compaſſion* (that is, deale tenderly with them; *Jude* v. 22.) *making a difference, and others ſave with feare, pulling them out of the fire.* We doe but caſt words into the ayre, unleſſe we thus make a difference in the manner of ſpeech, as they differ to whom we ſpeake. When we have duely weighed, the matter which, the perſons to whom, the ſeaſon when, the meaſure how much, and the manner in which we ought to ſpeake, then we are like to ſpeake to purpoſe, and ſhall be above this reproofe which *Job* here gives *Bildad*; *To whom haſt thou uttered words?*

*And whose ſpirit came from thee?*

The word which we translate *ſpirity*, ſignifies alſo the *breath*; *whose ſpirit or whose breath came from thee?* The ſenſe is the ſame.

And

Fiſt, Some interpret *Job* thus; *whose ſpirit, or whose breath came from thee?* That is, Conſider *O Bildad*, *whose ſpirit moved thee, or who breathed theſe things into thee? whose breath or whose ſpirit came from thee when thou didſt utter theſe words?* ſo 'tis a rebuke of *Bildad's* preſumption, as if he had conceaved himſelf wrought or acted by ſome extraordinary ſpirit, while he was ſpeaking, or that the things which he uttered had been dropt into him by an immediate Revelation from heaven; *whose ſpirit came from thee?* what breath, what gale hath filled thy ſayles? thou haſt high conceits of thy ſelfe, as if God had ſpoken to thee by his Spirit, or as if thou haſt ſpoken theſe things to me from his mouth. But is it not rather thy owne ſpirit, thy owne heart which hath dictated theſe words unto thee? Some thinke the ſame ſpirit comes from them when they ſpeak, which came from the holy Prophets and Apoſtles; who yet are deceived. The Diſciples of Chriſt thought the ſame ſpirit came from them, which came from *Eliah* when they ſaid (*Luk* 9. 54.) *Lord, wilt thou that we command fire to come downe from heaven, and conſume them as Elias did: But he turned and rebuked them, and ſayd, ye know not what manner of ſpirit ye are of: As if he had ſayd in the language of Job, ye know not whose ſpirit comes from you; ye would ſpeake the words of Elias, but ye have not the ſpirit of Elias; you have a zeale but not according to knowledge; yours is but a humane affection, not a di-*

vine.

vine inspiration, as *Elias* his was, his was a pure spirit of zeale, but yours is a rash spirit of revenge. And therefore your motion suites not with your calling; for as I am come, so I send you, *to save not to destroy*. We may speake the same words, and doe the same things which others have done and spoken, and yet not with the same but with quite another spirit. Therefore examine, *whose spirit comes from you?* This is a good and profitable sence. Yet,

*Cujus anima  
prodiit ex te;  
i. e. quem con-  
solatus es tam  
efficaciter ser-  
mone tuo, ut a-  
nima ejus ex  
matore quasi in  
corpore sepulta  
jacebat intus  
de latebris pro-  
dierit seseq. per  
corpus exferue-  
rit Pisc:*  
*Cujus animam  
verbis tuis vi-  
visicasti? He-  
brai, Apud  
Merci:*

Secondly, Rather thus; *Whose spirit came from thee?* that is, whose soule, or whose minde hath been recovered out of trouble and feare, out of sadnesse and sorrow by the words which thou hast spoken. Thus the spirit is taken for his to whom he spake, not for his spirit who spake, or not for the spirit with which he spake. This is a Great truth, gracious and right words, rightly applyed, doe as it were releive the spirit, and bring back the fainting, yea dead soule, from the grave of griefe and sorrow, wherein it lay as buried. Now sayth *Job*, *whose spirit came from thee?* Hast thou recovered or raysted any languishing soule by what thou hast sayd? who hath felt life and power coming from thee? I am sure I have not, though I have heard thee out, and heard thee attentively. What the Moralist sayd of Idlenes, the same may we say of sorrow or heavynes, *It is the buriall of a man while he li- veth*. And therefore he that hath comforted a man and recovered him out of his sorrows, may be sayd to give him a new life, and that the spirit of such a man is come forth from him: yea, he that instructeth the ignorant, and bringeth them to the saving know- ledge of God, may be sayd, to breath or put a soule into them. In which sence some of the Jewish writers expound that place, (*Gen. 12. 5.*) where it is sayd, That *Abraham tooke Sarah his wife, and Lot his Brothers son, and all their substance that they had gathered, and the soules that they had gotten in Charan, &c.* that is, all those whom by good instruction and example they had gained to God, or (as the Apostle speakes, *1 Thes. 1. 9.*) had by their meanes turned to God from Idolls to serve the living and true God. These soules they got in *Charan*; though *Abraham* and *Sarah* were barren of naturall issue, yet they had much spirituall issue, many soules or the soules of many came from them. And therefore when *Job* would put a disparagement upon what *Bildad* had spoken, he puts him this Question, *Whose spirit or whose soule came forth from thee?* or whom hast thou resouled, as the Greeke word which

which the Apostle useth for *refreshing*, doth elegantly signifie καταπαύει  
ψυχάς.  
( Acts 3. 19. ) Repent ye therefore and be converted, that your sins  
may be blotted out, when the time of refreshing ( or resouling ) shall  
come from the presence of the Lord. When a man faints, or is very  
weary, we say he hath lost his spirits, and he is even as a man with-  
out a soule. But when in the use of any meanes he is refreshed,  
then we say, his spirit or soule is come to him againe. The spirit of  
man comes onely from God in its natural constitution, he is the  
father of Spirits ( Eccl. 12. 7. Heb. 12. 9. ) But the spirit of man  
may come from man in its refreshings and consolations. And  
therefore sayth Job to Bildad, *Whose spirit came from thee? or  
whom hast thou comforted? Thou hast undertaken to comfort  
me; but I am not comforted.*

Hence note.

*Holy truths or words rightly applyed, have a releiving yea a re-  
viving power in them.*

Such words give a man his soule againe, when he hath lost it,  
and when he is ( as it were ) gone from himselfe, he is brought  
backe to himselfe againe. For as it is sayd of the repenting Pro-  
digall, *he came to himselfe*, he was gone, he was lost from himselfe,  
his soule was departed from him, his understanding was none of  
his, he was no more Master of any spirituallly rationall faculty,  
then a dead man is of any meere rationall faculty; and so his fa-  
ther reported him whilst in that condition, *this our sonne was dead  
but is alive, he was lost, but he is found* ( Luk. 15. 32. ) Now ( I say )  
as it is in extreame sinnings, so in extreame sorrowings and de-  
jections of spirit, a man is lost from himselfe, he is as a dead man;  
and so when comfort comes in againe, life may be sayd to come in  
againe; he who before was lost is found, and he who was dead re-  
vives. The word revives from a twofold death; It revives a na-  
tural man from the death of sin, and it revives a Godly man from  
a death in sorrow. How many spirits have come forth at the voyce  
of the Word, out of the grave of sin. Christ foretold this resur-  
rection of the soule by the preaching and publication of the Go-  
spel ( Job. 5. 25. ) *The houre is coming, and now is, when the dead shall  
heare the voyce of the son of God ( in the ministry of the word ) and  
they shall live.* And lest any should thinke that this is meant of  
the resurrection of the body, Christ speakes of that distinctly

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( ver.



(ver. 28.) *Marvel not at this, for the houre is coming* (he doth not say as before, *and now is*) *in the which all that are in the Graves* (dead bodies) *shall heare his voyce, and come forth, they that have done good, unto the resurrection of life, and they that have done euill unto the resurrection of damnation.* As if Christ had sayd, That powerfull voyce (and a voyce lesse powerfull then that will not doe it) which is able to rayse dead bodies, bodies mouldered into dult from the earth, and cause them to live againe, (that voyce I say) is able to rayse a dead soule from a state of sin to newnes of life. The Apostle saith as much, while he calleth the preaching of the Word *a savour of life unto life in them that are saved* (2 Cor. 2. 16.) They smel and tast life, even eternal life at the receaving of the Word. And as it is the meanes of conueyng life to those who are dead in sinne, so of recovering and renewing life to those who are dead in sorrow. *Worldly sorrow or the sorrow of the world worketh death* (2 Cor. 7. 10.) and extreame spirituall sorrow, or the extreame sorrow of the soule about spiritualls, puts us into a kinde of death. Thus Heman spake of himselfe in that case (Ps 88. 4, 5.) *I am counted with them that goe downe into the pit; I am as a man that hath no strength, free among the dead, like the slaine that lie in the grave, whom thou remembrest no more; and they are cut off from thy hand.* As Heman was counted among the dead by others, so he was like a dead man in his owne account too, as he speakes at the 15<sup>th</sup> verse; *I am afflicted and ready to dye, from my youth up, while I suffer thy terrors I am distracted.* He was not ready to dye of bodyly diseases, but of soule terrours, nor could any thing revive him, or fetch him backe from that death, but the favour of God shynig to him in the word of promise; how glorious is the word by the workings of the Spirit, which causeth the spirit to come forth, and maketh them who were free among the dead, become free among the living. This effect and fruit of the word Job expected from his friends before, and now from Bildad, but all in vaine; As their, so his discourse with Job was fruitlesse and ineffectuall. Much hath been spoken, but I have got nothing; I have got no spirit, no refreshing, my heart is no whit cheared, nor my soule comforted, both you and the rest of your brethren, have proyed miserable comforters to me. *To whom hast thou uttered words?* I am no better, then if you had sayd nothing. *And whose spirit came from thee, not mine, for as yet,* (notwithstanding

standing all your reasonings) my spirit is not returned to me; I am as deepe in sorrow as ever I was.

There is yet another reading of this last clause of the verse given by Mr Broughton, *And whose soule admired thee.* The same word may signifie to admire, and to come forth; because the soule or spirit of a man comes forth (as it were) to gaze upon those things and persons which he admireth. As if Job had sayd; *Possibly O Bildad, thou presumest that thou hast spoken like an Oracle of Wisdome, even much beyond the rate and proportion of ordinary men, or of what is common to man, and therefore dost expect to be applauded, yea to be admired. But whose soule is come forth by reason of thee? who hath admired thee? not I, nor doe I know, that any man hath reason so to doe, unlesse it be, because thou hast so much mistaken my meaning and intencion in what I sayd, and hast sayd things so improper to my condition. Some have the persons of men in admiration, because of advantage (Jude v. 16.) and others desire no other advantage, but to be cryed up and had in admiration. I dare not say, that Bildad was a man of such a spirit, though this translation (whose soule admired thee?) seemes to charge him with such a folly.*

## JOB, CHAP. 26. Vers. 5, 6, 7.

Dead things are formed from under the waters, and the inhabitants thereof.

Hell is naked before him, and destruction hath no covering.

He stretcheth out the North over the empty place, and hangeth the earth upon nothing.

**I**N the former part of this Chapter, Job reproved the last discourse of Bildad as unprofitable, not that it was so in it selfe (for that was true and a great truth which he spake of the greatness of God) but the method which he used, and the application of it to his case made it so. *How hast thou helped him that is without power?* &c.

In this Context, and the subsequent part of the Chapter, Job enters upon or reassumes the same argument or subject which Bildad had handled before; The power, soveraigntie, and dreadfullnes of God in his workes, both of Creation and providence all the world over. Job would let Bildad understand, that he was not unacquainted with the doctrine that he had prest upon him in the former Chapter. As if he had sayd, *Doeest thou thinke that I know not these things, surely I can tell thee as much, yea more of the power of God then thou hast spoken, and thereby thou shalt see that I am not to learne, nor to seeke in this matter; yea I will point and paint out the power of God not onely in the visible heavens, but in those things which lye unseene, I will goe downe to the deepes, to the bottome of the mighty waters, I can tell thee that he is not onely admirable above but beneath, in so much as nothing is bred or brought forth whether animate or inanimate in the vast Ocean, but it is by his power and at his disposing. Yea I will goe as low as hell and search the power of God there; I will also ascend up to heaven, and speake of the great things that God doth in the ayre, and in the clouds, and among the starrs, whereby you may see that I am no stranger to such divine Philosophy, and therefore this was not the point you should have insisted upon, or that I needed to be informed in. That's the general scope and aime of Job in these words, I shall now touch upon the particulars.*

Dead



*Dead things are formed from under the waters.*

Jobs first instance concerning the power of God, is about things under the waters; *Dead, livelesse, inanimate things* are formed there; Properly that onely is a *dead thing* which hath sometime lived, wee cannot say a stone is a dead thing, because it never had any life, neither can wee say that water or earth are dead things, for they never had any life; but those things that have had life, whether vegetative, or sensitive, or rationally, as man, or beasts, or plants, when once that life is withdrawne from any of them, that is properly called a dead thing. Yet in a generall vulgar and improper sence, even those things that never had life may be called dead. Mr Broughton renders strictly, *not dead things, but things without life are formed under the waters.*

The Hebrew word may come from a twofold roote, and so hath a twofold signification. First, *to heale and cure*; and in Scripture it is transferred from the healing of the body to the healing of the soule in the remission of sins; because as the wound of the body is healed by the salve, so is the soules wound, namely sinne, healed by remission or forgiveness. The word is used in this sence (*Isa. 6. 10.*) *Make the heart of this people fat, and make their eares heavy, and shut their eyes; least they see with their eyes, and heare with their eares, and understand with their heart, and convert, and be healed, that is, pardoned.* Secondly, it signifies to be dissolved or loosened, to be weake and languishing; wee translate it *dead*, because things that are dead are weakened and dissolved, and therefore death is called a dissolution; As Paul sayd (*Phil. 1. 23.*) *I desire to depart or to be dissolved, that is, to dye*; and the same phrase is used for death (*2 Cor. 5. 1.*) *Wee know that when the earthly house of this Tabernacle shall be dissolved &c.* Againe, by the figure Antiphrasis (frequent in Scripture) this word as it signifies dead and weake things, so also strong and lively things, yea those that are strongest or most lively, and therefore Gyants who are the strongest of men, are expressed by this word (*Deut. 2. 11.*) *The Enims dwelt therein in times past, a people great and many and tall, as the Anakims, which also were accounted Gyants &c.* And the vulgar translates so here; *Behold, The Gyants groane under the waters.* Gyants are called *Rephaim* in the Hebrew, which word in the roote signifies to weaken, not from their nature, but from

כָּבֵד *dolorem  
mitigavit, sanavit,  
transfertur  
per Metaphorā  
a corpore ad a-  
nimam ut fig:  
remittere pec-  
cata.*

דָּבִיל *debilis  
dissolutus, laxus  
languidus.*

Ecce Gigantes  
gemiunt (abru-  
quis. Vulg.)

their

their effects, not because they are weake, but because they weaken others. Giants are so strong that the very sight of them makes others weake and faint, or pulls downe men of strength and might. It is sayd that *Saul* and the whole Army of *Israel* were dismayed when they saw *Goliath*, and greatly afraid; they were weake before the Giant. There is much labouring to make out this sence of the word here; some understand it of the Giants before the flood; Behold, the Giants groane from under the flood. Those Giants were indeed overthrowne by the waters; and so they conceive that *Job* alluded unto them, but I shall not stay upon that interpretation.

Others expound the text of those Gyants whose proper element is water, the mighty fishes of the Sea, the Whale, the Leviathan spoken of in this booke of *Job*; Leviathan is a Sea-monster, a Sea-gyant of huge dimensions. Naturall Historians and travellers describe the vastnes of the Whale or Leviathan, to wonder and amazement. And 'tis granted, that in these Gods power is much seene; But I shall lay by this exposition also, because (I conceive) fishes are spoken of in the next words, where they are called the inhabitants thereof, that is, of the Sea or waters.

Againe, this word *Rephaim* is often put for the dead, or those that are departed this life. (*Psal.* 88. 10.) *Wilt thou shew wonders to the dead? shall the dead arise and praise thee?* There are two words used for the dead in that verse, one is the ordinary word, the other is that of the Text. *Solomon* (*Pro.* 2. 18.) shewing how dangerous it is to have to doe with the adulteresse, sayth, *Her house inclineth unto death, and her paths unto the (Rephaim or the) dead.* The house of Adultery and uncleannes is the Gatehouse to death; it is not a house rayfed up, but bowed downe, her house inclineth unto death, and she who is the governess, or rather the mis-governess of the house, will by her ill life bring thee among the dead, even among those who are twice dead, corporally dead at present, and spiritually dead for ever.

But that which I shall rather pitch upon according to our translation, is that by these dead things are meant such things as never had any life. Mr *Broughton* expounds his translation, *Things without life*, of those precious things that are formed under the waters, *Amber and pearle and goodly stones*; These dead things are found under the waters, and there they are formed; Gods providence reacheth to the furthest places, even to the bottome of the Sea and lowest

lowest earth, which seeme to be as cast off; So he glosseth, and so doe other Interpreters, concluding that Job is here setting forth the power of God in forming minerals and pretious stones under the waters or in the deepes, and so riseth in his discourse by degrees to higher things. As if he had sayd, *O Bildad, what doest thou shewing me the power and providence of God in the high places, where he maketh peace; I can tell thee that the same power and providence of God are extended to those things which are wrought in the bowels of the earth, and at the bottome of the Sea, and so are furthest removed from our sight.*

*Incipit dei providentiam de potentiam describere a rebus subterraneis inuisis sumptis. Metc:*

And whereas we say, *Dead things are formed there*; that word properly signifies to bring forth children, or any living creature (*Job 39. 1, 2.*) *Knowest thou the time when the wilde Goates of the rock bring forth, or canst thou marke when the Hindes doe calve? Canst thou number the moneths that they fulfill, or knowest thou the time when they bring forth? yea The Eternall Word and Wisdome of God speakes of himselfe in the language of this Word (Pro. 8. 25.) Before the mountaines were settled, before the hils was I brought forth. It signifieth also to be in paine, and groane for paine, because child-bearing causeth much paine and groaning. So the word is used in a metaphoricall sence (Deut: 2. 25.) This day will I begin (saith the Lord) to put the dread of thee, and the feare of thee upon the Nations, that are under the whole heaven, who shall heare report of thee, and shall tremble and be in anguish because of thee; they shall be in anguish as a woman travelling with child and pained to bring forth. Whence that translation takes its ground, The Gyants groane under the waters. And as it signifies to forme and fashion the child or any living thing in the womb, and then to bring forth, so it is applyed to the forming of things that have no life (Ps. 90. 2.) Before the mountaines were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting thou art God.*

*Dead things are formed.*

But by whom? here is no power exprest; Job sayth onely, *they are formed*, hee leaves that to be understood; And what or whom can wee understand but God, or the power of God, by whom or whereby *dead things are formed* as well as living things; for all things, whether animate or inanimate, receive their being and forme.



forme from him; *Dead things are formed from under the waters.*

Hence note.

*That all things are produced in their beings by the power of God.*

Dead things as well as living things, gold and silver, minerals and gemms are formed by God as well as men or beasts. And as they were of God in Creation at the beginning, so there is a continuall putting forth of the power of God in the continuing or renewing of them; God is dayly forming rich and rare things in the secret Cabinets of the earth, and from under the waters.

*And the inhabitants thereof.*

That is, as dead things are formed under the waters, so are the inhabitants thereof, or those living things that dwell in the water; wee put in the Margin, *with the inhabitants*: who are they? The inhabitants of the water are the fishes, they are bred and abide in the water. As if he had sayd, *Those precious stones and minerals, called dead things, are formed from under or in the waters as well as the fishes, who are the proper inhabitants of the water.* Mr Broughton reades thus; *Dead things are formed under the waters and places neere them*, that is, in the mountaines and hills, in the cliffs and rocks are these precious things formed. But I rather take our reading, and so the Text gives a further illustration of the power of God; who as he formeth dead things under the waters, so living things, or the inhabitants of the water.

Hence note.

*The power of God is great in forming the fishes of the Sea.*

And the greatness of it will appeare if we consider three things about them.

First, Their number, as to us, the fish of the Sea are infinite in number, there is no sort of creatures that multiply so fast as fishes doe, therefore when God created the inhabitants of the water, we read (*Gen. 1. 21.*) how emphatically their encrease is exprest; *And God created great Whales, and every living creature that moveth, which the waters brought forth abundantly after their kinde.* The waters did not bring them forth by any power of their owne, but they were brought forth in the waters by that power which God had planted in the waters for that purpose. Now it is not onely

onely sayd that the waters brought them forth, but the waters brought them forth *aboundantly*, implying that fish doe multiply and bring forth more then other creatures; and therefore when the Spirit of God would shew a great increase of men, 'tis sayd, *They shall increase like fish* (Gen. 48. 16.) *Jacob* blessing the children of *Joseph*, prayed thus; *The Angel which redeemed mee from all evill, blesse the ladds and let my name be named on them, and the name of my fathers, Abraham, and Isaac, and let them grow into a multitude in the midst of the earth.* The Originall is, *Let them grow or multiply like fishes into a multitude in the midst of the earth; or let them be as numerous upon the land as fishes are in the Sea.* And we finde in the sacred History how the blessing and providence of God made good this history. For of the sons of *Joseph*, *Manasseh* and *Ephraim* were numbred eighty five thousand and two hundred men meete for warre ( *Numb: 26. 34. 37.* ) which exceeded the encrease of any one Tribe beside. How wonderfully doth the Lords power appeare, not onely in those infinite shoales of lesser fishes, but in the greater also? Who is able to report the number of these Sea-inhabitants, or of the fishes who people the Sea?

*Inter omnes bestias nihil est fecundius piscibus igitur transfertur ad multiplicationem immensum.*

Secondly, If wee consider their various kindes, that also sheweth forth the great power of God. Naturalists observe that there is no creature upon the earth, but hath ( as I may say ) its representative in the Sea, besides those that have nothing like them on the earth; so various are their kindes.

Thirdly, Many of these inhabitants of the waters are wonderful for the vastnesse and greatnesse of their bodyes; the greatest of all living creatures are in the Sea ( *Psal. 104. 25.* ) *So is this great and wide Sea, wherein are things creeping innumerable: both small and great beasts.* The Psalmist calleth the fishes beasts, and there are small beasts in the Sea and great beasts even of a stupendious greatnesse. The greatest beasts of the earth are as nothing compared to them; The Elephant is little to the Leviathan. Naturalists have written much of this subject, the numerousnes, variousnes, and vastnes of these water-Inhabitants. So that wee may see much of the Majesty and power of God, as in these things that are formed under the waters, so in those that are formed in the waters. *Job* descends lower yet in the next words.

C c c c c

Verf. 6.

**Verf. 6.** *Hell is naked before him, and destruction hath no covering.*

'Tis questioned what is here meant by *hell*.

Some expound hell of the lowest parts of the earth, To Master Broughton; *The lowest earth is naked before him, and the lost (that is, that which seemes to be lost and condemned, as himselfe Glofseth it) hath no covering.*

Secondly, *Hel* is often put for the grave (*Psal. 16. 10.*) *Thou wilt not leave my soule (that is, me) in hel (that is, in the grave) nor wilt thou suffer thy holy one to see corruption.*

Thirdly, It is most usually taken for that prison or place of torment, where the Lord detaynes all those, in hold, that have rebelled against him, and dyed impenitently in that rebellion. In this third sence we may interpret it here (as I conceive) most suitably to the scope and purpose of *Job* in this place.

*Hell is naked before him.*

That is, it is fully discovered to him, he sees who are there, and what is done there, he observes all passages there, even in that bottomlesse pit of hel, as wel as in heaven or upon the earth. As if *Job* had sayd to *Bildad*; *You told me that God maketh peace in his high places, I tell you God hath to doe in hell, or in the lowest places. The lowest hell is naked before him.* The Apostle speaketh in this phrase (*Heb. 4. 13.*) *Neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him with whom we have to doe.* The words are an allusion unto bodyes, which being stript, and uncloathed, all see what they are; there may be many deformities, blemishes, and scarrs, yea ulcers upon the body undiscerned while 'tis cloathed or covered, but when naked nothing is hid. *All things are naked before God*, that is, he plainly discernes what they are, as wee discern what a body is, that stands naked before us. Hell is called darknesse, and utter darknesse, yet it is light to God.

*And destruction hath no covering.*

Here the same thing is againe repeated, and 'tis usuall in Scripture to speake that in negative words, which was before spoken in affir-



affirmative. As to be naked, and to have no covering, are the same; so hell and destruction are the same; and these two are often put together (*Pro. 15. 11.*) *Hell and destruction are before the Lord: how much more the hearts of the children of men?* Though we know not where hel is, nor what is done there, though wee know not what is become of those that are destroyed, nor what they suffer, yet God doth; and if the secrets of hel and devills are knowne to him, then much more the secrets of the hearts of the children of men. And as that proverb teacheth us that nothing is hid from God, because hell and destruction are not, so another proverb delivered in the same forme, teacheth us, that nothing in the creature can satisfie the desires and lustings of man, even as hell and destruction can never be satisfied (*Prov. 27. 20.*) *Hell and destruction are never full: so the eyes of men are never satisfied.* The Devill who is the great executioner of the wrath of God, is exprest by this word; as hell is called *destruction* in the abstract, so the Devill is called a *destroyer* in the concrete (*Revel. 9. 11.*) *And they had a King over them which is the Angel of the bottomlesse pit (or hell) whose name in the Hebrew tongue is Abaddon, but in the Greeke tongue hath his name Apollyon;* both the one and the other, the Hebrew and the Greeke signifie the same thing a *destroyer*; The Devill, who is the Jaylour of hell, is called a *destroyer*, as hell it selfe is called *destruction* from the Co-incidency of these two termes. Note.

### *Hell is destruction.*

They that are once there, are lost and lost for ever. The reason why hell is called *destruction*, is because they that are cast to hell are undone to eternity. We read of a City (*Isa. 19. 18.*) which was called *the City of destruction*, because it was to be utterly destroyed; Hell may be called a City of destruction, not because it shall ever be destroyed, but because it shall ever be full of destruction, and nothing but destruction shall be there. There is no estate on earth so miserable, but a man may be delivered out of it, but out of hell there is no deliverance. *Heman* saith (*Psal. 88. 11.*) *Shall thy loving kindnesse be declared in the grave? or thy faithfullnesse in destruction?* There grave and destruction are put together, much more may hell and destruction be put together, or for each other. What ever comes into the grave is destroyed, it rots and perisheth,

much more doth hell destroy all that comes thither. And, looke as the grave is to the body now, a *destroyer consuming*, so hell is to the soule now, and will be to soule and body after the resurrection, a *destroyer tormenting*. The loving kindnesse of God shall not be declared in Hell, nor any faithfullnesse of his in destruction, unlesse it be his faithfullnesse (according to what is threatned in the Word to destroy. The Apostle Peter sayth, ( 1 Ep: 3. 19, 20. ) that *Christ by the Spirit, went and preached to the Spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the dayes of Noah, &c.* It is true, that Christ by the Spirit in the ministry of *Noah*, did preach to those Spirits who were disobedient in the time when *Noah* preached, and were in prison (or in hel) in the time when *Peter* wrote; But Christ did not preach by his Spirit in the ministry of *Noah*, or any other way to Spirits who were in prison (or in hel) while he preached to them. There are no Sermons in hel, nor any salvation there. The loving kindnesse of God is abundantly declared on earth, but it shall not be declared in hel; As there is nothing felt in hel but destruction, so there is no salvation offered to those who are in hel. There's teares enow and mourning enough in hel, but there is not the least *Godly sorrow in hel, which onely worketh repentance to salvation, not to be repented of* ( 2 Cor. 7. 10. ) One of the ancients hath reported the opinion of some in his time, who thought, that, though there be destruction in hel, yet not eternal destruction, but that sinners should be punished, some a lesse, others a longer time, and that at last all shall be freed; and yet (saith he) *Origen* was more mercifull in this poynt then these men; for he held that the Devill himselfe should be saved at last. Of this opinion I shall say no more in this place, then this one thing which he there sayd; *These men will be found to erre by so much the more foulely & against the right words of God so much the more perversely, by how much they seeme to themselves to judge more mercifully.* for indeed the justice of God in punishing sinners is as much above the scale of mans thoughts, as his mercyes in pardoning them are; let not sinners flatter themselves in a hope of salvation when they are in hel, who have neglected salvation while they were on the earth. For as the Apostle saith ( *Heb. 2. 3.* ) *How shall we escape (that is, how shall we escape falling into hel) if we neglect so great salvation; so I may say, how shall any escape by getting out of hell,*

August: lib. 21.  
de Civ: dei,  
cap: 17.

hell, who neglect so great salvation. *Hell is destruction*, and as because heaven is a place of happinesse and salvation, therefore, heaven and happinesse, heaven and salvation mutually or reciproally signifie one another; to obtaine heaven is to obtaine salvation; to obtaine heaven is to obtaine happines: So because hell is a place of misery and destruction, therefore hell and misery, hell and destruction signifie the same thing, nor can they be separated.

Againe, when he sayth, *Hell is naked before him, and destruction hath no covering*, we learne.

*There is nothing hid from the eye or knowledge of God.*

Philosophy and reason teach us, that the vertue and force of the heavenly bodyes, the Sunne, Moone, and Starres, doe not onely act upon those parts of the earth which are uppermost, but send their influences and powers to the lowest parts or bowels of the earth, for (as was sayd before) according to the ordinance of God, *dead things are formed there*. Now (I say) as the power of the heavenly bodyes reacheth downe into the earth, much more doth the power and light of God reach into hell it selfe. I will not stay upon any curious enquiries where this hell is; wheresoever it is, God seeth it. *Hell is naked before him*, therefore sayth David (Psal. 139.8.) *If I ascend up into heaven, thou art there: if I make my bed in hell: behold thou art there* (that is, there thou art by thy power and inspection, thou seest what is in hell (and if so, how much more doth God behold what is done heere upon the earth; if hell be naked before him, then the earth is naked before him; if destruction have no covering, then our actions heere have no covering: Hypocrites put many coverings upon their actions, they have many policies to vaile and screene them from the eye of man; but the actions of men have no covering before God, yea the hearts of men have no covering before God; As Solomon in the Proverbs (which place was lately toucht upon) argues from this reason, because *hell and destruction are before him* (Prov. 15. 11.) *Hell and destruction are before the Lord: how much more then; the hearts of the children of men*. As if he had sayd, God who looketh into hell (which is not onely darkenes, but outer darkenes; that is, darkenes without any thing that hath the least ray or similitude of light in it, God (I say) who looketh into this hell) can looke into the hearts of men much more. There are some men  
(I grant)



(I grant.) whose hearts are a very hell, a very deepe, and they hope to hide themselves in the depth of their owne hearts from the sight of God, as the Prophet telleth us (*Isai. 29. 15.*) *Woe unto them that seeke deepe to hide their counsell from the Lord; and their workes are in the darke, and they say, who seeth us? and who knoweth us?* And what doth he meane by the deeps, which they seeke? doe they seeke caves and dens of the earth to take counsel or consult together in? no, they may be in the open ayre and yet seeke deepe to hide their counsells from God, so that the meaning is, they seeke to keepe their counsells close lockt up in their hearts; but woe unto them that digge thus deepe to hide their counsells from God, for they cannot be hid, for even hell is before him, and destruction hath no covering, how then shall these destroyers cover themselves or any of their counsells from him? As the reason of all things is naked and manifest before God, so are the motions and actions of all persons.

Thirdly, When 'tis sayd, *Hell and destruction are before him*: that word *before*, doth not onely imply that God hath a view or sight of what is in hel, but also that hee hath power in and over hel, and can doe what he will there; *hell is naked before him*, that is, hee hath hell at his dispose.

Hence note.

*The power and providence of God reaches to those things that are most remote.*

He orders all things in hell as well as upon the earth; his power rules there where there seemes to be least order, yea where there is no order at all. They who are cast into hel kept no order while they were upon the earth, nor are they in any willing order there; when we see confusions in the world wee say, *what a hell is there*, or we say, *Hel is broken loose*; hell is a place of confusion, yet hell is before God, he keepes hell in order. And when by reason of troubles and confusion among men, wee are ready to say, *there is a hell in the world*, yet this hell is naked before God, he disposeth and orders those places, persons, and things, which are most confused; hell and destruction are before him.

Before I passe from these words, I shall onely take notice, that there are many words in Scripture by which hell is exprest. The Rabbins number seven or eight, heere are two.

First,

First, *Sheol* or the grave, because we lye as it were buried there in a second death.

Secondly, *Abaddon* or destruction, because all are there in a perishing state, or as given up into the hand of destruction.

Thirdly, Hel is called *Talmaveth* or the shadow of death; and by the shadow of death, is not meant a small appearance of death; as the word *Shalaw* is used (1 *Pam* 1:11, 12) where the Apostle exalts the glory of the Lord in his unchangeableness, that he is the Father of lights, from whom every good gift, and every perfect gift cometh downe, with whom is no variablenesse, neither shadow of turning; that is, he is not subject to any turning at all; but hel is called the shadow of death, as shadow is put for strength and power, and so to be under the shadow of God or man, is to be under their protection. Thus hell is the shadow of death, that is, the strength and power of it; Death never triumphs so much in its strength, as it doth in hell.

Fourthly, Hel is called *Erets tachib*, which signifies, first, the earth under, or the lowest and most inferiour earth, whence in Scripture hell is called the bottomlesse pit, and the way to it is described by descending and going downe: as heaven is described by ascending and hight; heaven is high, and the highest ascending is our ascending to heaven: so hell is low, and the lowest descending is descending into hell. Secondly, it imports, feare, vexation, and trembling; hell is a land of trembling, it is a land of feare; it is sayd of *Caine* that when he went out of the presence of God, after he had murdered his brother he went into the land of *Nod*, that is, into a land of trembling, which some expound not of any speciall place that he went to, but that every place where he went was to him a land of trembling, hee having much feare and dread upon his conscience after he had embrewed his hands in his brothers blood. Hel is indeed the land of *Nod*, a Trembling land; They who have not rejoyced with trembling in this world, shall sorrow with trembling for ever in the world to come.

Fifthly, Hel is called *Ber Shiacharib*, that is, the pit of corruption, not that the bodies of the damned shall corrupt in hell (as they doe in the grave, for though we cannot say that the bodies of the wicked shall be raysed incorruptible, as the bodies of the Saints shall, yet they shall be raysed immortall, and in that sence incorruptible, that is, they shall never dye) but they shall be corruptible,

tible, that is, filthines and corruption shall be upon them : The bodies of Saints onely shall be rayed so incorruptible, that nothing of corruption shall be seene upon them, or felt by them, but the bodies of the wicked shall ever feele corruption, and beare the markes of it, without total corrupting, or perishing, as corrupting and perishing are taken for not-being. The wicked would be glad that they might perish so, but they shall not, hel will be a pit of corruption to them, for whatsoever is painedfull and grievous to the flesh, shall dwell in their bodies, and therefore it is called *the pit of corruption*; and it may also be called *a pit of corruption* in a morall sence; because all their sins and lusts shall remaine upon them for ever; hel-fire cannot purge the soule from sin, nor free any man from the power of that old man, who (as the Apostle speakes, Eph: 4. 22.) *Is corrupt according to the deceitfull lusts.* Nothing but the blood of Christ can purge the soule from corruption; *Hell is for the punishment of corruption, but not at all for the purging of it*; and therefore it is well called, *the pit of corruption.*

Sixthly, It is called *Erets Nesciah*, that is, *the land of forgetfulness*; as the grave, so hell is called the *land of forgetfulness*, where the wicked shall be remembred no more; God will remember them no more, to doe them any good, and they are forgotten how much soever they are remembred, who are not remembred for good. And as God will not remember those in hell for good, so they shall forget all the good they have had upon the earth; or the remembrance which they have of it, shall onely be to encrease their sorrow under present evils. *Abraham* in the Parable (Luk. 16. 25.) sayd to the rich man in hel, *Sen remember that thou in thy life time receivdest thy good things*; and that remembrance of the good things which he once enjoyed was but an addition to all the evils and miseries which he then endured. *It is better never to have had any good thing, then onely to remember that we have had it.* How miserable is their condition, who shall neither be remembred for good, nor remember any good, but to make them more miserable!

Sevently, Hel is called *Erets ehosec*, that is, *a land of darknesse, a region of darknesse*; there is nothing but darknesse in hell: The wicked goe to the generation of their fathers, where they shall never see light (Psal. 49. 19.) They loved darknesse here rather then



then light, and they shall be punished with darkenes hereafter, which hath no light. Darknes was their choyce in this life, and it shall be their curse in the next.

Eightly, Hel is called *Gehizon* (whence the Greeke *Gehenna*) from the valley of *Hinnon*; in which the Idolatrous *Israelites* (imitating the abomination of the Heathens) were wont to sacrifice their children with horrible cruelty. And hence the Scripture often makes use of that word to signifie the place of torment, or the torments of that place, where the damned must abide separate for ever from the favourable presence, and subjected under the wrath of God. *This Hel is naked before God, and this destruction hath no covering.*

Vers. 7. *He stretcheth out the North over the empty place, and hangeth the earth upon nothing.*

In this verse *Job* exalts God in his Almighty power, upholding the mighty fabrick of heaven and earth. His discourse mounts up from the earth, from the waters, and from hell, as high as heaven it selfe; and he speakes of heaven and of the earth in their conjunction together.

*He stretcheth out the North over the empty place.*

*Bildad* had spoken of the power of God in the heavens, *Domination and feare are with him, hee maketh peace in his high places, is there any number of his armies? and upon whom doth not his light arise?* *Job* also speaks of the power of God in the creation and disposition of these things; *He stretcheth out the North over the empty place.* The word is so rendred to signifie a gracious act of God to regardlesse men. (*Prov.* 1. 24.) *I have stretched out my hand, and no man regarded.* God stretcheth out his hand to smite, and he stretcheth it out to save; but man layeth it not to heart. It is used also to signifie that powerfull act of God, in preparing the heavens for himselfe (*Pf.* 104. 2.) *Who coverest thy selfe with light, as with a garment: who stretchest out the heavens like a curtaine.* As wee draw or stretch out a curtaine, so God stretcheth out the heavens.

But why doth *Job* say, *He stretcheth out the North?*

I answer, by the North he meaneth that part of heaven that is

D d d d d

North

Northward, or the northerne heavens. Again, the North may be taken for the whole heavens by a Synecdoche; and Job might speak of the North because the North-pole was neere the climate where he dwelt. *He stretcheth out the North, or the northerne heavens*, that is, the whole heavens, both the North and South, East and West.

*Hee stretcheth out the North over the empty place.*

What is this empty place?

First, By *the empty place*, some understand the most remote and uninhabited places of the earth: Hee over-spreads them with heavens, and disposeth things there as well as here; hee spreads the heavens over those parts where there is no man, and so may be called, Empty places, because un-inhabited, or not fill'd with men. *God causeth it to raine on the earth, where no man is, on the Wildernes, where there is no man* (as he speaketh of himselfe to Job in the 38<sup>th</sup> Chapter of this booke, ver. 26<sup>th</sup>.) Now as God raineth upon those (in this sence) empty places, so he stretcheth out the heavens over these empty places, that is, he takes care of them as well as of those that are peopled or inhabited.

Secondly, Rather, by *the empty place*, wee are to understand the ayre, for in the natural disposition or systeaime of the world, the earth is lowest, the water next, the ayre is the third, and the fire fourth, over which God stretcheth out the heavens; And because nothing is visible to us upwards on this side heaven but the ayre, therefore it may wel be sayd, that he stretcheth out the heavens immediately over the ayre, or the empty place.

But is the ayre or that place which we call the ayre empty? no, the ayre is not empty; there is no vacuity, no empty place in nature; and nature will put it selfe into strange courses to avoide a vacuity; water will ascend to avoide vacuity, and it will not descend, to avoide vacuity; but though the ayre be not empty or voide, taking emptines strictly and philosophically (for every place hath its filling) yet as emptines is taken largely and vulgarly, so the ayre may be called an *empty place*; when wee come into a roome where there is no artificiall furniture; wee say it is an empty roome; so the space between us and the heavens in a vulgar sence is an *empty place*. The Scripture speakes often of things according to the vulgar acceptation and understanding. *Ms. Bronghton*

*Super inane;  
quod iuxta cor-  
munem opinio-  
ne intelligi de-  
bet. Vulgo enim  
totum spatium a  
terra usque ad  
caelum vacuum  
putatur, quum  
plenum aere  
sit.*

con translates thus; *He stretcheth out the North upon the empty.* And wee may conceave *Job* using this forme of speech; the more to magnifie and shew forth the great power of God; As if he had sayd, *The heavens have nothing to beare them up but an empty place, what can the ayre beare? the ayre will beare nothing; yet the Lord useth no support for the whole heavens but this empty place.*

Thirdly, I conceave that this phrase may be expounded barely of the Creation; For *Moses* sayth (*Gen. 1. 1, 2.*) *In the beginning God created the heavens and the earth, and the earth was without forme and voyd or empty.* It is the word *Tohu* used here in *Job*; over this *Tohu* or empty place did God at the first stretch the heavens. And as this was the worke of God at first in Creation, so it is his worke still in providence; and therefore the Lord speakes of it, as of a continued worke (*Isa. 44. 24.*) *Thus sayth the Lord thy redeemer &c. that stretcheth forth the heavens alone, and spreadeth abroad the earth by my selfe.*

Hence note.

*As the heavens in creation, so the heavens in their daily motion are stretched out and ordered by God.*

(*Isaiah 40. 22.*) *It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grass-hoppers, that stretcheth out the heavens as a curtaine, and spreadeth them out as a tent to dwell in.* The Prophet entitles God to this with a speciall emphasis; *It is He* that doth it; as if he had sayd, God doth it, and none but he, and in this he eminently declares that *He is God.* Who ever stretched out such a curtaine or canopy as the heavens? who ever pitched such a tent to dwell in? This is a tent or a Tabernacle, which though it shall be changed, yet (as the Prophet speakes of *Sion* in her beauty and glory, *Is. 33. 20.*) *Shall not be taken downe, not one of the stakes thereof shall ever be removed, neyther shall any of the cords thereof be broken.*

Againe, Consider, the heavens have no outward support; *They are stretched out over the empty place;* Which demonstration of the power of God will be more cleared and hightned in the next words.

*And he hangeth the earth upon nothing.*

If any say heaven is a thin body, there needs no great matter

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to



to keepe that up. What will they say to the earth, which is a grosse and heavy body, a body of an unconceivable weight; who can count or cast up the weight of the earth, or how much the earth weigheth? God not onely stretcheth out the thinne heavens over the empty place, *but he hangeth the earth* (that mighty masse of the earth) *upon nothing*, he hath not so much as a pegge in the wall (so the word signifieth) *to hang it upon.*

תלה appen-  
dis suspendit.

*He hangeth the earth.*

כלימה est  
nomen compositum  
ex כלי non & מה  
quid quasi dicas  
nihil quicquam.  
Drofi:  
Philosophi rationem reddunt,  
quod illa sit in  
suo centro; in  
quo res naturaliter  
quiescunt,  
ideoque terra  
ponderibus liberata suis quiescat.

When he sayth, *the earth*, we are to understand both earth and water, the whole terrestriall globe, This *he hangeth upon nothing*. The Original word is a compound, which in its parts may be rendered, *not any thing at all*, that is, *nothing*. But how can any thing be hung upon that which is nothing? if it hang, it must be upon somewhat. Philosophers tell us that the earth hangeth upon its Center, and so is poyled by its own waight, and cannot moove, which Center or imaginary point is nothing.

But the Scripture sayth the earth hath a foundation; And David (Psal. 24. 2.) tells us expressly what that foundation is; *The earth is the Lords, and the fullnesse thereof; the world, and they that dwell therein; for he hath founded it upon the seas, and established it upon the floods.* According to this Scripture the Sea is the foundation of the earth, & the floods are the basis of it. How then doth Job affirme, that *He hangeth the earth upon nothing*? That indeed which David affirms, may seeme very strange, *that the earth should be founded upon the sea, and established upon the floods*, is the sea a fit foundation for the earth? and can that which is stable and unmoveable, be established upon that which is the Embleme of instability, floods and waters? Jacob sayth of Reuben (Gen. 49. 4.) *unstable as water*; and can floods or waters be the whole earths establishment? the earth is rather the foundation of the water: and many Philosophers tell us that the sea is higher then the earth, and therein is the power of God scene that hee holdeth in the sea as with barrs, or as with a bridle, lest it overwhelm the earth; how is it then sayd, *the earth is founded upon the sea*? I answer, the word that wee translate *upon*, signifieth, *by, neere, together, with*, so, *he hath founded it upon the sea*, is, by the sea, or neare the sea, that is, the sea and the land are next neighbours, they dwell so neere each other, that the one seemes to dwell upon,

Super flumina  
est iuxta vel  
secus flumina  
quis enim ter-

upon, or be the foundation of the other. There are waters within the earth; whence it is sayd, that at the time of the Flood (*Gen. 7. 11.*) as the windows of heaven were opened, so the fountains of the great deeps were broken up: and wee read of the waters as placed under the earth (*Exod. 20. 4.*) yet if we say the earth is upon the waters, sence contradicts it, and if wee consider the whole globe together, wee cannot say which is uppermost, for in a sphaere or round figure, there is neyther uppermost nor lowermost, but all the parts are equall and alike, being placed one by another, not one upon another. So that the text, in the *Psalme*, which saith the earth is founded upon the seas, doth not at all dash against nor contradict this of *Job* which sayth, *He hangeth the earth upon nothing.*

*raminis flum  
nibus dixerit.  
Drus:*

Againe, There is another Scripture that seemes to oppose this, and from which we may inferre, that surely the earth hath somewhat to sustaine it (*Psal. 104. 5.*) *Who layd the foundations of the earth, that it should not be removed for ever.* Wee put in the margin, *Hee founded the earth upon her basis,* if the earth be founded upon a basis or pillar, then it doth not hang upon nothing. I answer, the foundation or basis, in the *Psalme*, doth not oppose the earths hanging upon nothing; for the foundation or basis which upholdeth the earth, is not any created power without, or extrinsicall to the earth; God did not build the earth as wee doe houses, first laying the foundation and then setting up the walls and rooffe; there is no such thing imaginable in the worke of God. But the foundation or basis of the earth, is the infinite and invisible power of God who made the earth. The will and word of the Builder is the pillar which sustaineth this building. The thin ayre is all the appearing foundation of the earth. For as the heavens hang over the ayre, so the earth hangs in the midst of the ayre. What then is the basis and foundation of the earth? I answer; which may be the poynt of observation from these words.

*The earth is upheld by the infinite and allmighty power of God.*

The earth hath no pillar, but hangs like a ball in the ayre; we should looke upon it as a miracle did we see a little ball but of an ounce weight hanging in the ayre without support; the ayre will scarce beare a feather, throw a feather up into the ayre and it will descend, unlesse kept up by a breath of winde, and yet this huge

*Non fundam.  
tis suis n'ra  
subsistit terra,  
nec sulchris suis  
stabilis perseverat.*

vult

*raſed dominus  
ſtauit terram  
& fundamento  
voluntatis ſua  
continet. Amb:  
Hexam: 6.*

vaſt globe of earth and water, hangs as a ball in the ayre, and we ſcarce wonder at it. The Poets ſained an *Atlas* to beare up the heavens with his ſhoulders; God is the *Atlas* that beares up the heavens and the earth too, the upper globe, and the under globe too; he made all things by himſelfe out of nothing, and he ſupports them by himſelfe upon nothing. We have an excellent expreſſion of the power of God in this thing (*Iſa. 40. 12.*) *Who hath meaſured the waters in the hollow of his hand? and meted out heaven with the ſpan, and comprehended the duſt of the earth in a meaſure; and weighed the mountaines in ſcales, and the hills in a ballance.* God made all things in weight and meaſure; and hee keepes the weight and meaſure of all things. As the earth was not till his word and will gave it a being, ſo his word and will alone is all-ſufficient to uphold it in that being. God hath not hanged the earth upon any thing but himſelfe, who is indeed infinitely more then all things. Take two or three deductions from this Grand Concluſion.

First, *The ſame power which made the world ſupports and main- taines it.* Thus the Authour to the Hebrewes ſets forth the dignity of Chriſt the Son of God (*Chap: 1. 2, 3.*) *Whom he hath ap- pointyed heyre of all things, by whom alſo he made the worlds* (both the naturall, civill, and ſpirituall worlds, with all the changes and ſucceſſions which have been in them) *who is alſo the brightnes of the glory of God, and the expreſſe image of his perſon, upholding all things,* (the naturall frame of the world as wel as the civill and ſpirituall frame of it) *by the word of his power, or by his powerfull word,* which as it once commanded all things into a being, ſo now it commands all things into that continuance of their being in which they are. Which power the Apoſtle attributes againe to Chriſt (*Col. 1. 17.*) *He is before all things, and by him all things conſiſt.* Sin made the world ſhake; And had it not been for a ſecond creation, the firſt creation had been ruin'd and loſt. The earth and all our concernements who live upon the face of the earth, hang upon nothing but the will of God. If he let us goe we fall, though all the powers on earth would underprop and uphold us; and if he hold us up we ſtand faſt though we have no more of any earthly power to prop us up with, then the earth hath, which is propt up with and hangeth upon nothing.

Secondly,



Secondly.

*God can doe the greatest things without any visible meanes.*

This worke of God in hanging the earth as it doth, is to be numbred among the greatest workes that ever he did; and thus it hangs without any the least appearing meanes to hold it up. There are three arguments given in Scripture of the mighty power of God.

First, That he workes by small, even the smallest, meanes, wee have reason to wonder when effects exceed all visible causes: as it shewes the great power of God when he stops great meanes from doing any thing; when he causeth men to labour in the very fire, that is, to toyle and sweat themselves to the utmost for *very vanity*, that is, without any hoped for issue or advantage. Some labour in the fire for very vanity, because all they get by their labours is worth nothing; but others may be sayd to labour in the fire for very vanity, because with all their labours they can get nothing. And *this is of the Lord*, this is an effect of the Lords power to make the power of man, in the use and improvement of the best and choycest meanes, ineffectual. So on the other side it is a great magnifying of the power of God, when by a litle power put forth by the hand of a weake instrument, he produceth great effects. The Apostle *James* brings it in with a behold (*Chap. 3. 5.*) *Behold, how great a matter a little fire kindleth!* When great matters are done by small meanes, we have reason to extoll and cry up the power of God.

Secondly, It argues the great power of God when he doth great things by meanes that are improbable, or that seeme no way futable to such an end; as Christ cured blindness with clay & spitte, which meanes had no futablenesse to such an end, the curing of blindness; The meanes used to cure *Naaman* had no futablenesse for such a cure; and *Naaman* was so sensible of it, that he was very angry with the Prophet about it, as if his leprosie could be cured by so slight a thing as that was; he thought he would have done it with some ceremony, or in an extraordinary way; yet this shewed that the cure was wrought by a divine power, because it was wrought by so improbable an application. As the power of God appeares in doing great things by small meanes, so by doing great things by unlikely meanes.

Thirdly.

Thirdly, It shews the power of God much more to doe great things without the use of any meanes at all. Such actings are creations, as the Apostle speakes of the Creation (*Heb: 11. 3.*) *Through faith wee understand that the worlds were framed by the word of God; so that things that are seene, were not made of things that doe appeare.* Nothing appeared out of which this world was created. There was no pre-excellent matter, out of which the world was made; The world was made out of nothing; That Goodly fabrick of heaven and earth which is now seene, was made of that which was never seene; no man can tell what were the materialls of which God made the world. Now as God shewed his infinite power at first in making all things of that which did not appeare, so the great power of God doth appeare now in doing great things without the appearance or external concurrence of any thing. The Lord turnes whole Nations sometimes by nothing; things are done and no man can tell how they were done, or by what. We love to have a fayre Appearance of meanes, when we attempt great matters; But God loves to act when and where nothing appeares. We honour God most, when we are sensible that the greatest meanes is nothing without him; and that, he himselfe is enough when no meanes at all appeares to sence. *It is Gods usuall way to doe things in a way which is not used; and eyther to use no helpe or that which signifyeth nothing.* Thus the Apostle describes the dealing of God in bringing soules to himselfe by a holy calling, and in removing whatsoever standeth in the way of that call (*1 Cor: 1. 26.*) *For yee see your calling, brethren, how that not many wise men after the flesh, nor many mighty, nor many noble are called, &c.* (some wise and mighty men are called, lest any thing in man should seeme too hard for the Grace of God; and not many wise and mighty men are called, lest any thing in man should seeme to contribute to or helpe out the call of God) *but God hath chosen foolish things to confound the wise: and God hath chosen the weake things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that is, those things which are so foolish and weake and base and despised, they seeme to have no being, or are accounted as nothing, even these non-entiryes, these poore tooles doth God chuse and take up to doe great things by, and to nullifie or*  
bring

bring those things to nought, which are all in all among or in the estimations of men. Therefore, so God owne the worke, the matter is not much ( I speake not in regard of lawfullnes but likelynes, I say the matter is not much ) what the meanes is ; God can over-wit wise men by fooles, he can over-power mighty men by those who are weake. Thus God triumphs over humane improbabilities, yea impossibilities, and would have no flesh eyther despayre because of the smalnes of meanes, or glory in his sight, because of the greatnes of it. How glorious was *Abrahams* faith in the former Chapter, who, was so farre from despayring that he, was strong in faith, giving glory to God, though he saw nothing but death upon all the meanes which tended to attaine the blessing promised ( *Rom. 4. 17, 18, 19.* ) *As it is written, I have made thee a father of many Nations before him whom he beleaved, even God* ( who was it that *Abraham* beleaved ? it was God. And under what notion did his faith eye God ? even as he ) *who quickeneth the dead* : when God is closed with under this notion, as quickning the dead, what can be too hard for faith ? but there is more in it, *Abrahams* faith eyed God not onely as quickning the dead, but as he that *calleteth those things which be not as though they were* : that is, as he who maketh something of nothing ; when once *Abraham* had these apprehensions of God, then nothing stucke with him, his faith could digest iron, and therefore ( as it followeth ) *he against hope, beleaved in hope, &c. and being not weake in faith, he considered not his owne body being now dead* ( as to the procreation of children ) *when he was about an hundred yeares old, neyther yet the deadnesse* ( as to conception ) *of Sarahs wombe. He staggered not at the promise of God through unbelieve* ( that is, he never made any scruples or queries how the promise should be accomplished ) *but was strong in faith, giving glory to God, that is, gloryfying God by beleeving that he was able to make good the promise, or that it was as easie for God to create a performance, as to make the promise.*

Thirdly, *Then feare not when God is a working, but he will cary on his worke*; deficiencies in the creature, are no stop to his actings : his immediate or sole power is enough who hangeth the earth upon nothing. Where are the pillars that sustaine this mighty masse ? It hangeth fast by no fastning, but the order of God ; And his order is strong enough to hang the greatest busienes that ever was in the



world upon. The *Jews* have a saying, in reverence of the written word of God; *That upon or at every Iota or the least title of the Law, there hangeth a mountain of sin*: and 'tis as true in reference to his doings as his sayings: God can hang mountaines upon mole-hils, and turne mountaines into mole-hils for his peoples sake and safety. It is rare that we are put to the actings of faith at so high a rate ( There is usually somewhat in sight to encourage the actings of our faith and dependance upon God, they that are in the lowest condition, have somewhat to looke to ) but if there be nothing to be seene, then doe but remember, that God *hangerh the earth upon nothing*, and faith will say, *I have all. Although the meale in the Barrell, and the oyle in the Cruse should fayle; Although the fig-tree shall not blossome, neyther shall there be fruit in the Vines; Although the labour of the Olive shall fayle, and the fields shall yeild no meate &c.* yet the Lord sayleth not, cyther in his power for us, or compassions towards us, and therefore the beleever can even then rejoyce in the Lord, and joy in the God of his salvation. *For while there is nothing in appearance, there is not onely some thing, but all things are, that are for our good, in the promise.* Faith may make all sorts of comfortable Conclusions to and for it selfe ( and not build Castles in the ayre ) from this one Assertion, That, *The earth hangerh in the ayre, or to give it in the words of the text, That God hangerh the earth upon nothing. The Constitution or syntaxe of Nature wel considered, is no small advantage to our hightning and strengthening in grace.*

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## J O B, C H A P. 26. Vers. 8, 9, 10.

*He bindeth up the waters in his thicke clouds, and the cloud is not broken under him.*

*He holdeth backe the face of his throane, and spreadeth his cloud upon it.*

*He hath compassed the waters with bounds, untill the day and night come to an end.*

**J**O B having shewed how wonderfully God upholdeth the earth which is under us, goeth on to shew no lesse a wonder, in his binding up those waters in clouds which are above us. Whatsoever God hath done or doth in heaven above or upon the earth beneath, eyther as to creation and the first constitution of things, or as to providence, and the continuall motion of things, is wonderfull and glorious.

*Vers. 8. He bindeth up the waters in his thicke clouds.*

As our English word, *Bind*, so the Original implyeth a force upon the waters to keepe them within the cloud; Water would not stay there but that it must whether it will or no; It would rush downe presently and disorderly to the ruine of all below, but God bindeth it to its good behaviour. As the mouth of a sacke is tyed or bound about, that the corne put into it fall not out; Or (which allusion comes neereft the text) as barrells are bound with hoopes, lest the liquor put into them should leake out; thus

*God bindeth up the waters.* What waters? There are two sorts of waters; first, upper waters, or waters in the ayre; of which the Psalmist speaketh when he sayth, (*Psal. 104. 3.*) *Hee layeth the beames of his chambers in the waters*; that is, in those upper waters, which are neereft the heaven, called in Scripture, *The habitation of his holynes and of his glory.* Earthly Architects must have strong walls to lay the beames of their chambers upon, but the Lord who made heaven and earth, can make fluid waters beare up the beames of his chambers for ever. Secondly, there are lower waters, or waters on the earth; Which distinction *Moses*

קלף Colliga-  
vit vinxit com-  
pressit.

gave long before Aristotle ( Gen. 1. 7. ) *And God made the firmament and it divided the waters which were under the firmament, from the waters which were above the firmament.* Where by the firmament we are to understand that vast space which is extended or stretched out from the earth up to the clouds, commonly called, *The ayre*, and by the waters above the firmament, those *raine-waters* bound up in the clouds. These upper waters are the waters of which our divine Philosopher here sayth, that *God bindeth them up*,

עבב א טו  
densitas.

*In his thicke clouds.* Though clouds are much thinner then the water which they hold, as Naturalists teach us, yet they are thicker then the common ayre, or they may be called *thickned ayre*, and therefore the Hebrew word for a cloud is derived from a roote that signifyeth *Thicknes*. And though we have a distinction of clouds into thicke and thinne comparing one with another, yet all clouds compared to the ayre are thicke, and compared to the waters all are thinne; Besides the Hebrew word signifyes clouds indifferently as wel thinne as thicke, or rather clouds Generally without any determination or restriction eyther to thick or thinne. And therefore the text is best translated without an Epithete, *In his clouds*, or if any Epithete were given, It would advance *Jobs* scope and purpose most to translate it, *In his thinne clouds*; for, the thinner the cloud is, the greater is the power of God, and the wonder the more wonderfull in making them the Continent of such mighty waters. But, we translate wel, *Hee bindeth up the waters in his thicke clouds.*

It may here be enquired, why the clouds are appropriated unto God in such a speciall manner, by calling them, *His clouds*.

I answer, the clouds are *His*, not onely

First, In that common sence ( in which all things in the world are his ) because he maketh and disposeth of them for that use, to hold the waters which the heate of the Sun exhalet or draweth up in vapours from the earth; But they are called his clouds

Secondly, Because God is sayd to use them as Princes doe Horses of State or Charets of triumph to ride upon ( Isa. 19. 1. ) *Behold the Lord rideth upon a swift cloud*, as also because, the Lord, to shew the unsearchablenes & incomprehensiblenes of his wayes and counsells in governing this world, and in ordering the affaires of his chosen people, is often expressed in Scripture as dwelling in



a cloud, or covering himselfe with clouds ( *Psal.* 18. 11. ) *Hee made darkenes his secret place : his pavilion round about him , were darke waters, and thicke clouds of the skies.* And againe, it is no sooner sayd ( *Psal.* 97. 1. ) *The Lord reigneth*, but in the very next verse it is sayd, *Clouds and darkenes are round about him : righteousness and Judgement are the habitation of his throane ;* that is, his administrations are alwayes full of righteousness, though seldom full of clearenes, they are alwayes cloathed with equity, though usually cloathed with obscurity. His way and his dwelling is in the clouds ; and therefore also the clouds are *his*. *He bindeth up the waters in his thicke clouds.* Some Philosophers hold that the cloud doth not so much hold the water, as is water, and that the cloud is dissolved into water when it raineth: others that the clouds hold water like a sponge, which being pressed, yeelds it out againe. But *Jobs* Philosophy lifts up the glory of God most, which maketh the cloud as a vessel or garment, in which the waters are bound, and yet, see the wonder.

*The cloud is not rent under them.*

The waters being of a mighty bulke and weight, might easily breake their way through the clouds, did not God both bind and ballance them (as *Elihu* speakes, *Chap.* 37. 16.) *Doest thou know the ballancing of the clouds*; To his ballancing to his binding we must ascribe the *not renting of the cloud*. As *binding* in the former clause, noted an act of power and force in God; so this word *renting*, noteth a power and force in the water. It is sayd (*Pf.* 78. 13.) *God rent or divided the Sea*, that his people might passe through; And this word is used (*1 Chron.* 11. 18.) concerning those mighty men who fetched *David* water from the wel of *Bethlem*; *And the three brake through the host of the Philistines*. And thus would the waters naturally breake through the clouds, but they are forbidden; The cloud is not rent under all that weight, for God holds it together, and makes it as firme as braile.

**רפ** *discedit!*  
rupit, secuit in  
duas partes, u-  
surpatur de que-  
vis violēta rup-  
tione aut segre-  
gatione rerum  
ante hac coha-  
rentium.

Hence observe.

*It is an eminent a wonderfull act of divine power by which the waters are contained and stayed within the clouds.*

The mighty power of God is scene in keeping the waters of the Sea

Sea in compasse by the sands and shoares; but it is a greater act of power to keepe the waters of the ayre in compasse by the clouds. There are three things very wonderfull, or there are three wonders in this detention of the waters.

First, That the waters which are a fluid body, and love to be continually flowing and diffusing themselves, should yet be stoppt and stayed together by a cloud, which is a thinner and so a more fluid body then the water. It is no great matter to see water kept in conduits of stone, or in vessels of wood and brasse, because these are firme and solid bodyes, such as the water cannot penetrate, nor force it selfe through; but in the Judgement of nature, how improbable is it that a thinne cloud should beare such a weight and power of waters, and yet not rent nor breake under them. When *Peter* had enclosed a multitude of Great fishes in his net, even an hundred fifty and three (*Joh. 21. 11.*) we find this added, as a wonder, *And for all there were so many, yet was not the net broken.* How much more may this be added as a wonder, that such a multitude of waters should be held in a cloud, and yet the cloud not broken, yea though the cloud be tossed and driven with seirce and raging windes. This is one of those wonders in nature, which is therefore onely not wondered at because it is so common; and, which because it is continually done, few enquire into or admire the power by which it is done.

*Hoc sane est ex  
illis natura mi-  
rabilibus, qua  
assidue vi-  
sunt.*

*Nulla gutta def-  
cendit ex illis  
donec veniat  
verbum ejus &  
mittat illas per  
plateas. Moses  
Gerund:*

Secondly, As it is a wonder that the cloud is not rent with the weight of the water, so that the cloud is rent at the speciall order and command of God. At his word it is that the clouds are lockt up, and by his word they are opened. As in spiritualls, so also in naturalls, *He openeth and no man shutteth, he shutteth and no man openeth.* It is not in the power of all the world to rent or open a cloud (though the earth be parcht and all things that live languish) till God unlocke it.

Thirdly, This also is wonderfull, that when at the word of God the cloud rents, yet the waters doe not gush out like a violent flood all at once, which would quickly drowne the earth, as it did (*Gen: 7. 11.*) *When the windowes of heaven were opened;* but the water descends in sweete moderate showers (as water through a Cullender, drop by drop and streame by streame) for the moystning and refreshing of the earth; And God caryeth the clouds up and downe the world (as the keeper of a Garden doth his water-  
ing

ing pot) and bids them distill upon this or that place, as himselfe directeth. The clouds are compared to bottles in the 38<sup>th</sup> Chapter of this booke (v. 37<sup>h</sup>) these God stops or unstops usually as our need requireth, and sometime as our sin deserveth. (*Amos 4. 7.*) *I have withholden the raine from you, and he can withhold it, till the heavens over us shall be as brasse, and the earth under us as iron. I (sayth the Lord of his vineyard, Isa. 5. 6.) will also command the clouds that they raine no raine upon it.* The Reader may finde further discoveryes about this poynt at the 5<sup>th</sup> Chapter, v. 10<sup>h</sup>. Onely here I shall adde.

First, That we depend upon God not onely for grace, and pardon of sinne, but for raine and fruitfull seasons.

Secondly, When we have raine, let us acknowledge that God hath rent the cloud and given it us; that he hath loosed the Garment wherein he had bound the waters (*Pro. 30. 4.*) that they may issue downe upon us.

Thirdly, When the cloud rents not, let us goe to God to doe it. *Are there any among the vanities of the Heathen that can cause raine?* Surely there are none (*Jer. 14. 22.*) And therefore the Prophet (*Zech. 10. 1.*) sends the people of God to him for it, *Aske ye of the Lord raine in the time of the latter raine, so the Lord shall make bright clouds, and give them showers of raine, to every one grasse in the feld.* Onely he who bindeth up the waters in his clouds, can unbinde the clouds and cause them to send out their waters. Job having thus shewed the power of God among the clouds and upper waters, riseth yet higher in his discourse, and from these waters wherein (as was toucht before) God layeth the beames of his chambers, he ascendeth to the chambers themselves, even to the throane of God there.

Vers. 9. *He holdeth backe the face of his Throane, and spreadeth his cloud upon it.*

There are three things to be enquired into, for the explication of the former part of this verse.

First, What is here meant by the Throane of God.

Secondly, What, by the face of his Throane.

Thirdly, What, by holding it backe.

To the first Querie, I answer. That according to Scripture,  
Heaven.



Heaven or that place above, in opposition to the earth, or this sublunary world, is called the throne of God; and that not the inferior heaven, or ayre, (which in Scripture is more then once called heaven) but the supream or highest heavens. Thus the Lord speaketh by the Prophet (*Isa: 66. 1.*) *The heaven is my throne, and the earth is my footstole, where is the house that ye build unto me, &c.* Thus also our Saviour in his admonition against swearing (*Math: 5. 34.*) saith, *Swear not at all, (that is rashly) neither by heaven, for it is Gods throne, nor by the earth, for it is his footstole.* Againe (*Mat: 23. 22.*) *Hee that sweareth by heaven, sweareth by the throne of God.* The reason why heaven is called the throne of God, is, because there he manifests himselfe, as Princes doe upon their thrones in greatest glory and majesty: as also because there he is more fully enjoyed by glorified Saints and Angels. God fills heaven and earth with his presence, yet he declares his presence more in heaven then here upon the earth. Heaven is the throne of God, but

*Quidam faciem esse hominis putant os tantum & oculos et gemas quod Græci prolopon dicunt, quando facies sit forma omnis et medus et factura quadam totius corporis a faciendo dicta; sic mentis & cæli & Maris facies probe dicitur. Gel: lib: 13. c. 28.*

*Cæli vultus est cæli superficies concava stellata, quæ nos respicit. Alberti*

Secondly, What is the face of his Throne?

I answer; The face of a thing is taken for the whole outward appearance, or for the appearing state of it. As the face of a mans body is not onely that fore-part of the head, which we strictly call so, but the forme and structure of the whole body is the face of it. And in that sence the word is applyed both to those great naturall bodyes, the Heaven and the earth, as also to a civill body, or to the Body-politicke of a Citie and Common-wealth. Thus whereas we render (*Isa. 24. 1.*) *Behold, the Lord maketh the earth empty, and maketh it wast, and turneth it upside downe, &c.* The Hebrew is (and so our translators put it in the margin) *he perverteth the face thereof*; that is, he changeth the state and outward forme of things, and putteth them into a new mould or model, respecting order and Government. And so we commonly speake after great publicke changes, *The very face of things is altered, or things have a new face.* And thus the Psalmist expresseth the gracious and favourable changes which God maketh in the things of this world (*Psal. 104. 30.*) *Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth*; that is, all things appeare in another hiew and fashion then before. So then, the Face of the Throane of God, is that part of heaven (say some) which looketh towards us, or which we looke upon; All that Greatnes

Greatnes and beauty of heaven which our eye reacheth unto, and which appeares to us as a vast Canopy set with spangles or studs of Gold, such are the Starrs to our sight. But I rather conceive, *The face of the throne of God to be*, the visible and full demonstration of that infinite light and glory wherein God dwelleth, and which appeareth on is given forth to the blessed Saints and Angels, who are sayd to be about his throne according to their measure and capability of receaving it. The face of his throne, taken thus, he holdeth backe from us alwayes in this life, and as the face of his throne is taken in the other sence, he often holds it backe from us. About which it remaines to be enquired

Thirdly, What is meant by *holding backe the face of his throne*.

To hold backe, seemes to be the same, as to hide, cover, or conceale the face of his throne; for when any thing is held backe, it is concealed and hidden out of sight. Thus God doth often hold backe or cover the face of his throne (as the face of it notes the Appearances of heaven towards us) with clouds; as it is sayd in the report made of that terrible storme wherein *Paul* had almost suffered shipwracke (*Acts 27. 20.*) *That neyther Sun nor Starrs in many dayes appeared*; here was a holding backe or covering of the face of the throne of God. And thus our experiences have often found it held backe; the face of heaven, being masked or vailed over with naturall clouds and vapours. Againe, if we take the face of the throne of God, for that eminent manifestation of himselfe, as in heaven. Thus also God holdeth backe the face of his throne, by covering it with a Metaphoricall cloud; as it is expressed (*Psal. 97. 1, 2.*) *The Lord reigneth &c. clouds and darknesse are round about him*; that is, we can see no more of his glory in reigning, then we can see of a Kings throne which is covered with a Canopy, and compassed about with curtaines. *Job* gives this plainly for the interpretation of this former part of the verse, in the latter part of it.

*Est tollere ap-  
parentiam cæli.  
Cajet.*

*Tenere faciem  
throni, est cælum  
occultare et ob-  
ducere nubibus.*

*And spreadeth his cloud upon it.*

That is, upon the face of his throne. Wee may take this cloud, first properly, thus God covers the heavens from the sight of our eyes. Secondly, improperly, as clouds note onely secrecy and privacy; Thus God spreadeth a cloud upon his throne, to hide it

F f f f f from

from the eye of our understanding; so that, we can no more comprehend the glory of God in himselfe, or in his wayes and workings towards man, then we can see the Sunne, Moone, and Starres, when muffled and wrapt up in thicke clouds. Thus David speaketh of the Lord (*Psal. 18. 11.*) *He made darkenes his secret place; his pavilion round about him, were darke waters and thicke clouds of the skyes.* But the Apostle saith (*1 Tim. 6. 16.*) *That God dwelleth in light,* How then doth the Psalmist say there and elsewhere that he made clouds and darknes his secret place and his pavilion? I answer; As the Lord is light and hath no darkenes at all in him (*Job. 1. 5.*) so, as to himselfe, he ever dwelleth in light, and hath no clouds nor darkenes at all about him. And therefore when it is sayd, that he spreadeth a cloud upon his throne, and maketh darkenes his secret place, or his secret place darke, we are to understand it in reference to our selves; for whensoever God hideth himselfe, or the reason of his dealings and dispensations from us, Then the cloud is spread upon his Throne. When God is sayd to spread a cloud over us, or any thing we have, it noteth his care over us, and his protection of us (*Isa. 4. 5.*) *And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies a cloud and smoake by day, and the shining of a flaming fire by night* (what is meant both by this cloud and flaming fire is clearly expounded in the last words of the verse) *for upon all the glory shall be a defence (or a covering.)* Thus, I say, a cloud spread by God upon us, implyeth that we are under his covert and defence. But when God spreadeth a cloud upon or covereth himselfe with a cloud, this implyeth (all the Scripture over) the hiding and concealing of himselfe and his workes from us. And in this sence *Job* sayth; *He holdeth backe the face of his throne, and spreadeth a cloud upon it.*

Hence note.

First, *God hath a throne.*

Kings have thrones, much more hath God who is the King of kings. King Solomon made himselfe a great throne of Ivory, and overlayd it with the best Gold (*1 Kings 10. 18.*) Kings have for-mall Thrones, God hath a real one. Hee hath all power in his hand, and this he administreth according to the pleasure of his owne will both in heaven and earth.

Note.



## Note.

Secondly, *God manifesteth himselfe in heaven, as Princes upon their thrones*; so heaven is the throne of God. And where God acts most, our affections should be most, and our conversation most. Where the Throne is, thither the great resort is, many flocke to the Court. As it will be our glory hereafter to be in heaven, or about the throne of God for ever in person, so it is our grace to be dayly there in Spirit while we are here. The earth is Gods footstool, yet many make that their throne; Heaven is Gods throne, and many make that their footstool; They tread and trample upon the things of heaven, while they set their hearts upon the things of the earth. 'Tis a sad mistake, when men set their feet where they should set their hearts, and prophane the throne of God, not onely by levelling it with, but by laying it lower then the ground.

## Observe.

Thirdly; *God hideth his owne glory from the sight of man. He holdeth backe the face of his throne*, he will not suffer the lustre of it to appeare, but spreadeth a cloud upon it. Indeed we are not able to beare the cleare discoveries of divine Glory (1 Tim. 6. 16.) *God dwelleth in light which no man can approach unto*, though he were permitted and offered the priviledge to approach unto it. God dwelleth in and is possessed of that infinite perfection of light that no creature is capable of. When *Moses* made that petition to God (Exod: 33. 18.) *I beseech thee shew me thy glory*. The Lord answered (v. 20.) *Thou canst not see my face, for no man shall see me and live*. It seemes that while God spake with *Moses* his glory was overshadowed, or that God (to use *Jobs* language in the text) *held backe the face of his throne, and spread a cloud upon it*; and therefore *Moses* begg'd the removall of it, or that his glory might breake through it, and shine unto him; *Wel*, sayth God, *thou canst not see my face*; as if he had sayd, *If I should grant thee that request, thou art not able to enjoy it, or make use of it*; for as my nature is altogether invisible, so thou canst not beare the super-excelling brightnes, which the cleare manifestations of my immediate presence would dart forth upon thee; for that Glory of my presence is too great a weight for humane frailty to stand under; it would astonish rather then comfort thee, and in stead of refreshing confound and make thee as a dead man. No man shall see my face and

*live.* Man must dye before he can ( in that sence ) see the face of God, and then he shall ( as the Apostle speakes, 1 Cor: 13. 12. ) *see face to face, and know as he is knowne.* So that though we are much short of the happines of the next life, while we see as through a glasse darkely, and God holdeth backe the face of his throne, yet it is a mercy to us while we are in this life that he doth so; because we are not able to abide the sight of him face to face, or to behold the face of his throne. As Christ had many things to say to his Disciples, which they were not able then to beare; so Christ hath purchased such mercyes and priyledges for his people, as they are not able to beare while they are on this side the grave. *Every state hath enjoyment suitable and proper to it.* Further as God hideth his glory from man, because he is not able to beare it all; so he hideth much of that from him which he is able to beare, both to make him hunger and thirst the more after it, and to draw him into the greater reverence and estimation of it. We usually esteeme that more which is veyled and under a cloud, then that which is very cleare and openly revealed; and, according to our present state and frame, that is most revered by us, which is most concealed from us. When a cloud hath dwelt a while upon the Sonne we desire the more to see the face of it, and are the more affected with the sight of it. God will not hold backe the face of his throne from us in glory; nor will he ever spread a cloud upon it, and yet we shall have fresh desires after it, and high valuations of it everlastingly; But while we dwel in this corrupt and corruptible flesh, wee are apt to neglect that which is alwayes with us, especially if it be alwayes alike with us. And therefore as the wise and gracious God, will not let us see his throne here at all in the full glory of it, because we cannot beare it, so he will not let us see that glory of it continually, which we are able to beare, lest we should grow eyther carelesse of it, or unthankfull for it. It is even best for us, that we have but a darke and imperfect sight of God in this world, both in reference to what he is, and to what he doth: or first, in reference to himselfe in his nature and Excellencies. Secondly, in reference to his wayes or workes in their speciall reasons and ends. As our darkenes cannot at all comprehend the light of God, so God is pleased to cover much of his own light with darkenes that we should not comprehend it. How many glorious truths are there, the face of which he

he holdeth backe from many of his precious servants? how often doth he spread a cloud as upon the truths which he sendeth in his Word, so upon the graces which he hath wrought in us by his Spirit? so that the soule is not onely hindred from beholding what is without, but what is within, and is so farre from beholding the glorious perfection of God and his workes abroad, that it cannot so much as discern any of the gracious workes of God at home. *He spreadeth his cloud upon it.*

*Verſe 10. He compasseth the waters with bounds, untill the day should be, and night come to an end.*

*Job* having described marvellous acts of divine power in the heavens, descends againe to shew his marvayles in or about the Seas and mighty waters.

*He compasseth the waters with bounds.*

The word which we render *to compass*, signifyeth properly to draw a line, or make a circle, as Mathematicians doe with a payre of Compasses, so that it notes the shutting up or circumscribing any thing to a certaine place or measure, beyond which it cannot move. And thus God compasseth the waters. At the 8<sup>th</sup> verse *Job* shewed how God compasseth the upper waters, the waters in the ayre, *He bindeth up the waters in his thicke clouds.* Here he sheweth, how God by the same almighty power compasseth about the lower waters, the waters of the Sea. The Hebrew is, *The face of the waters*, as in the former verse, *The face of his throne.* The face of the earth is the upper part of the earth (*Gen. 1. 29.*) *I have given you every herbe bearing (or feeding) seed, which is upon the face of all the earth.* And so the face of the waters, is the upper part of the waters, because the upper part of the water, as also of the earth lyeth open to the eye as the face of a man doth. And it may therefore be sayd that he compasseth the face of the waters, because (though the whole body and bulke of the waters swell and rage, yet) the face or upper part of the waters is that which at any times breaketh over and overfloweth; And therefore the face of the waters, onely, as to us, is compassed about with bounds.

The word noteth, a legal bound, a statute or decree, and is frequently used in Scripture, especially in the 119<sup>th</sup> Psalme, for the

Law

*Proprietas peculiaris verbi*  
 27 est lineam  
 vel circulum de-  
 scribere quasi  
 circino. Forte  
 etiam in dicatur  
 eodem circum-  
 dandi verbo, u-  
 num effici globum  
 ex terra et aqua:  
 atq; unum &  
 idem utriusq;  
 elementum esse  
 centrum. Pi-  
 ned:

27 statum  
 constitutus, de-  
 cernitur; signifi-



cat precepti  
constantiam &  
duratorem na n  
פּפּן est in-  
sculpere seu in-  
cidere lapidi  
ligno vel Me-  
tallo. מְסֹרֵי  
מֵטָל. Septu:

Law or rule which God hath given man both for his worship and continuall course of life. And hence the Prophet *Jeremiah* speaking to the *Jewes* about this thing, useth another word to signifie the Bound of the Sea, and the word which here we render *Bound*, is there rendred *Decree* (Jer: 5. 22.) *Feare ye not me saith the Lord, will ye not tremble at my presence, which have placed the sand for the bound of the Sea, by a perpetuall decree that it cannot passe it.* And there is so much of a Law, or of an appoyntment in it, that the word is applicable to any thing which is put under a certaine law or appoyntment: So it is put for an appoynted time in the 14<sup>th</sup> Chapter of this booke (v. 13<sup>th</sup>) and for appoynted foode in the 23<sup>d</sup> Chapter of this booke (v. 12<sup>th</sup>) as here for an appoynted space, or circle, within which as within a wall, or with gates and barrs the waters of the Sea are kept. *He compasseth the waters with bounds.*

Hence Note.

First, *The Sea is bounded by the power of God.*

As God hath given man understanding to provide a bit and a bridle for the mouth of the horse and mule, which have no understanding, *lest they come neere unto him* (Psal 32. 9.) that is, neerer to him then they should, or neere to him, not to serve him, or be used by him, but to kicke him or tread upon him; Thus God himselfe who is infinite in understanding, hath put a bit or bridle into the mouth of the Sea, which is further from understanding then eyther Horse or mule, lest it come neere to drowne and overwhelm us. Neyther shoares nor sands, neyther cliffs nor rockes are the bound and bridle of the Sea, but the Decree and command of God.

Observe.

Secondly, *It is an unanswerable argument of the glorious power and soveraignetic of God, that he is able to compasse the waters with bounds.*

*Who shut up the Sea with doores?* (was Gods humbling Question to *Job* in the 38<sup>th</sup> Chapter of this booke, v. 8. 10, 11.) and sayd, *hitherto shalt thou come and no further, & here shall thy proud waves be stayed.* The Psalmist (Ps. 104.) having shewed how at first (Gen. 1. 1.) the whole earth was covered with the deep as with a garment, and

and that the waters stood above the mountaines, and were in the progresse of the worke of creation sent downe by the valleyes into the place which God had appoynted for them, (having I say, made this excellent description of the waters in creation, he concludes with the poynt of providence now in hand (v. 9.) *Thou hast set a bound, that they may not passe over: that they turne not againe to cover the earth.* In which words the Psalmist gives us three things clearly concerning the waters, First, that once (he meanes it not of the deluge, but of the chaos) the waters did cover the whole earth, till God by a word of command sent them into their proper channels, that the dry Land might appeare; secondly, that the waters have a natural propension to returne backe and cover the earth againe. Thirdly, that the onely reason why they doe not returne backe and cover the whole earth, is, because God hath *set a bound, that they cannot passe.* They would be boundlesse and know no limits, did not God bound and limit them. Wisedome giveth us the like Elogium of the power of God in this (Pro: 8. 29.) *He gave to the Sea his decree, that the waters should not passe his commandement.* What cannot he command, who sendeth his commandement to the Sea and is obeyed? Some great Princes heated with rage and drunken with pride, have cast shackles into the Sea as threatning it with imprisonment and bondage if it would not be quiet, but the Sea would not be bound by them; They have also awarded so many stroakes to be given the Sea as a punishment of its contumacy and rebellion against eyther their commands or their designs. How ridiculously ambitious have they been, who would needs pretend to such a Dominion? Many Princes have had great power at and upon the Sea, but there was never any Prince had any power over the Sea. That's a flower belonging to no Crowne, but the Crowne of heaven. There are two things which are more peculiarly under the command of God, first, the waves of the Sea, secondly, the heart of man. And because God is able to rule the waves of the Sea, take two or three inferences from it; Thus,

First, That he is able to rule and command the heart of man; Solomon makes the paralel in this (Pro. 21. 1.) *The kings heart is in the hand of the Lord, as the rivers of waters: he turneth it whether soever he will:* And as he turneth both whether soever he will, so he stayeth both wheresoever he will. Most men at some times,  
some.

some (wicked) men at all times are like the raging Sea when it cannot rest, whose waters cast up mire and dirt (Isa: 57. 20.) who could live by these raging Seas, these raging waves of the Sea at once foaming out their owne shame, and threatening to swallow up others in destruction, did not God compasse them about with bounds? did not he say, here shall your proud waves be stayed; If God did not bound the sea of some mens Spirits, they would not know much lesse keepe any bounds; they would neyther know nor keepe, not onely the bounds of religion and piety, but not the bounds of reason and civility.

Secondly, God is able to rule and put a bound to the rage of the multitude, who in Scripture are compared to Waters (Rev: 17. 15.) *The waters which thou sawest, where the Whore sitteth, are peoples, and multitudes, and Nations, and tongues.* And these are as apt to swell and be enraged with vaine passions and discontents, as the sea is by windes and stormes (Psal. 2. 1.) *Why doe the heathen rage? rage as the sea;* and thus they will rage sometimes though they know neyther why nor wherefore. (So againe Psal. 93. 3, 4.) *The floods have lifted up O Lord, the floods have lifted up their voyce: the floods lift up their waves;* which as it is true literally and properly, so it is as true (and so I conceive there intended) figuratively and improperly or mystically and spiritually, that is, peoples and nations like floods lift up their voyce, they lift up their waves as if they would overwhelme all; But what followeth (v. 4.) *The Lord on high is mightier then the noyse of many waters, yea then the mighty waves of the Sea;* that is, the Lord can quickly check and stop the rage of a people, when, or though they swell like a furious boysterous Sea. And we finde David putting both these together by way of Exposition (Psal. 65.) where exalting the power of God as he is *the confidence of all the ends of the earth, and of them that are as farre off upon the Sea* (v. 5.) He addeth (v. 6, 7.) *Which by his strength setteth fast the mountaines; being girded with power. Which stilleth the noyse of the Seas; the noyse of their waves, and the tumult of the people.* David joynes the noyse and waves of the Seas, and the tumult of the people together; eyther implying, that he meant the tumult of the people, by the noyse of the Sea; or that it is an act of the same power, to still the tumult of the people, and the noyse of the Sea.

Thirdly,



Thirdly, God is able to stop those seas of error, and give a bound to those floods of false doctrine, which are ready to overflow the face of the world. The Sea or Flood of the Arrian heresie ( which denyed the Deity of Christ, or made him barely a Man by nature, onely cloathed with wonderfull powers and priviledges, this heresie, I say, like a sea or flood ) had almost over-whelm'd the whole world; yet God compassed those *Blacke* waters with bounds, and gave them a commandement which they could not passe: and though in this Age they seeme to returne, and strive to over-flow the earth againe, yet both the waters of that heresie and of all other damnable heresies ( as the Apostle *Peter* calls them *2 Ep: 2. 1.* ) which abound in these dayes, and threaten us with a fearefull inundation, are compassed with bounds which they shall not exceed. The Apostle speaketh of some in his time, (*2 Tim. 3. 8, 9.* ) *Who as Jannes and Jambres withstood Moses, so did they also resist the truth; men of corrupt minds, reprobate (or as we put in the Margin, of no Judgement) concerning the truth. But they shall proceed no further; So the Apostle prophesied of them; as if he had sayd; They have a mind to proceed further, their will is to oppose truth and propagate error ( in infinitum ) without end; But they have now gone to the utmost of their line, they are come to their border, to their bound; they shall proceed no further, for their folly shall be made manifest unto all men, as theirs also was; that is, it shall appeare to all men that the doctrine which they stood up for, was nothing else but a bundle of folly, and that the doctrine which they withstood was the truth and wisdom of God.*

Fourthly, Then, the Lord is able to stop and bound the floods, the seas of affliction, trouble, and persecution, which are ready to swallow up his Church and people. The Church blesteth God for her deliverance from troubles, under this Allegorie of Waters (*Psal. 124. 2, 3, 4, 5.* ) *If it had not been the Lord, who was on our side, when men rose up against us, they had swallowed us up quicke, when their wrath was kindled against us, then the waters had overwhelmed us, the streame had gone over our soule, then the proud waters had gone over our soule: Waters, streames, proud waters are nothing else but the persecuting spirit and proceedings of ungodly enemyes. And why did not these lay all wast? God would not suffer them. When the Serpent ( Rev: 12. 15, 16. )*

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cast

*cast out of his mouth waters as a flood after the woman (that is, stirred up many troubles) that he might cause her to be carried away (that is, utterly ruin'd) of the flood. The earth helped the woman (saith the text) that is (as is conceived) God made earthly men, by the use of earthly meanes, and for the attaining of earthly ends, as a bound to stop those waters, or as a gulfe to swallow up those waters which should have swallowed up the Church. All these things doth he, and we may be fully assured he can doe all these things, and many more, who hath compassed the waters with bounds, yea we may be assured that he will continue to them, because as he hath, so he will compass the waters with bounds,*

*Untill the day and night come to an end; or as our Marginal reading hath it, untill the end of light with darkenes.*

This last clause of the verse is a proverbiall speech, signifying perpetuity; or that such a thing eyther shall not be at all, or shall be as long as the world lasteth.

But shall day and night, light and darkenes end when the world or this frame or constitution of things endeth? Will there not be day and light, or an eternal day of light in the heavenly Glory? is not that called, *An inheritance among the Saints in light?* (Col. 1. 12.) And will there not be night and darkenes, or an eternal night of darkenes in hellish misery? is not that called outer darkenes? How then is it sayd here *that day and night shall come to an end?*

I answer. Though after the end of this world there shall be both day and night, light and darkenes; yet there shall be no vicissitude of day and night, as there is in this present world, and as 'tis promised there shall be to the end of this world (*Gen 8. 22.*) *While the earth remaineth, seed-time and harvest and cold and heat and summer and winter and day and night shall not cease.* These are called the *Ordinances of the day and of the night*, and the stability of them is made the shadow of that stability of God to his gracious promise, that *the seed of Israel should not cease from being a nation before him for ever* (*Jer. 31. 35, 36.*) In this world, light and darkenes day and night are comming and going, departing and returning continually; And in this sence day and night shall come to an end, at the worlds end. *Job* speaks of day and night in course and succession, not of day and night in being or constitution, when he sayth,

ſayth, he hath compaſſed the waters with bounds, untill the day and night come to an end. The Hebrew ſtrictly tranſlated makes this reſolution of the doubt more cleare and doubtleſſe; for that doth not ſay abſolutely that day and night (light or darkenes) ſhall come to an end; but that there ſhall be an end of light with darkenes; that is, of the intercoure or change between day and night, between light and darkenes; or untill the conſummation of light with darkenes, that is, untill light and darkenes have conſumated or fulfilled their courſe one with another.

*Ad conſumma-  
tionē lucis cum  
tenebris. Jun:*

Hence obſerve.

First. *Beyond this world there are no changes of times or ſeaſons.*

In the world to come all is day and light to the Godly, to thoſe who dye in the Lord; and all is night and darkenes to the wicked, to thoſe who dye out of the Lord. Heaven and hell, a ſtate of eternal Bleſſednes or wretchednes, have no changes in them, nor any thing that is Heterogeneall, or of another kinde. Heaven which hath light and joy in it, hath no darkenes, no ſorrow at all in it; Hell which hath darkenes and ſorrow in it, hath no light nor joy at all in it; The mixtures and changes of light and darkenes, of joy and ſorrow, of paine and pleaſure, are made here on earth. The wine of the wrath of God, and the wine of the love and conſolations of God ſhall be powred out without any the leaſt contrary tincture or mixture in the life which is to come. Light with darkenes ſhall no more be heard of; They who goe into light ſhall never ſee darkenes, and they who goe into darkenes ſhall never ſee light. Wee are now (as Job ſpeakes in the 14th Chapter of this Booke, v. 14.) *Waiting all the dayes of our appointed time untill our change come, and when that change is once fully come, we ſhall goe beyond all changes; Day with night will then be, at an end.*

Secondly, Obſerve.

*What God doth he can alwayes doe.*

As he hath hitherto compaſſed the waters with bounds, ſo he can compaſſe them with bounds untill the day and night come to an end. Men can doe that to day, which they are ſo farre from being able to doe untill the end of dayes, that, poſſibly they cannot doe it the next day. The hand of man is continually ſhortning



in regard of naturall strength or activity, and it seldome keepes long at the same length in regard of civil strength or Authority. As there are many things which man cannot nor ever could doe, so there are many things, which once a man could doe, but now he cannot. He is changed or the times are changed, eyther he hath not the same power in himselfe, or the same powers are not continued unto him. That man may be found shaking and trembling, who a while before (as it is sayd of the Assyrian, *Isa: 14. 16.*) *made the earth to tremble, and did shake kingdomes*, infomuch that all (as 'tis at the 10<sup>th</sup> verse of the same Chapter) shall speake and say unto him, *Art thou also become weake as we, art thou become like unto us?* Thus we see the mightiest men cannot doe what they have done; they who have compassed the rage and fury of men with bounds, can bound them no more, but they breake in upon them like a wide breaking in of the Sea, and beare downe all before them. But the power of God knowes no abatings, nor his hand any shortnings, as he hath bounded both the natural and mysticall waters, so he can and will bound them and none shall hinder, untill the day and night come to an end. *The Lord* (sayth *David, Psal. 29. 10.*) *sitteth upon the flood, yea the Lord sitteth king for ever.* As if he had sayd, The Lord doth not onely sit upon (that is, rule and governe) the floods for a while, but he ruleth and governeth them alwayes, *he sitteth upon them king for ever; even untill day and night come to an end.*

Thirdly; note.

*The waters shall never totally overflow the earth;* As God hath given them a bound, so such a bound as shall keepe them in compasse for ever; And as we have an assurance in the power of God, that he can keepe or compasse the waters with bounds to the end of the world; so also we have his promise and his faithfullnes engaged that he will maintaine those bankes and bounds, and keepe them in such repayre that the waters shall never prevaile over them (*Gen. 9. 8, 9, 10, 11.*) *And God spake unto Noah and to his sons with him, saying, and I, behold, I establish my Covenant with you, and with your seed after you, &c. neyther shall all flesh be cut off any more by the waters of a flood, neyther shall there be any more a flood to destroy the earth.* And as mankinde is under this promise of freedome from an universal deluge, so every godly man may rise

riſe up to this aſſurance, that no waters of any ſort can wet ſo much as the ſole of his foote, or the hemme of his garment, but as they have leave and commiſſion from him, *who hath compaſſed the waters with bonnds, untill the day and night come to an end.*

J O B, C H A P. 26. Verſ. 11, 12.

*The pillars of heaven tremble, and are aſtoniſhed at his reproofe. He divideth the Sea by his power, and by his underſtanding he ſmiteth through the proud.*

J O B ſtill proceedeth in the enumeration and illuſtration of the mighty works of God; what he doth in the clouds, and what in the heavens, was ſhewed from the former context; Here Job tells us what the Lord doth *with the heavens*; He who made the heavens and ſtretched out the North over the empty place, can make theſe heavens totter in their place and tremble, when he pleaſeth.

*The pillars of heaven tremble, and are aſtoniſhed at his reproofe.*

There are three things to be enquired into for the opening of this verſe.

Fiſt, What is meant by the *pillars of heaven*.

Secondly, How the *pillars of heaven* may be ſaid to tremble, and be aſtoniſhed.

Thirdly, What we are to underſtand by the *reproofe of God*, when he ſayth, *they are aſtoniſhed at his reproofe.*

*The pillars of heaven tremble.*

There are various opinions about theſe pillars; fiſt, many of the Latins hold, that theſe pillars of heaven are the Angells, by whoſe aſſiſtance (ſay ſome Philoſophers) the motions of the heavenly bodyes with their orbes or ſpheares are guided and maintained. And doubtleſſe as the Angells have great employments upon and about

*Columnæ cæli, i.e. Angeli contremiſcunt.*

Aquin:

*Angelos vocat columnas cæli, quia ſcilicet eorum officio admiſtrantur motus cælorum.*

Aquin:

about the earth, so also in and about the heavens, and therefore may (not improperly) be called the *pillars of heaven*; in which sense also the Angels are called the powers of heaven, as some interpret (*Matth: 24. 29.*) where Christ prophesieth, that immediately after the tribulation of those dayes, the Sunne shall be darkened, and the Moone shall not give her light, the starrs shall fall from heaven, and the powers of heaven shall be shaken: Many of the ancients interpret those powers of heaven by the Angels; as if the Lord would doe such things in that great day, as should trouble and astonish not onely men on earth, but the Angels in heaven, who may be called the *pillars of heaven*, as some eminent men for parts and power are called the pillars of the earth; And wee may suppose them pillars of heaven, not for the strength and sustainement of heaven, but for the beauty and ornament of it. As we see many pillars in stately Pallaces, which are not placed there to beare up the weight of those buildings, but only to adorn & beautifie them. Or Angels may be called the pillars of heaven, because of the firmenes and stability of their owne nature, not as if they were any firmenes or establishment unto heaven.

Stabilitas per-  
manens in na-  
tura angelorum  
intelligamus no-  
mine Columna-  
rum. Philip:

Secondly, By these pillars of heaven are conceived to be meant the high mountaines of the earth, which seeme to touch the heavens, according to sense, and so to sustaine and beare them up, as pillars; but this opinion not being grounded upon any truth in nature, but onely upon a popular error, (though it be a truth that even these supposed pillars of heaven tremble at the reproofes of God) I shall not insist at all upon this interpretation.

Thirdly, These pillars of heaven say others are the *ayre*; for as the lowest parts of the earth are called the foundations of the earth, because the foundation of a building is layd lowest, so the lower parts of heaven, the ayre (which is sometimes called heaven, yea the *firmament of heaven*, *Gen. 1. 20.*) may be called the pillar of heaven. 'Tis true also that the Lord maketh dreadfull combustions by stormes and tempests in the ayre, insomuch that those pillars of heaven tremble, and are astonished at his reproofe. But I shall not give this neyther as *Iob's* meaning here.

Terra tota ve-  
nit in his totius fir-  
damentum ac  
firmamentum.  
Merc:

Fourthly, By the pillars of heaven, others understand (not the ayre or the mountaines) but the whole body or globe of the earth. Thus David speakes (*2 Sam. 22. 8.*) Then the earth shooke, and trembled, the foundations of heaven moved and shooke, because he was wroth; where



where the foundations of heaven in the latter part of the verse, may be expounded by the earth in the former part of the verse. For if we consider the whole fabricke of the world together, then the earth seemes to be the foundation or pillar of heaven. And frequent experiences in all ages, especially in some parts of the world, have felt and reported the trembling of the earth. We commonly call it an *Earth-quake*; and Philosophers teach us that the reason of it in nature is the strength of vapours included in and striving to make their way out of the bowels of the earth. And as this trembling of the earth hath a reason in nature, so it is often caused by speciall command from God, as a reproofe of the sinfulness of man, or to awaken him from his sin; yet,

Fifthly, I rather conceive, that this phrase, *The pillars of heaven*, is used onely in a generall sense and not particularly intended eyther of Angels or mountains, of the ayre, or of the earth; but that *the pillars of heaven*, are the strength of heaven: the strength of a building consists in the pillars that beare it up, take away the pillars, and it falls downe, as *Sampson* sayd to the lad that held him by the hand, *suffer me that I may feele the pillars whereupon the house standeth*, and when he had once moved them, the house fell (*Judg. 16. 26. 30.*) so that when *Job* sayth, *the pillars of heaven tremble*, the meaning is, the greatest strength of or whatsoever is strongest in heaven, the heavens themselves with all their strength, tremble at the reproofes of God. So that this is onely a figurative and Rhetoricall expression, not that the heaven hath any materiall pillars by which it is supported, but because in those mighty concussions which God causeth in the world, it is as if the pillars or powers of heaven it selfe were shaken and did

*Trembleth and were astonished at the reproofe of God.*

But how may these pillars (whatsoever they are) be sayd to tremble and be astonished? I answer, 'tis thus expressed in allusion to men who being severely reprov'd, menaced, and threatned, tremble, and are astonished. Here are two termes used; first, they *tremble*, which word signifyeth (as it were) the pounding and shattering of the heavens to peices, or as if they were even ground to powder, or crumbled to dust. Secondly, *They are astonished*; The original word imports not a light, sudden, transient astonishment, but an astonishment that stayeth, abideth, and taketh up the

minde,

*Metaphorice  
hec dicuntur,  
non quod celum  
columnas habeat  
quibus nitatur,  
sed quod in ve-  
hemementiori orbis  
concussione vi-  
deatur nobis  
perinde ac si-  
nuerent ejus co-  
lumnæ. Merc:  
ענן contritus  
concussus fuit.  
התמהו stu-  
pet denotat me-  
ram animi in re  
singulari consi-  
deratione ad  
eam cognoscen-  
dam &c. & i.  
mandam. Coc.*

minde, or which draweth the minde to a deepe consideration of the matter presented, and thereupon to wonder and admiration. (*Isa. 29. 9.*) *Stay your selves and wonder*, that is, sit downe and consider this thing and wonder; barely to wonder is not enough, you must sit downe, stay, and rest your selves to wonder, you must take your fill of wonder at this thing. But how can the heavens be astonished, which are not onely without understanding but without life? I grant, that to be astonished is proper onely to rationally creatures, yet it is attributed to beasts metaphorically, yea and to things inanimate or without life and sense, as here, and *Jer. 2. 12.* to the heavens; for as rejoycing is attributed to the heavens, and to the earth, to the mountaines, and to the valleys, all these are sayd to rejoyce, to sing; so also astonishment, feare and trembling are attributed to heaven and earth. And as livelesse creatures are sayd to rejoyce, sing, and praise God when men doe it, so likewise they are sayd to tremble, when men tremble; when God doth such things as affect men with astonishment, then also heaven and earth are spoken of as affected with astonishment.

וַיִּנְרָא *in* crepavit, objurgavit, reprehendit durius et cum potestate

Thirdly, What is meant by the *reproofe of God*, which causeth the pillars of heaven to *shake and be astonished*. The word signifies, a fore chiding, the severest reprehension, and that not a bare reproofe, but a reproofe with authority, and command, as a father or master reproveth his son or servant. Thus, when *Joseph* told his dreame, *That the Sunne, Moone, and eleven Starrs made obeysance to him*, *Jacob* his father rebuked him, and sayd unto him, *What is this dreame that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow downe our selves to thee to the earth?* And when *Josuah* the high Priest stood before the *Angel of the Lord* and *Satan* at his right hand to resist him (*Zeph. 3. 2.*) The Lord said to *Satan*, the Lord rebuke thee o *Satan*, even the Lord that hath chosen *Hierusalem*, rebuke thee. This rebuke had a threatening in it, and was spoken as with an angry countenance, in which there might be read displeasure, and indignation. The vulgar translates, not rebuke, but *nod*; The pillars of heaven tremble at thy *nod*; There is a reproofe in a nod, as it was sayd anciently, *He made Olympus tremble with a nod of his head*. A nod of the head may signify a reproofe as well as a word of the mouth. There is a twofold reproofe; first, verball or by words; secondly, reall or by action and gesture. A verball reproofe may be reall, but every

Pavens ad nulum ejus. Vulg: Sic illud poeta nati tremefacit Olympum.

reall

reall reproofe is not verball. Both God and man can act reproofes as well as speake them. And the word here used is applyed in Scripture not onely to verball, and voyce reproofes, but to reproofes given by gestures and by actions; for as the holy lives of Godly men who walke exactly are a reproofe to the world though they speake not a word of reproofe, so the actings of God are reproofes, though he doth not speake. Thus David sayth, (*Psal. 9. 5.*) *Thou hast rebuked the heathen, thou hast destroyed the wicked*; How did God rebuke the heathen? even by destroying the wicked; that act of thine hath been a reproofe to the heathen, and shewed them their folly. In the same sence tis sayd againe (*Psal. 68. 30.*) *Rebuke the company of speare men, the multitude of bulls with the calves of the people, till every one submit himselfe with peices of silver.* The rebuke there prayed for upon that boysterous and bloody generation, was not a word but a worke of rebuke, that God would doe somewhat that might be a rebuke upon them, and a stop to them; as if he had sayd, *Seeing this company of speare men, and multitude of the bulls will not heare any of thy words, seeing they are not capable eyther of reproofe, or counsell, therefore rebuke them by some extraordinary hand, and visible tokens of thy displeasure* (as it follows) *scatter the people that delight in war.* Thus some understand it here that God giveth a reproofe to the heavens, not by a word spoken, but by his providentiall actings and wonderfull workings in the world.

Further, this reproofe is expounded by that which is indeed the voyce of God (and so called in the 29th *Psalme*) *the Thunder*; which though it hath a naturall cause (for which reason Atheists laugh at the simplicity of those who are led up to the thoughts of God, and to a reverentiall aw of his power at the hearing of it) yet that doth not at all hinder but that God doth in a speciall manner dispose of it (as he doth of all other naturall things) when he pleaseth to serve his providence in the demonstrations of his wrath among the children of men. To which end we may say that God doth often send forth his voyce from the clouds, and chides from heaven in thunder. *The voyce* (this reproofing voyce) *of the Lord is upon the waters* (that is, upon the waters which are above the firmament) *the God of glory thundereth, the Lord is upon many waters, the voyce of the Lord is powerfull, the voyce of the Lord is full of maiesty, the voyce of the Lord breaketh the Cedars,*

H h h h h

hee



hee breaketh the Cedars of Lebanon, the voyce of the Lord divideth the flames of fire, the voyce of the Lord shaketh the Wildernes, the Lord shaketh the Wildernes of Kades, &c. Thus the pillars of heaven, proper, and the pillars of heaven, in a figure, tremble at or are astonished at these loud reproofes.

Hence observe

*The greatest strength of the creature trembleth at the angry dispensations and appearances of God.*

As the lifting up of the light of Gods countenance, puts joy into the heart more then corn & wine, the best things of this world, so the darkenes of Gods countenance puts more trouble and sorrow into our hearts, then gall and wormewood, the worst of the world can doe. David describes at large in what a kinde of huddle and hurry the world was in such a day (*Psal. 18. 13, 14, 15.*) Then the earth shooke and trembled, the foundations also of the hills moved and were shaken because he was wroth. The Lord also thundered in the heavens, and the highest gave his voyce, hailestones and coales of fire, he sent out his arrows and scattered them, and he shot out lightnings, and discomfited them, then the channels of waters were seene, and the foundations of the world were discovered at thy rebuke O Lord, as the blast of the breath of thy nostrills. What David there spake of thunder, and lightning, and hayle-stones, hath been visibly effected for the destruction of the enemyes of the people of God, and for the deliverance of his children. The history of *Joshuah* gives us a famous instance at the 10th Chapter; and though it be not recorded that David obtained victories by such immediate helpes from heaven, yet it is not improbable (considering the tenour of this Psalme) that he did. And we have a notable instance of a victory obtained by Thunder and lightning in the History of the Church, whence that Christian Legion of Souldiers who had earnestly prayed that God would appeare for their help, was called *The Thundering Legion*. But whether we expound this context in the Psalme literally and strictly, as expressing what God did for David in this kinde; Or figuratively, as expressing onely thus much, that God did wonderfull things, in one kinde or other, in helping David against his enemyes, or whether we understand it myltically, of what God doth to and for the soules and spirituall estates of men, yet it holds forth in all the utter inability

of

of man to heare up when the Lord shewes himselfe in any terrible demonstrations of his presence. Again ( *Psal. 104. 12.* ) *He looketh on the earth, and it trembleth, he toucheth the hills, and they smoake.* There is a twofold looke of God; First, there is the looke of Gods favour, and thus Saints often pray that God will looke downe from heaven upon them; this looke is the relieving, yea the reviving of the soule; secondly, there is a looke of displeasure, an angry, a frowning looke, when clouds and stormes are scene in the brow: Thus in the Psalme God is sayd to *look on the earth* frowningly, childingly, and then it trembled, *he toucheth the hills, and they smoake*, that is, they are as all on-fire; The natural hills smoake at Gods touch, and so doe the metaphoricall hills; when God toucheth the great men of the earth they smoake, presently they fret and fume, till they breake out into a flame of rage, heating and vexing both themselves and all that are neere them. ( *Isa. 50. 2.* ) *Behold, at my rebuke I dry up* ( or I can dry up ) *the Sea*, I am as able to doe it now with a word of my mouth, as I once did it for the deliverance of your forefathers, ( *Exo. 14. 21. 29.* ) *I make* ( or I can make when I will with my rebuke ) *the rivers a wilderness* ( that is, as dry as a desert or wilderness useth to be ) *their fish stinketh, because there is no water, and dyeth for thirst.* What strange worke doth the rebuke of God make? By that he drieth the sea, by that he maketh the river a wilderness: and as he doth this by the power of his reproofes upon the sea and rivers natural, so upon the sea and rivers mysticall. He can dry up those worldly helpes which seeme as inexhaustible as the sea, and as lasting and constant to us as a river which is fed with a continuall spring. And when any power riseth up against us as deepe and dangerous as the sea, as wel supplied and seconded as a river, yet we need not feare for God can presently dry it up, and make us a passage over it, or through it. Yea they who are as well bottom'd and foundation'd as the earth, shall quickly feele the effects of his power ( *Psal. 114. 7.* ) *Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.* But some may say, if the earth trembleth at the presence of God, then the earth must alwayes tremble, for God is alwayes present; or what is the presence of God there spoken of? I answer, as there is a presence of God, that maketh all those that enjoy it to sing for joy, *in thy presence is fullnesse of ioy, and at thy right hand are plea-*

saies for euermore (Psal. 16. 11.) so there is a presence of God (that is very terrible to the creature; yea that presence of God which is comfortable to his people, is terrible to his enemyes; for when the Psalmist had sayd (ver. 2.) *Judah was his Sanctuary, and Israel his dominion*; that is, a people sanctified to him, and governed and protected by him; presently it followeth; *The sea saw it and fled, Jordan was driven backe; The mountaines skipped like rams, and the little hills like lambs.* The Psalmist perceaving all things in such a trembling fit and confusion, seemes to wonder what the matter was, and therefore puts the question, *What ayled thee, O thou sea, that thou fleddest, yea mountaines that ye skipped, like rams?* And presently maketh answer, *Tremble thou earth at the presence of the Lord*; As if he had sayd, the cause of all this terrour and trouble among the creatures, was nothing else but the presence of God. And if the very senselesse creatures were sensible of his wrathfull presence, how much more must man both be sensible of it, and stoop unto it. This the Lord insinuates by a cutting question (Ezek. 22. 14.) *Can thy heart endure, or can thy hands be strong in the day that I shall deale with thee? I the Lord have spoken it, and will doe it.* The Lord by his Prophet speakes there to a people that had a double strength; they were *strong hearted*; and they were *strong handed*; they had much force or outward power, and they had much courage or inward power; but neyther hand-strength, nor heart-strength, neyther force nor courage shall a-vayle you in that day (saith the Lord) *that I shall deale with you* after the dealings of an enemy in wrath and Judgement. God strengthens the hands of his servants and encourageth their hearts to endure his severest dealings with them. But when he commeth to deale severely with those who are rebellious and wicked, their hearts who are stoutest among them shall not be able to endure, nor can they strengthen their hands. *They who have strengthened their hearts and hands most to commit sin, shall be least able to strengthen them for the bearing of the punishment of sin.*

And hence by way of Corollary or inference consider.

First, If the pillars of heaven tremble before God, if pillars (whose nature is to stand still) move at the presence of God, what shall become of weake man, of man who is a worme? if the pillars of heaven tremble at the reproofe of God, then certainly the pillars of the earth cannot stand fast at his reproofe. The pillars



of heaven are the strongest pillars. When *John* sent Letters to *Samaritan* unto the rulers of *Jeruel*, advising them to set up one of the Sons of *Ahab* King and fight for him, the text saith (2 King. 10. 4.) *they were exceedingly affrayd, and sayd, Behold two Kings stood not before him, how then can we stand?* And thus may the strongest pillars on earth cry out with feare at the displeasure and reproofes of God, Behold the pillars of heaven tremble and are astonished at his reproofes, how then can we be established? Some men are or are esteemed to be like *James*, *Cephas*, and *John*, pillars in the Church (Gal. 2. 9.) and others are pillars in States and Commonwealths; So we may expound that of *Hannah* in her song (1 Sam. 2. 8.) *The pillars of the earth* (that is, earthly powers or Magistrates) *are the Lords, and he hath set the world upon them*, for, indeed, the world would soone fall into confusion, and shatter to peices (as to its civil capacity) if the Lord had not founded it upon pillars of Government and Magistracy, or set up Magistrates and Governours as the pillars of it. And yet how often have these pillars of the earth trembled? how many of them have fallen and been broken at the rebukes of God? There is a sort of pillars that shall never be moved; How great an honour is it to be made such a pillar, and Christ hath taught us who shall be made such a one (Rev. 3. 12.) *Him that overcometh will I make a pillar in the Temple of my God*; Such pillars shall not tremble, they shall not be astonished, when all the pillars of the world are cast downe with trembling and astonishment. *David* hath a strange expression (Psal. 75. 3.) *The earth and all the inhabitants of it are dissolved*, (if so, whence was it that they were not utterly ruin'd and destroyed; He answers) *I beare up the pillars of it*. But how could *David* beare up the pillars of the earth, when all was dissolved? he meanes it not of a natural but civill dissolution; things were out of order, the bands and ligaments of government were sorely broken, men were divided into parties and factions. Thus the earth, and inhabitants thereof were dissolved, which is the saddest condition a people can be in; when it was thus, when there was such a rupture among the people, Then *David* the chiefe Governour (under God) laboured to heale the breaches, and to be a pillar to those shaking pillars; He by his great wisdom, Justice, moderation, and faithfullnesse, bore up the bearers of the people, and supported their supporters, whether persons or things; As if he had  
sayd

sayd, though there be much confusion in the earth, yet the Lord enables me to keepe things together, so that they fall not to the ground, and are not utterly ruined. *It is a Great honour to be a pillar bearing up the building, but it is a greater honour to be a pillar bearing up the pillars;* All good Magistrates have the former honour, and all supream Magistrates, if good, have the latter; yet both these honours doe originally & primarily belong unto God; who as he maketh the pillars of heaven tremble, so he can firmly settle (and will while they willingly serve his ends and interests) the pillars of the Earth, though but earthly pillars.

Secondly, Take this also by way of Corollary from the text; *If the pillars of heaven tremble, and are astonished at the reproofe of God;* what shall we say of those men, or of the hardnesse of their hearts?

First, Who, *heare the reproofes of God dayly, yet tremble not.* What? doe the pillars of heaven tremble at the reproofe of God, and shall not men! yet, thus more then brutish are many men; They heare reproofes, severe reproofes against sin, yet they tremble no more then the stones they stand upon, nor are moved any more then the seates they sit upon; let God thunder, and lighten, and chide, and threaten, they are not stirred with it; The pillars of heaven shall rise up in judgement against this dedolent and obdurate generation. The Prophet (*Jer. 36. 24.*) reports a sad story of this; a threatening rolle was sent to *Jehoiakim* king of *Judah*, written from the mouth of *Jeremiah* by *Barucke*; the King caused it to be read as he sate at the fire, and then (whereas it might have been expected that he should be cut at the heart with Godly sorrow and contrition for his sin) *he cut it with the Pen-knife and cast it into the fire that was on the hearth untill all the roll was consumed in the fire that was on the hearth;* yet they were not afraid nor rent their garments, neither the king, or any of his servants that heard all these words; as if it had bin sayd, what a wonderfull hardnesse was there upon the hearts of these men, that they could heare such words read, words so full of terror, words cloathed with such reproofes, words which spake nothing but death, wrath, destruction, ruine, and desolation, yet notwithstanding all this they were not afraid, neither the King nor any of his servants regarded it. *The heart of man is more hard then hardnesse it selfe, till God soften it, or breaketh it;* man moves not, he relents not, let

let God reprove, and thunder, let God doe what he will and ſay what he will; let God make (as it were) a hell upon the earth, and, in the greateſt earneſt, caſt abroad his firebrands, arrows, and death, in the dreadſulleſt representations of wrath and judgement, yet man trembles not, nor is he any more aſtoniſhed then if all this were ſpoken in jeſt.

Secondly, What ſhall we ſay of thoſe who as they tremble not when they heare the reproofes of God, ſo they tremble not when they ſee his reproofes. When God makes his reproofes viſible, and writes them in blood; when he brings forth his reproofes in wofull effects (For as all our mercyes and comforts are nothing elſe but the promiſes made viſible; ſo all the judgements which God brings upon the world, are nothing but his reproofes and threatnings made viſible, when (I ſay) he brings forth his reproofes in wofull effects) how deſperately and indeed (though it may ſeeme a contradiction) how preſumptuouſly are they hardened in ſin, whoſe ey never affects their heart, who can ſee ſuch reproofs of God yet never tremble. It is ſaid in the Law of *Mofes* that puniſhment ſhould be openly executed upon the preſumptuous ſinner, (*Deut. 17. 13.*) that *all the people ſhould heare and feare, and doe no more preſumptuouſly*; if all upon the hearing, ſhould feare, and feare ſo as to doe ſo no more, how much more ſhould all that ſee feare, and doe ſo no more?

Thirdly, What ſhall we ſay of thoſe who not onely heare and ſee the reproofes of God, but feele them alſo, and yet tremble not: when the rod is upon their backs, a ſword in their bowels, judgements round about them, and death climbing up at their windows, yet they are not aſtoniſhed; they are not onely *word prooſe*, but *judgement prooſe*: they are not ſenſible of what they feele, they are ſmiteen, yet not ſicke, ſorrow and grieve of heart toucheth them not, though they are ſmitten for their ſins, and pierced with many ſorrows. They are ſo farre from being troubled at the remembrance of former ſins while they ſmart under preſent afflictions, that with wicked King *Ahaz* they ſin yet more againſt God in the time of their affliction. They are ſo farre from turning as wiſedome counſelleth us (*Pro. 1. 23.*) at the verbal reproofes of God, or at the reproofes of his mouth, that they will not returne while he reproves them with his hand. Surely, at laſt the trembling pillars of heaven ſhall reprove them, who tremble not, nor are aſtoniſhed at the reproofes of God.

Verſ. 12.



*Vers. 12. He divideth the sea by his power, and by his understanding he smiteth through the proud.*

The generall scope and sense of this verse, is an illustration of the power and wisdom of God by a twofold effect; first, by dividing and vexing the mighty waters of the sea with boisterous winds and stormes; secondly, by stopping and appeasing them when they are in their highest rage and proudest fury, as if they were smitten to death.

*First, He divideth the sea by his power.*

וַיַּרְוֶהוּ  
commovit vol-  
uit, per Anti-  
phrasin quievit.

Virtute sedavit  
mare. Sept:  
Virtute ejus  
quiescit mare.  
Variab:

The word which we render *to divide*, hath a twofold signification, in a contrariety, as is frequent in the Hebrew; First, to move and rouse, to stirre up, and trouble, as the waters and waves of the Sea are by the winds; which doe so move and stirre them as that they seeme to divide and cut them asunder, and cause them to dash one against another, and so it is applicable to the Sea in a storme; secondly, it signifyes to quiet and appease, and so it is applicable to the Sea in a calme. The seventy render it, so here, *He hath appeased the Sea by his power*; and a learned Hebrician gives the same sense, *By his power the Sea is quiet*. And 'tis indeed an act of the same power to quiet the Sea, to hush the winds, and command a calme, as to raise stormes upon the sea, or to put the sea into a storme; but I shall not prosecute that sense in this first part of the verse, because the latter part of it speakes rather of that poynt, as will appeare in the opening of it; And so the whole verse giveth us a compleate description of the mighty power of God upon the mighty waters; first, in causing their rage and fury; secondly, in causing them to be still, and quiet. The exercise of which two powers carry a compleate Empire and Dominion over the Seas.

*He divideth the sea.*

There is a generall interpretation of the verse which I shall touch before I pitch upon that which I conceive most proper. *This division of the Sea, and smiting through the proud*, is supposed to be a description of Gods dealing with *Pharaoh* and his *Egyptians*, when he brought the people of *Israel* out of *Egypt*, at which time (the History telleth us that) *he divided the sea by his power*.

an

and by his understanding he smote through the proud, or through Rahab. The division of the Sea is unquestionable (Exod. 14. 21.) And Moses stretched out his hand over the Sea, and the Lord caused the Sea to goe backe by a strong East-winde all that night, and made the Sea dry land, and the waters were divided. The latter part of the verse is as cleare in the plaine signification of it, to the same worke of providence, for then, *By his understanding did God smite through the proud.* And the word *Rahab*, which we translate *proud*, is often used in Scripture to signifie *Egypt*. Thus (Psal. 87. 4.) *I will make mention of Rahab and Babylon to them that know me,* that is, of *Egypt* and *Babylon*; as if he had sayd, those places which have been the greatest enemyes to the people of God, shall desire to joyne with the people of God, *Sion* shall have converts from *Egypt* and *Babylon*. And the reason why *Egypt* is expressed in Scripture under this word, ariseth from both significations of it; first, *strength*, for *Egypt* was a very strong Nation, and therefore the *Israelites* were reprov'd for going to them for helpe, and relying upon their strength, which though great in it selfe, yet should be to them but a broken reed; secondly, as it signifyeth *pride*, or *the proud*; men are usually proud of strength, and *Egypt* being a strong Nation, was also a very proud Nation; yet this *Egypt*, this *Rahab*, strong and proud, shall fall downe and humble her selfe before the Lord. And though now *Egyptians* be strangers from the Common-wealth of *Israel*, yet of them it shall be sayd that they were borne (by a second or new spirituall birth) in *Sion*. We have the like sence of the word, and almost the same phrase of speech with this in *Job* (Ps. 89. 9, 10.) *Thou rulest the raging of the sea, when the waves thereof arise thou stillest them;* then followeth in the next words, *Thou hast broken Rahab as one that is slaine* (that is, *Egypt*) *thou hast scattered thine enemies with thy strong arme.* And againe (Isa. 51. 9.) *Awake, awake o arme of the Lord, put on strength;* The Psalmist sayth, *Thou hast scattered thine enemies with thy strong arme;* the Prophet prayeth, *Awake, awake o arme of the Lord, As in the ancient dayes, in the generations of old, art thou not it, that hath cut Rahab, and wounded the Dragon, art not thou it which hath dried the Sea?* &c. Which plainly hints the destruction of *Pharaoh* and his host in the red Sea. *Job* also seemes to ayme at that noble, and notable act of divine power, and understanding: And the words of the text (as all must

*Hac accipere de  
decem plagis E-  
gypti vix per-  
mittit atas Jo-  
bi, quem mo- tu-  
um putant eo an-  
no quum Israeli-  
ta egressi sunt  
ex Egypto.*

*Diut:*

*Nem plaet hac  
referre ad di-  
uisionem maris  
rubri in Egypto  
Israelita in gra-  
tia, quia ante  
illud tempus, cre-  
ditur fuisse Job  
& generaliter  
potius loquitur  
de dei operibus.  
Merc:*

grant) without any straine or trouble are applicable to it; The onely difficulty lyeth in this, because it is not agreed upon by any Chronologers, who have searched strictly, and critically into those times, that Job lived after the departure of the people of Israel out of Egypt; yea some affirme, that Job dyed that very yeare when the Israelites departed out of Egypt, and if so, then he could not make instance so many yeares before he dyed (unless prophetically) concerning that miraculous division of the red Sea, and the destruction of the Egyptians. Besides this, another argument is alledged to invalidate this interpretation; because all along Job instanceth in the generall works of God, what he doth in the heavens, in the earth, in the ayre, and here in the Sea, so that it doth not seeme probable that Job should descend to the mention of that particular providence of God to the Israelites; though that may serve for a glorious prooffe & illustration of the poynt upon which Job hath so long insisted. The workes of God in ordering the workes of nature, beare the resemblance of his workes among the children of men; His repressing the raging of the Sea, looketh like his repressing the rage of the wicked who are like the troubled Sea.

*He divideth the Sea by his power.*

We may take that act two wayes, cyther, first, as dividing is used in an ordinary sense, to cut out and part one thing or one peece of a thing from another. It is a great and powerfull worke of God, to divide the Sea, or the whole bulke of waters to severall parts of the world, and for the accommodation of severall Countries. At first the waters covered the whole earth, *all was a great deepe, and the Spirit of God moved upon the face of the waters,* (Gen. 1. 2.) Nothing was to be scene, or there was no face of any thing but water. And therefore as it is sayd (Gen. 1. 7.) that *the Lord separated or divided the waters which were under the firmament from the waters which were above the firmament.* So (Gen. 1. 9.) God said *let the waters under the heavens be gathered together into one place, and let the dry land appeare, and it was so, and God called the dry land earth, and the gathering together of waters he called Sea.* And as that Scripture in Genesis sheweth that the Sea is the Gathering together of waters; so other Scriptures shew that the waters of the Sea are divided or run out in severall Divisions. The 104<sup>th</sup> Psalm is a continued meditation of the mighty power



power of God put forth both in creation and providence; where the Psalmist having sayd of God (v. 5.) *Who layd the foundations of the earth that it should not be removed for ever*; he addeth (v. 6, 7, 8.) *Thou coverest it (that is, the whole earth) with the deepe as with a garment; the waters stood above the mountaines, (that is, the waters were higher then the highest mountaines.) But what did God then? at thy rebuke they fled, at the voyce of thy thunder they hasted away (that is, when thou didst speake powerfully and strongly to them, as with the voyce of thunder) they goe up by the mountaines, they goe downe by the valleys, unto the place which thou hast soundd for them; thou hast set them bounds that they may not passe over, that they returne not againe to cover the earth. As the waters are now put into one great vessel, so they are caryed out in severall great channels all the world over for the conveniency of trafficke, and for the more easie entercourse of nation with nation. Mr Broughton expounds his translation fully to this purpose; Of a Generall water, he made many, and he translates the latter part of the verse fully to that sence; And by his wisdom he parted the maine water, or pride, that is, the proud Sea; that threatneth to drowne the land. So that though the Sea be but one body of waters, yet it is divided into many members, and receaves different names, according to the differing names, whether of Islands or Continents, whose shoares it washeth.*

Secondly, Others expound this division of the Sea, of the violent motion of the Sea. So, *He divideth the Sea*, is, he maketh the Sea rage, and waters rise up against waters, as persons or nations doe when they are divided among themselves. Sometimes the Sea is (as if it were) all of one peice, in union, and concord, all is calme and quiet; by and by, the Lord divides the Sea, sets wave against wave, flood against flood, water against water, as if the Sea were broken into a thousand factions. It is sayd in that mysticall Scripture (Dan: 7.2.) *That the Prophet saw in his vision by night, and Behold the foure winds of heaven strove upon the great Sea; That is, there were great troubles and commotions raysed in all parts of the world, which vexed, divided, and turmoyled the nations, even as the Sea is when boysterous winds, especially when all the winds are let out of prison to strive and contend with one another. Men make many fights at Sea, and God many times makes the Seas fight. Which fightings and dividings of the Sea, are a*

cleare embleme of all the divisions and fights, which arise among men, and are acted eyther at Land or Sea.

Hence note.

*The divisions, stormes, and ragings of the Sea are by the power of God.*

The Psalmist is much upon this, ( *Psal. 107. 23, 24, 25.* ) *They that goe downe to the Sea in ships; that doe busines in great waters, these see the workes of the Lord in the deepe, for he commandeth and rayseth up the stormy winde, which lifted up the waves thereof, ( where note, they are lifted up by Gods command ) they mount up to the heaven, they goe downe againe to the depths, their soule is melted because of trouble. ( Jon: 1. 4. ) The Lord sent out a great winde into the Sea, and there was a mighty tempest in the Sea. ( Jere: 10. 13. ) God is said to bring the winde out of his treasure ( and Prov: 30. 4. ) To gather the winde in his fist. The winde is sent out, and the winde is gathered in, 'tis treasured up, and 'tis disbursed out by his owne appoyntment to serve his providences and designes towards men, both in mercy and in Judgement.*

We may hence inferre, that

*As the Lord divideth the Sea, so the Earth.*

When men are all of a minde, all as one man, he can sever and divide their spirits, and then cause them to dash against one another like the waves of a tempestuous Sea. The old world was of one minde, but the Lord came downe, and divided them, when he saw them united in that worke ( *Gen. 11. 6.* ) *The people are one, and they have all one language, and this they begin to doe, and now nothing will be restrained from them which they have imagined to doe, so the Lord confounded their language, and scattered them abroad; They were building a Babel to secure themselves against a second deluge, and to get them a name lest they should be scattered abroad upon the face of the whole earth. Therefore God brought their feares upon them, and scattered them. We lay our selves most open to that judgement, which we labour most to prevent in a sinfull way. As there are divisions among men which are their sin, so God sends divisions among men which are their punishment. And as God sends divisions among men for the punishment of some, so for the probation or tryall of others. Christ saith ( *Math: 10. 35.**

*I am*

*I am come to see a man at variance against his father, and the daughter with her mother, and the daughter in law against her mother in law; and a mans enemies shall be they of his owne house.* Such divisions the Lord makes on the earth, that it may appeare how strongly and immoveably his faithfull ones are united unto him. As we are to ascribe our union, so our divisions to God; it is he that ordereth all these things, though they flow from the corruption, pride, and selfeishnesse of men. When there are divisions and emulations among us, we shew our selves (as the Apostle speakes, 1 Cor: 3. 3.) and walke as men; But God sheweth himselfe righteous, and acteth as God; *He divideth the Sea by his power,*

*And by his understanding he smiteth through the proud.*

The dividing of the Sea was ascribed to the power of God in the former part of the verse, and here his smiting through the proud is ascribed to his understanding. The word signifies to strike so, as to destroy, or kill, to strike dead. (*Isa: 30. 26. Numb: 24. 8.*) *God striketh home when he striketh the proud.* יחזק est iſta deprimere, ut quum pax illis iſta corpori solida imprimatur.

But who or what are the proud ones, whom God smiteth through? The word is *Rahab*, (as was toucht before in the generall interpretation of the verse) signifies two things; first, strength, so some render it here; *By his understanding he smiteth through strength*; that is, *those things which are strongest*. The very weakenesse of God is stronger then man, and therefore there is nothing so strong, but God can quickly smite it through or destroy it. Secondly, it signifyeth pride, because men usually are proud of their strength; whence that caution (*Ier. 9. 23.*) *Let not the mighty man glory in his might*. Any kinde of strength is apt to make man proud; the strength of his estate, and purse, is a great temptation to pride; strength of body, strength of parts, strength of wit and understanding (which is the highest, and noblest naturall strength) puts on to pride, yea (so strange are the wayes and methods of temptation) the very strength of grace or spirituall strength hath blowne up some with pride; For though humility flow properly from the strength of grace, and the more grace the more humility, yet upon a presumption of the greatnesse and strength of their graces, some have been proud and high-minded, that is, they have not lived in such dependance upon Christ as they ought. Our strength lyes much in the sence of our weakenesse, because



because, then we goe out of our selves to Christ for strength, that is the meaning of the Apostles confession, *When I am weak, then am I strong* (2 Cor. 12. 10.) And they who are strong in themselves, must needs be weak, because the strength of God goeth out against them. And therefore it will not be unprofitable for us, before I come to the speciall explication of the proud here intended, to meditate upon and make use of this Scripture in the full latitude & compasse of the word. For whosoever he is that is proud, whether he be proud of his naturall or civill or supernaturall strength, let him looke to himselfe, God understandeth him, and by his understanding he will *smite through the proud*. The proud man is alwayes in danger of falling, though (because of his pride) he least of all men, eyther feareth or suspecteth a fall. How can they be safe against whom God hath declared himselfe an enemy. There's no armour of prooffe against the stroakes of God, if God smite as an enemy, he smiteth through, and so he alwayes smiteth the proud. *Saul* attempted more then once to smite *David* to the wall with his Javelin; yet *David* avoyded his blow and got out of his furious presence; But when God casteth his Javelin at the proud, they shall not escape a smiting through and nayling to the wall. *By his understanding he smiteth through the proud*.

But more distinctly, who is the proud in the text whom God smiteth through?

First, Some say the *Devill*; He indeed is the *proud one*, his pride was his fall from God, and God hath smitten him through for his pride.

Secondly, Others understand by the proud, *the whale in the Sea*; thus the *seventy* translate, and by his knowledge he hath destroyed the *Whale* or *Leviathan*, of whom the Lord saith (in the 41<sup>th</sup> Chapter of this booke, v. 34.) *He is a king over all the children of pride*.

Et scientia Gra-  
tus est cetus. 70  
i.e suo imperio  
subegit.

Intelligentia si a  
percussit Gigan-  
tus. Taig:

Thirdly, The Chaldee paraphrase sayth, *He hath smitten through the Giants*. Which whether it be meant of the Whales who are Giants among the fishes of the Sea; or of Giants who are like Whales at land, bigger and more formidable then the rest of men, the sence is the same; both agreeing in this, that God can quickly destroy and subdue those who are greatest, strongest, and so proudest in this world. But leaving all these suppositions, I shall conclude,

Fourthly,

Fourthly, That *by the proud*, we are rather to understand the strong and mighty waves and waters of the Sea in their greatest hight and pride. This holdeth fayrest correspondence with the former part of the verse, *He divideth the sea by his power*, that is, He rayseth stormes, and so divides the waters, and when the Sea is in its greatest rage, then *by his understanding he smiteth through the proud*, the proud waves, and so maketh a calme; The sea in it selfe, especially in its swellings and stormings is a proud creature; and that title or epithite of pride is often given to it: we reade (*Psal: 124. 5.*) of *proud waters*, and (*Iob 38. 11.*) of *the proud waves*, at the 13<sup>th</sup> verse of the Epistle of Jude, we reade, of *raging waves of the sea*, and (*Luke 21. 25.*) of *roaring waves of the sea*. The Prophet (*Ier: 12. 5.*) speaketh of *the swelling of Jordan*; so that when *Iob* sayth, *by his understanding he smiteth through the proud*; we may clearly interpret him of the sea-waves, then which nothing in appearance is more proud and swelling; and therefore when God allayeth and guideth the high-growne waves of the Sea, he may well be sayd, *to smite through the proud*.

*Percutit, i. e. domat & compescit superbiam maris.*  
*Drus: Sua potentia seruat maria, & intelligentia sua compescit ejus ferociam.*  
*Tygar: Cum deus tranquillat mare, percutere et concutere videtur superbum Pinedi.*

Hence note.

*God knoweth how to bring downe the Sea in its greatest rage and pride.*

God doth it by his understanding, as wel as by his power; As God hath power enough to divide the Sea, and make it stormy, so he hath understanding enough to calme and quiet it. We read (*Matt: 8. 23, 24, 25, 26, 27.*) *That Christ being entred into a ship with his Disciples, a great tempest arose, insomuch that the ship was covered with the waves, but he was asleepe. And his Disciples came to him and awoke him, saying, Lord save us we perish. And he saith unto them, why are ye fearefull, O ye of little faith? then he arose and rebuked the winds and the Sea, and there was a great calme.* This is a plaine exemplification and exposition of *Iob's* assertion, *by his understanding he smiteth through the proud*; When the Sea was as furious as a mad man, who hath lost his reason, and will heare none, yet then Christ by his divine power and wisdom made it as obedient as they who have and act most reason are, when they heare the most rational and pressing perswasions, or (we may say) that he husht the Sea as a mother doth her crying childe, and rockt it into a sleepe; yea he doth not onely calme the.

the Sea, but kill it, or strike it dead (as the word of the text imports.) There is a particular sea which is called *The Dead Sea*, But God can make all the seas *Dead Seas*, and then he delights most to doe it, when they threaten to swallow up all living.

This may be a great support to us among the stormes which we meete with here at land. When men and nations are divided and raging against one another, God can quiet them; It is an easie matter to make divisions among men, but it calls for much holy skill and wisdom, even the wisdom of God, to heale and order them. And when the spirits of men are proudest and lifted up like the high waves of the sea, then usually tis Gods time to appeare and strike them through. At his word (as the Prophet speakes, *Isa: 11. 13.*) *The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off, Ephraim shall not envy Judah, and Judah shall not vex Ephraim.* Whence is it that *Ephraim envyeth Judah*? whence is it that *Judah vexeth Ephraim*? is it not from their pride? saith not *Solomon* (*Pro: 13. 10.*) *By pride cometh contention.* How then shall the contention between *Ephraim* and *Judah* cease, but by striking through their pride? When there is lesse pride among men, there will be more peace, and God will smite the proudest rather then his people shall not have peace. As the *Jewes* were divided among themselves, so likewise were the *Jewes* and *Gentiles*, Till *Christ reconciling both to God in one body by the Crosse, did slay enmity thereby* (*Eph: 2. 16.*) And how did he slay their their enmity, even by smiting through their pride, and humbling their spirits under his owne crosse or sufferings, by which, and the throane of Grace, they were at once reconciled to God, and one to another.

Secondly, That God who can appease the rage of the proud seas, can also appease or destroy the rage of the proudest men who oppose his people. So some understand that, (*Zech: 10. 11.*) where we have a prophesie of bringing the children of *Israel* out of *Egypt* and *Assyria* into their owne land; And he shall passe through the sea with affliction, and he shall smite through the waves in the sea, and all the deeps of the river shall dry up; that is, *Christ* the deliverer of his people, shall passe through the nations who are like the red Sea, standing in the way of his peoples returne, and he will afflict them, or bring much affliction upon them, and he will smite those who like proud waves shall threaten to swallow them

up,



up; so that the deepes of the river, even those hindrances, which it was thought could never be removed, shall dry up at his command or rebuke, and the pride of Assyria shall be brought downe, and the scepter of Egypt shall depart away, that is, they who shall then be to the people of God, as Egypt and Assyria were of old, hard Taske-masters and leaders of them into Captivity, shall be subdued and removed, when they are proudest and in their greatest power.

'Tis matter of strong consolation to all the faithfull, that they serve a God who is able to reconcile the divided spirits of his own people one to another, and cause all their envy to depart from them; who is able also to reconcile their greatest adversaries to them, and eyther to slay their enmity, or to slay them as enemies.

Thirdly, 'Tis matter of comfort to the people of God. For he who can appease the rage of the Sea, can also appease the rage of Satan, and smite through the proud waves of his Temptations. Satan goeth about continually to raise stormes, and vex poore soules; O the rage of temptation that many poore soules are under, how doe the billowes of it rise like a violent sea, wave after wave, gulf after gulf. As God himselfe rayseth stormes of temptation against a poore soule (thus David spake in his owne case, *Psal. 42. 7. Deepe calleth unto deepe at the noyse of thy waterspouts: all thy waves and thy billowes are gone over me*) which yet in due time he will appease; so when Satan by his leave or command, direction or permission rayseth stormes of temptation, which he hath no mind to allay but rather to encrease and double daily more and more, yet O wearyed and weather-beaten soule, be of good cheere, the Lord can finite through the proud enemy Satan, with all his floods, and waves of temptation, and make a calme.

Lastly, Let them also remember this and be comforted who finde proud waves, proud lusts, and corruptions, stirring and raging like a Sea within them. For that which is said by the Prophet of the wicked, is true in part of the righteous, and sometimes it is in a very great measure fullfilled in them (*The wicked are like the troubled Sea when it cannot rest, (Isa: 57. 20.)*) that is, they are like the Sea in a storme which is so, not onely because of the unquietnesse of their spirits about the providences and dealings of God with them, but because their violent lusts hurry them this way and that way as the sea is toyled and tossed by the windes,

this (I say) is true also in part of Saints) some more, some lesse are like a troubled Sea, yea they have a Sea of sinfull lusts within them, which the Lord is pleased sometimes to divide and stirre up; their corruptions storme and bluster, and Satan labours to make them bluster more & more. We dayly heare the complaints and cryes of soules, thus tossed, comming to Christ, as his Disciples once did, and crying to him, *Master save us we perish*; we feare we shall be over-whelmed and drowned in this Blacke Sea of our corruptions. To such Christ saith, *O ye of little faith*, wherefore do ye thus feare, cannot I smite through the proud, the proud waves of your hearts. Is *unbelieve* the proud wave, that ye feare will swallow you up? Christ can give you such an encrease of faith as shall swallow up your unbelieve; is *pride* it selfe the proud wave that is like to overhelme you? Christ who smiteth through the proud in Judgement, will also smite through thy pride in mercy. It is a great act of Grace in man to desire God to strike through his pride, and it is a great act of mercy to man when God doth so. The more God smiteth our sins, the more he declares his love to and his care of our soules. The remainders of pride in the Saints shall be smitten through; but sinners who remaine in their pride shall be smitten through themselves. God whose power and understanding are made known by smiting through the proud waves of the Sea, will at last make his Justice and his holynes knowne by smiting through the proud hearts of men, or rather men of proud hearts. Proud men strike at God, yea kicke against him, no wonder then if he strike and kicke them. All the sufferings of Christ are wrapt up under that one word, *His humiliation*, implying that as he was smitten for all our sins, so most of all for our pride. That man whose pride is not smitten to death or mortified by the death of Christ, shall surely be smitten to death, even to eternall death for his pride. As God understandeth thoroughly who are proud, so by his understanding he will smite through the proud.

## J O B, C H A P. 26. Vers. 13, 14.

By his Spirit he hath garnished the heavens : his hand hath formed the crooked Serpent.

Lo, these are parts of his wayes, but how little a portion is heard of him ? but the thunder of his power who can understand ?

**J**O B hath given us a particular of many illustrious works of God, what he doth in the depths below, and what in the heights above ; in this verse he gives another instance, and that a very choyce one, upon the same subject. As if he had sayd ; After all this large discourse which I have made of the workes of God, I will conclude with that which is the most remarkable peice of them all. This is he who hath adorn'd the heavens with that nnutterable beauty wherewith they shine, and the spheares which wind and turne round about the heavens like Serpents, are smooched and polished by his hand.

Vers. 13. By his Spirit he hath garnished the heavens.

The Spirit of God is taken two wayes in Scripture. First, for the power of God. Secondly, and so here for God, the power as distinct from the Father and the Son ; By whom God wrought all things in the creation of the world ( *Gen. 1. 2.* ) The Earth was without forme and voyd, and darkenes was upon the face of the deepe, and the Spirit of God moved upon the face of the waters. It is a rule in Divinity, That the external workes of the Trinity are undivided ; and so the Three Persons concurred in the making of the world. God the Father created, and is called Father in Scripture, not onely in relation to the Eternall ineffable Generation of God the Son, but also in reference to the production of the creature. God the Son, or the Eternal Word created, ( *Joh. 1. 1, 2, 3.* ) In the beginning was the word, and the word was with God, and the word was God ; All things were made by him, and without him was nothing made that was made. God the Spirit or Holy-Ghost, he likewise created, and He onely is mentioned by Moses

Et ut in opere  
ipsius pulcherrimo  
desinam hic  
ille est, qui cœ-  
los illa enarra-  
bili pulchritudi-  
ne exornavit, &  
sphæra illa suis  
giris undique  
cœlos serpentiū  
instar percurrē-  
tes sunt opus  
manibus ipsius  
tornatum. Beza

q. d. visua &  
voluntate, ut no-  
men spiritus sa-  
pius in scriptura  
usurpatur ; sed  
male ipsum deū  
spiritum alium  
accipere, quo  
omnia deus fe-  
cit. Merc:



מרחפת *nec*  
*simplicem mo-*  
*tionem denotat*  
*sed qualem co-*  
*lumba perficit*  
*cum ovis ad ex-*  
*cludendum pul-*  
*los incubat.*  
 Rab: Selom:  
 Verbum tran-  
 slatum ab avi-  
 bus pullitiei suae  
 incubantibus.  
 Jun.

distinctly, or by name, as the Agent in the original constitution of all things. And the Hebrew word (rendred in our translation *moved*, the Spirit of God moved upon the face of the waters) by which the Agency of the Spirit in that Great worke is expressed, caryeth in it a very accurate significancy of that formative vertue or power which the Spirit put forth about it. For it is a metaphor taken from birds who sit upon their eggs to hatch and bring forth their young ones; and so importeth the effectual working of the Spirit, whereby that confused masse or heape was drawne out and formed up into those severall creatures specified by Moses in the Historie of the Creation; Among which we find the *Garnishing of the heavens*, spoken of here by Job; is reported by Moses for the worke of the fourth day. Further, we may consider the heavens; first, in their matter and being; secondly, in their beauty and ornaments; Job speakes of the latter.

*By his Spirit he hath garnished the heavens.*

שפרה *ador-*  
*navit, decora-*  
*vit, pulchre*  
*fecit.*

אֲדָוָה.

God hath not onely created, but polished, and (as it were) painted or embroydered the heavens. The originall word implyeth the making of them beautifull, contentfull, and pleasant unto the eye; this is the Lords worke. And therefore as the whole world because of the excellent order and beauty of it is exprest in the Greeke by a word that signifies *beautifull*, so some parts of the world have a speciall beauty and lustre put upon them beyond the rest. The heavens are not like a plaine garment (as we say) without welt or guard; but they are laced and trimmed, they are enamel'd and spangled, they glister and sparkle in our eyes with rayes and beames of light. *By his Spirit he hath garnished the heavens.*

If it be asked, what is this *garnishing of the heavens*? I answer, the setting or placing in of those excellent lights, Sunne, Moone and Starres in the heavens, are the garnishing of them. Light is beautifull, and the more light any thing hath, the more beauty it hath. Precious stones have much light in them; those lights the Starres are as so many stones of beauty and glory set or moving in the heavens. Light as diffused and shed abroad in the ayre is exceeding delightfull and beautifull; but light as it is contracted and drawne together into the Sunne, Moone, and Starres, is farre more beautifull; light in the ayre pleaseth the eye, but light in the Sunne conquers and dazzels the eye by the excessive beauty and bright-

brightnesse of it. In the first day of the Creation God sayd; *Let there be light, and there was light*; but in the fourth day he sayd, *let there be lights*, that is, let there be severall vessells, to receave, hold, and containe light, and then to issue it out among the inhabitants of the earth ( *Gen. 1. 14.* ) And God sayd, *let there be lights in the firmament of the heaven, to divide the day from the night*; and let them be for signes, and for seasons, and for dayes, and for yeares, and let them be for lights in the firmament of the heaven, to give light upon the earth; and it was so. And God made two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the starres also; and God set them in the firmament of the heaven, to give light upon the earth. God in Creation did with the light, as he did with the waters, which being made were divided, the waters above the firmament were divided from the waters under the firmament, and the waters under the heaven he gathered together into one place ( *Gen. 1. 9.* ) God prepared a certaine great vessell into which the waters were called and gathered that they should not spread over the earth, as they did at first, which gathering together of the waters God called *Seas* ( *Gen. 1. 10.* ) Thus the light which was spread and scattered through the ayre over all the earth, God gathered into severall vessells, and the gathering together of light he called *Sunne, Moone, & Starrs*, which are ( as *Job* here calleth them ) *the garnishing of the heavens*.

*Pulchritudo et  
ornamenta cœ-  
lorū stellæ sunt;  
sicut terra ani-  
mantia et plane-  
tæ. Sancti*

*Moses* epitomiseth or briefly summs up his larger narrative of the Creation in these words ( *Gen. 2. 1.* ) *Thus the heavens and the earth were finished and all the host of them*, that is, they were finished not onely as to their essentials, but ornamentalls; not only was the foundation layd, the walls and pillars, the beames and rafters of that goodly structure set up and perfected, but all the furniture of it was brought in, and the beautyes of it compleated. Now, as gemms, minerals, plants, trees, and all living creatures are the Garnishing of the Earth and the host of God there, so the Sunne, Moone, and Starrs, are the garnishing of heaven, and the host of God there. *David* speaketh of these distinctly ( *Psal. 33. 6.* ) *By the word of the Lord were the heavens made: and all the host of them, by the breath of his mouth.* All creatures whether placed in heaven or earth, are for their number, their strength, their order, their readynes at a call or command, the host of God.

Earthly

Earthly Princes shew their power in their hosts and armyes; of what power God is both his acts and his hosts abundantly declare. And as these creatures are the armyes or host of God in heaven and earth, so they are the Adornings and Garnishings of heaven and earth. *Job* in this place speaketh onely of the former, *By his Spirit he hath Garnished the Heavens.*

Onely here take notice, that some expound the word *Spirit*, for the *winde* which bloweth in the ayre, and so render the text thus; *By his winde hee garnisbeth the heavens*; As if this were *Jobs* meaning, that God sending forth the windes dispelleth and scattereth those clouds, foggs, and mists, which often cover the face of the heavens, and hinder our beholding their glory and garnishings. According to this interpretation *the garnishing of the heavens* is nothing else but the removing of that which obscureth the Garnishing of them. And it is true, that when the heavens are maskt over with clouds and darknesse, God by the winds cleareth the ayre, and so reneweth the face of those heavenly bodyes. But I passe by this, and shall onely insist upon the former exposition of these words, as being more sutable with *Jobs* scope, and more expressive of the power and Glory of God, in the great things which he hath wrought for us.

*By his Spirit hee garnisbeth the heavens.*

Hence learne.

First, *We ought joyntly to acknowledge and give glory to the Father, Son, and Spirit, in the worke of Creation.*

Solomon in his advice to the young man sayth (*Eccl. 12. 1.*) **אֱלֹהֵינוּ בְּרָאָנוּ** Remember thy creators in the dayes of thy youth; Wee translate in the singular number, *creator*, but the Hebrew is plural, *Creators*; intimating the mystery of the Holy Trinity; as *Moses* also is conceived to doe in that plural expression (*Gen. 1. 26.*) *And God sayd, let us make man in our image after our likenes.* And though this be added in a way of Eminency, when the particular creation of man is set downe, yet we are to understand it so generally of the whole worke of Creation; and as of the worke of Creation, so of all other divine workes towards the creature. Redemption is the worke of the Father and of the Spirit as wel as of the Son; and sanctification is the worke of the Father and of the Son as wel as of the Spirit. The three persons worke together, onely they have

creatorum tuorum  
Mysterium  
Sanctæ Trinitatis.  
Pisc:



a distinct manner of working, according to which each worke is chiefly attributed to that person: and so creation is specially appropriated to the Father, Redemption to the Son, and Sanctification to the Holy Ghost. Seing then all Three worke together in all things towards us, All three ought to be equally and eternally honoured, worshipped, loved and obeyed by us. *By his Spirit he hath garnished the Heavens.*

Secondly, Observe.

*The heavens are full of beauty, God hath not onely made them, but adorn'd them.*

What a rich and Royall Canopy hath God hung over the heads of poore wormes, dust and ashes. God did not thinke it enough to give us a house, unlesse he gave us also a pleasant house, he was not satisfied in setting up a large fabricke for us, unlesse he also furnished and garnished it for us. God hath made the world not onely usefull but contentfull to us, he hath fitted it not onely for our necessity but delight. The earth is beautifull, but the heavens exceed in beauty. The heavens are the Ceiling of our house, and the Starres are like Golden studs and sparkling Diamonds in that Ceiling. We may inferre three things from the Garnishing of these heavens.

First, If the heavens which we see are so glorious, what are the heavens which no eye hath seene. If God hath thus discernably adorned the *first and second heavens*; how unconceaveable are the ornaments of the *third heavens*? If nature hath so much beauty in it, how beautifull a thing is Glory? If God hath prepared such heavens, as our eyes see, for those who hate him, then surely *eye hath not seene, eare hath not heard, nor hath it entred into the heart of man* to understand what those heavens are which God hath prepared for them and for them alone, *who love him*. The light of these visible heavens is but darkenes to that inheritance of the *Saints in light*. The *Moon-light* (if I may so speake) of that state, shall be better and more illustrious, then the *Sun-light* of this, and the light of the Sunne shall be sevenfold, as the light of seven dayes, in that Great day when the Lord shall perfectly bind up All the breaches of his people, and heale the stroake of their wound. God, who by his Spirit hath garnished these heavens, will be himselfe, with his Son and Spirit, the eternal Garnishing of those heavens.

Secondly,

Secondly, Seing God hath been so bountifull and munificent; as to Garnish the heavens for us, even for us, by his Spirit; seing he hath provided such a house for the comfort of our lives here, who never deserved the meanest cottage; how should we pray that he would Garnish our soules by the Spirit, as a heaven for himselfe to dwell in: or as the Apostle speakes (*Eph. 2. 22.*) *That we may be builded for an habitation of God through the Spirit.* God hath two houses, an upper house, and a lower house; The heaven of heavens is his upper house, and the heaven of an holy and humble heart is his lower. God is every where, but he dwelleth no where but in a heaven; He dwelleth not in the heart of any man, till that be made a heaven; and that a heaven Garnished by the Spirit. As the Sunne Moone and Starres are the garnishing of the naturall heaven, so holy knowledge and the graces, faith, hope and love, are the Garnishing of those spirituall heavens, the hearts of the sons of men. And untill their hearts be thus garnished, they are not an heaven for God, but a hell or habitation for the devill; and he puts furniture and garnishings into them suitable to himselfe, and fitting his owne entertainment. We read in the Gospel (*Math. 12. 43, 44.*) That, *when the uncleane Spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none; Then he saith, I will returne into my house from whence I came out; and when he is come, he findeth it empty swept and garnished.* Lusts and corruptions, unbeliefe, pride, wrath, envy, these are the Garnishings of Satans house. And as he delighteth most to dwel there where he findeth most of these Garnishings; so God delighteth most to dwel in that soule which is most Garnished with grace. Then pray, and pray earnestly, that God who hath garnished the heavens by his Spirit for our use, would also garnish our hearts by his Spirit, for his owne use.

Thirdly, As this should provoke us to pray that our hearts may be garnished as a house of delight, that God may dwel in us; So it should provoke us to garnish our lives, that God may be honoured by us. And as God hath not onely made a good world for us, as to the matter, but made it pleasant, and adorn'd it for us: so we should strive not onely to doe that which is good for the matter, but to put ornaments upon it, and make it pleasant to our utmost in the eyes of God. We should garnish our workes as God hath garnished his; God hath (as it were) polisht and engraven

his

his workes for us by exquisite art and skill, so that the workmanship is better then the matter; and shall we satisfie our selves, if we doe that which is good for the matter, though we bestow no cost, no holy skill and workmanship upon it? shall we serve God onely with plaine worke, when we see how curious and elaborate his workes are? I grant, plaine worke is best, and most pleasing to God, as plainenes is opposed to hypocrisie; but plaine worke is not best as plainenes is opposed to exactnes. God loves to see some lace and trimming (in sincerity) upon what we doe; that is, it pleaseth him, when he seeth that we do our best, and that we not onely doe good, but garnish (to his prayse) the good we doe; he would have us not onely walke in the truth, but honour the truth by our walkings; He would have us not onely obey the doctrine, but (as the Apostle speakes, Tit: 2. 10.) *Adorne the doctrine of God our Saviour in all things*, or (to use *Jobs* language) *Garnish it*, as he by his Spirit hath garnished the heavens.

*And his hand hath formed the crooked Serpent.*

His hand, that is, his power; hands are ascribed to God in a figure, or in allusion to men, who doe all their externall workes by their hands. The hand is a noble and most serviceable Organ or Instrument, and therefore the Great things which God hath done, especially the heavens, are called *the worke of his hands*, and *his handy-worke* (Psal. 19. 1.) yea the heavens are called *the worke of his fingers* (Psal. 8. 3.) Which notes (I conceive) the exactnes and curiosity of the worke, for such are those things which are wrought by the fingers. God being a Spirit invisible and incorporeal, hath no formal hands, but he hath a vertuall hand. That Executive power by which he performeth and bringeth about his will in every thing is his hand. This hand

*Hath formed the crooked Serpent.*

There are severall opinions about this *crooked Serpent*, who or what it should be that *Job* here meaneth. The Hebrew is, *The Serpent the barre*, That is, The serpent which is like a barre or bolt of iron. Some render *the flying or running serpent*, because as the bolt or barre of a doore runneth from side to side, so that from place to place. Mr Broughton translates, *the long serpent*. But what

נחש כרר  
Serpentem vec-  
tem. Pagn:  
Serpentem fu-  
gacem. Mont:  
Serpentem ob-  
longum. Jun:



is this ſerpent? Divers interpreters connect the ſence of theſe words with the former part of the verſe, and ſo place this *crooked ſerpent* in the heavens, as belonging to the *Garniſhing* of them, or as if Job were giving a particular inſtance of what God hath done towards the *garniſhing* of the heavens; *His hand hath formed the crooked ſerpent*. By which they underſtand the coeleſtiall circles or ſpheres which are wrapt and involved one within another, as a ſerpent wrappeth or twinneth himſelfe in ſeveral rounds.

*Vatubus viam  
laſteam intelli-  
git.*

Another following the ſame ſence expoundeth it of that which Aſtronomers call the *milkey way*, which is a beauty in heaven; It being (as it were) the coalition of a number of little ſtarrs, which becauſe they looke *white and milkiſh*, are therefore called the *milkey way*; Which alſo hath ſomewhat of the forme of a ſerpent, as is evident to the eye of any diligent obſerver.

A third, keeping ſtill to that ſence, expoundeth it yet more particularly of that ſpeciall conſtellation in the heavens knowne among Aſtronomers by the name of the *dragon or ſerpent*; Which is ſuppoſed to be ſpoken of here by Job ſynecdochically, putting a part for the whole, or one for all the other Conſtellations with which the heavens are garniſhed; As if it had been ſayd, *His hand hath formed the crooked ſerpent*, that is, all the Starres in their ſeverall ſhapes and configurations, among which one representeth the forme of a Lion, another of a Beare, another of a Ram, and among many others one appeareth in the forme of a *Dragon or Crooked Serpent*, ſhooting himſelfe forth or forward like the bolt of a doore.

*Draco vo-  
lans.*

I finde a fourth ſort, who though they keepe the *crooked ſerpent* of the Text ſtill in the heavens, yet they bring it downe to a lower heaven, that is, from the ſtarry heaven, or from that heaven which is the Subject of the Starres to the ayery heaven, which is the ſubject or ſhop in which the meteors, of all ſorts, are bred and formed, and among them there is a meteor called by Naturaliſts, the *flying ſerpent*. As if the meaning of theſe words, *His hand hath formed the crooked ſerpent*, were this; God hath wrought and formed by his power & wiſdome all thoſe fiery meteors that are often ſeene as it were flying and ſhooting in the ayre, to the wonder of many, and the aſtoniſhment of not a few. There are the treasures of the ſnow and of the hayle, there God prepareth a way for the lightning of the thunder (Job 38. 22. 25.) Some learned interpreters inſiſt much upon this Expoſition, placing the *crooked ſerpent* in the heavens,

heavens, eyther the upper or lower; as hath been shewed under foure distinct titles: nor can it be denyed, but that the hand of God hath wrought all these things, much lesse can it be denyed that the working of these things is a great argument and demonstration of the power and wisdom of God, which is the purpose of *Job* in this place; therefore I shall not totally lay it aside. Neyther yet will I leave it with the reader as the speciall meaning of this place, for this reason, because I much doubt, whether those poetickall phancies in giving such fictitious names to the Starres of heaven, as *The Lion, the Beare, the Bull, the Dragon, the Serpent, &c.* of which Philosophers and Astronomers have made use, were at all borne, or ever so much as heard of in those elder times in which and before which *Job* lived. For though both in the 9th Chapter of this booke (v. 9.) as also in the 38th Chapter (v. 21, 22.) many Names are given to the Starres, which both the Greeke and Latine translators, and we following them in the English, render by those poetickall names, yet The Original Hebrew words beare no allusion at all to those phancies. As for instance, The Hebrew word which we render *Arcturus* (Chap: 9. 9.) hath nothing at all in it signifying, *The Tayle of a Beare*. But here in this text, the word properly signifyeth a *crooked serpent*; and therefore to place it in the heavens as a Starre, when as in the times when this was written, there is so little, if any, probability at all, that any such apprehensions were taken up by any, or any such allusive names given to the Starres, seemes to me somewhat improper.

There is another veine of interpretation carrying the sence of these words, *His hand hath formed the crooked serpent*, to quite another poynt; for 'tis conceived by the Authors of this opinion, that as *Job* gave instance before in the workes of God above, his highest workes in nature, the garnishing of the heavens; so hee now giveth instance in his workes below, or in his lowest workes. This general interpretation is delivered two wayes distinctly.

First, That as God hath garnished the heavens, so he hath made and now governeth hel too, *His hand hath formed the crooked serpent*, that is, the Devil: That which favoureth this opinion, and hath possibly cast the thoughts of many upon it, is, that in Scripture the devil is often called a *serpent*, yea a *crooked serpent*, and that he acted a serpent as his instrument in the first temptation (Gen. 3. 1.) *Now the serpent was more subtile then any of the*

Spiritus ejus  
ornavit cœlos  
Vulg:  
i. e. cœlestes  
spiritus ornant  
eos, scilicet spi-  
ritualium deo-  
rum. Aquin:  
Et obitrici-  
cant manu  
ejus educus  
est coleber tor-  
tuosus. Vulg:

Eduxit deus  
diabolum è me-  
dio Angelorum.  
Aquin:

beasts of the field, which the Lord God had made, and he said unto the woman, that is, The Devill in or by the Serpent sayd unto her, &c. He hath wel deserved to be called a Serpent who acted his first malice against mankind by the helpe of a Serpent; And for his thus early making use of a Serpent, he is called not only a serpent, but, *that old Serpent*, (Rev. 12.9.) *The great Dragon was cast out, that old Serpent, called the Devill, and Satan, which deceiveth the whole world: he was cast out into the earth, and his Angells were cast out with him.* The hand of God hath formed this crooked serpent. To cleare which some interpret the former part of the verse in compliance with this sence, for the good Angells, thus; *By his Spirit he hath Garnished the heavens*; that is, he hath bestowed excellent gifts upon the Angells, who are the great ornament of heaven, and may tropically be called heaven, as men are called earth. And as holy, wise, just, and faithfull men, are the ornaments, and garnishings of the earth, so the holy Angells are the garnishings of heaven, they having such mighty power and excellent gifts. Now (saith this interpretation) as God furnished the heavens with good Angells, so he brought forth the crooked serpent the Devill, by his working power. Not as if they, who stand up for this exposition, did affirme that God did make the Devill by his immediate hand, as he did the good Angells and the rest of the Creatures; for when God saw every thing that he had made, behold it was very good, and therefore the crooked Serpent as taken under this Notion for the Devill (who is the Evil one) could not be of his making. Therefore though the Devill according to his original or general nature, as an Angel was formed of God; yet the crookednes of his nature as well as of his wayes, which properly and formally denominate him a Devill was of himselfe, he having turned away from God, and defiled that state, by the freedom of his own will, in which he was created pure, and had society with his fellow-Angells, till God for his sin did (as it were) pull him and his Adherents from the midst of them; and as the Apostle Jude saith (v. 6.) *Hath reserved them (together) in chains of darkness unto the judgement of the great day.* But I conceive that Job is not here speaking of an Allegoricall or Metaphoricall serpent, such a one as the Devill is, but of a reall and proper one; And therefore I lay by this exposition as unfutable to the text in hand.

And



And conclude, that *Job* having in the former part of the verse set forth the power and wisdom of God in garnishing the heavens, his meditation descendeth in this latter part of it, though not so low as hel, yet as low as the waters, especially the waters of the Sea, and there sheweth us the hand of God at worke both in making and destroying, in forming and wounding the crooked serpent. For the Hebrew word which we render, *bath formed*, signifies also *to wound*, and so we translate it (*Isa: 51. 9.*) *Awake, awake, O arme of the Lord, &c. art not thou it which hath cut Rabbah, and wounded the Dragon?* yea it is so translated by some in this text of *Job*, *His hand hath wounded the crooked serpent*. Which cometh neere that of the Prophet according to the bare literal reading (*Isa: 27. 1.*) *In that day the Lord with his sore and great and strong sword shall punish Leviathan, the peircing (or as we put in the Margin, the crossing like a bar) serpent, even Leviathan that crooked serpent, and he shall slay the Dragon that is in the Sea*. Where we may note by the way that our translators render those very original words a *peircing serpent* in this text of *Isayah*, which they render a *crooked serpent* in *Job*; and, I conceive, it is better translated, *peircing* (for so bolts or barrs are rather) then *crooked*, another word being also used in *Isayah*, which we translate *crooked*. For serpents are both straite and long like a Barre, they are also crooked, & can winde themselves into a circle when they please, or see it for their advantage. Now the *long Bar-like* (or as we say *crooked*) *serpent*, which *Job* here saith the hand of God hath formed, is according to this interpretation, the *Whale-fish* or *Leviathan*, which is the greatest not onely of all the fishes in the Sea, but of all living creatures; and therefore may well be brought here by *Job* as an instance to demonstrate the mighty power of God, whether in forming or wounding of him; especially considering that God himselfe when he would humble and abase *Job* in the sight of his owne meanenes, as he had led him to the meditation of many of his great workes in nature, throughout the 38th 39th and 40th Chapters of this, he bestowes the whole 41st Chapter in a large particular and Rhetoricall description of the *Leviathan*; and though he had sayd of the *Bebemoth* or *Elephant* (*Chap. 40. 19.*) *He is the chiefe of the wayes of God*: yet he saith more of the *Leviathan* or *Whale* (*Chap. 41. 33, 34.*) *Upon earth there is none like him, who is made without feare, he beholdeth all high things,*

Malo hic cœlū  
intelligi & ba-  
lenam. Merce:  
A cœli ornatu  
ad maris orna-  
tū tanquam ad  
aliud extremū  
descendit. Pi-  
nedi:  
Intelligo Bale-  
nam insigne in-  
imis ojus divi-  
na potentia ef-  
ficacitatem vo-  
luntatis atque  
arbitrii ejus  
singulariter  
improban-  
Coc:

be is a king over all the children of pride. As if he had sayd, The Elephant is the chiefe of all sensitive living creatures upon the earth, but the Whale is greater then the Elephant, therefore he exceeds all creatures moving upon the earth. The Whale is so vast & turbulent a living creature, that he is joyned with the Sea which is the vastest and most turbulent creature without life. Thus Job speakes ( Chap. 7. 12. ) *Am I a Sea or a Whale that thou settest a watch over me?* implying that the Whale is among sensitive creatures as the Sea is among insensitive the greatest and most unruly of them, and therefore hath as much need to be watched by a divine providence as the Sea it selfe hath. Thus the Psalmist describing the great workes of God, putteth the Leviathan or Whale among the chiefest of them ( Psal. 104. 24, 25, 26. ) *O Lord, how manifold are thy workes ! in wisdom hast thou made them all : the earth is full of thy riches ; so is the great and wide Sea, wherein are things creeping innumerable, both small and great beasts. There goe the Ships, there is That Leviathan whom thou hast made to play therein.* Thus we see how the Scripture consents in exalting the power and wisdom of God in this part of his worke the forming of this long and mighty, or ( as we translate the Substantive Epithete ) *crooked serpent*. And therefore Job might wel claspe these two together ( while he was studying to exemplifie in particulars the greatnes of the workes of God ) his garnishing or peopling the heavens with such infinite variety of Starres, especially with the Sunne, and his forming of and so storing the Sea with such infinite variety of fishes, especially with the Leviathan. For as the Sun is a Prince among the lights of heaven, so Leviathan is a Prince a King among the fishes of the Sea. His hand hath formed the *Crooked* ( or rather the long ) *Serpent*. And if any should object against this interpretation, that it seemes unfittable to call the Whale or Leviathan a Serpent. I answer, that the text in *Isayah* ( Chap. 27. 1. ) before alledged may wel beare us out in it ; which ( though it be to be understood of the Devill or of his instruments the enemyes of the Churches peace and safety, yet ) calleth Leviathan, the *peircing* ( which word in the Original, as I hinted before is here in Job rendred crooked ) *Serpent* ; and in the immediately following words, *That crooked Serpent, and the Dragon that is in the Sea.*

Wherefore restg ( chiefly if not onely ) in this interpretation,

on, that Job having gone up in his discourse to the heavens, and the garnishing of them, came downe to the Sea, and to the furnishing thereof, and instances in that creature which is chiefe in the Sea, The Leviathan, thereby to exalt and lift up the glory of God in his workes of creation and providence,

Observe.

*The Sea, as well as the heavens, and all the inhabitants thereof, declare the mighty workes and workmanship of God.*

*As the heavens declare the glory of God, and the firmament sheweth his handy-workes (Psal. 19. 1.) So the earth declareth the glory of God, and the Sea sheweth his handy-workes. The least creatures preach the power of God, how much more the greatest; All beleivers are taught of God, and every thing we see teacheth us somewhat of God, and this they teach us especially that God is the former of them all. The Hand of God hath formed the Eagle, and a lesse powerfull hand then Gods could not forme a fly. The hand of God hath formed the Elephant, and a lesse powerfull hand then his could not forme a mouse. The hand of God hath formed Leviathan, and a hand lesse powerfull then his could not forme a shrimpe. As Jesus Christ was declared many wayes to be the Son of God, but (as the Apostle saith, Rom. 1. 4.) He was declared to be the Son of God with power (or powerfully declared to be the Son of God) by the resurrection from the dead. So all things that are created declare that their Creator is God; But he is declared with power or powerfully declared to be God by many of the creatures. Who can make any thing to live, but the living God? Who can make Great things, but the Great God? His hand hath formed the crooked serpent.*

And seeing the Lord hath formed the crooked serpent, even those creatures that are most dreadfull and dangerous to man; then the most dreadfull and dangerous creatures are under the power of God, hee formed them, and therefore he can restraints and curb them. As it is sayd of Behemoth (Job 40. 19.) *He that made him can make his sword approach unto him, that is, though he be too strong for man, yet God who gave him that strength, hath infinitely more, and can easily Master him, yea and give a weake man skill and power to doe it: so though it be sayd (Job 41. 26.) of Leviathan that the sword of him that layeth at him cannot hold,*  
the



the speare, the dart, nor the habergeon, yet God, who made him, can make his sword approach to him, or as some render the words under hand, *His hand hath and can wound Leviathan the crooked Serpent*; He can put a hook in his nose, and bore his jaw through with a thorne. And thus God can doe also with those, who are Leviathans, and crooked Serpents in a figure, The Devill, and all cruel-minded men who doe his works, and cary on his designe against the people of God, as is expressed in that lately alledged Scripture (*Isa. 27. 1.*) *In that day the Lord with his sore and great and strong sword shall punish Leviathan, the peircing Serpent*, that is, those enemyes and persecuters of his people, who seeme to be as strong and invincible as Leviathan, and as subtle and dangerous as the most peircing stinging Serpent. Thus the Lord assured his faithfull ones (*Isa. 54. 16, 17.*) *That no weapon formed against them should prosper*; for (saith he) *I have created the Smith that bloweth the coales in the fire, and that bringeth forth an Instrument for his worke, and I have created the waster to destroy*. Therefore I can hinder the waster from destroying, and make all his weapons edgelesse, poyntlesse, no more able to wound, then a straw or a rush. How soone can God blunt and abate the keenest spirits of men, and weaken their strongest armes, when he seeth they will but doe mischief with them? He that causeth motion can stop it; and he that giveth power can call it in, or breake it where it is. While God is on our side who made all, we need not feare who are made against us; Though they have teeth like Lyons, and stings like Serpents we are safe; The hand of God can kill and wound, for, *His Hand hath formed the crooked Serpent*.

Vers. 14. *Lo, these are parts of his wayes, but how little a portion is heard of him? but the thunder of his power who can understand?*

Thus Job concludes; after he had given an enumeration or Induction of many particulars, he doth as it were hold them forth in his hand to the view of all men; *Behold, or, lo these are parts of his wayes*.

The word which we render *parts*, signifyeth the end or extremity of a thing. There is a twofold extremity; first, that which is utmost or furthest from us; secondly, that which is hithermost or neereft

קצה *finem*  
*extremum* in  
denotat.

neerest to us. The word takes in both, and is used for both in one text (*Psal. 19. 6.*) *His going forth* (that is, the going forth of the Sunne) *is from the end of the heaven*, and *his circuit unto the ends of it*: As if he had sayd, the Sunne compasseth the heaven round, and visiteth both the hithermost and uttermost (as to us) extremities of it. In the present text of *Job* we are to understand it of the hithermost extremity, or of that which is next us, implying that there are many and much more glorious things to be spoken of God, if we were able to comprehend them, & reach the uttermost end or extremity of them. And that it is so to be understood here, is plaine from the next words, *But how little a portion is heard of him?* In compliance with which sence some render the text thus; *These are the edges or borders of his wayes*; as if *Job* had sayd, I have shewed you onely the borders, I have not led you into the heart of the Country, or into the midst of the workes and wayes of God, much lesse to the furthest extremity or outside of them. I have indeed spoken of very great and wonderfull things, yet all that I have sayd is but little to what might be sayd, or at least to what really is. I have given you but as it were the parings and chipings of Gods workes, I have not gone to the bottome, nor reached the depth of them. So that *Job* seemes to distinguish these effects and workes of God, about which he had discoursed, from some greater workes, which he was not able to attaine unto, nor make any discovery of; There are not onely Celestiall, but super-celestiall workes of God; wee cannot well apprehend, much lesse comprehend what he hath wrought under the heavens, which are onely the outside of his workes, much lesse those which are above the heavens: For as none of the works of God appeare to us, or have been found out by us in their fulnesse and utmost extent, so God hath done some great works which doe not at all appeare to us; And those things which appeare are but small parts or parcels in comparison of those which as yet doe not appeare to us. *Lo, these are parts of his wayes.* The wayes of God are spoken of in Scripture under a twofold notion.

First, As the wayes in which God would have us walke; so the commandements and statutes of God, are called the wayes of God (*Psal. 119. 33.*) *Teach me, O Lord, the way of thy statutes, and I shall keepe it unto the end.*

Secondly, The wayes of God are those wherein he comes

M m m m m

and

*Ne me putetis omnia enarrasse, vix enim extremam partem atigi.* Coc:

*Ecce ha sunt ora viarum ejus.* Coc:  
*Licet quae dixi sensibus nostris, et iudicio maxima esse videantur et verè sint stupenda respectu tamen divinae potentiae non sunt nisi, minutia, peripsemat minimaque particula eorum quae fecit ac facere potest.*

Bold:  
*Extrema viae erunt opera minora & nostri captus.* Coc:

*Via dei illius  
opera sunt &  
agendi rationes  
quibus ad nos  
ille venit, dici-  
tur quia in his  
prodit ad nos et  
progrediendi se  
magis magisq;  
noſtris ſenſibus  
accommodat.*

*Coc:*

and revealeth himſelfe to us. As that is a mans way wherein or whereby he is knowne, ſo in whatſoever God manifeſteth or maketh himſelfe knowne to us, that is the way of God (*Iſa: 55. 8.*) *My thoughts are not your thoughts; neither are your wayes my wayes; ſaith the Lord.* That is, my wayes of mercy are as farre above your wayes of mercy, as your duties are below my wayes of holynes; yea what are your wayes of ſinfulnes in doing evill, to my wayes of graciouſnes in pardoning the evils which ye have done? Man hath a vaſt and a large heart in ſinning, but the vaſtneſſe and largeneſſe of mans heart in ſinning, is but ſcantneſſe and narrowneſſe to the largeneſſe and vaſtneſſe of Gods heart in pardoning. We may underſtand the Lord ſpeaking in eyther of or in both theſe ſences; *My wayes are not as your wayes.* And in general, *the way of God* is that wherein he acteth or revealeth himſelfe towards us, whether it be in mercy or in Judgement, in love or terror. God hath ſome wayes which we may call ſoule and troubleſome wayes; ſuch are his wayes of judgement: he hath other wayes, which we may call ſayre and delightſome wayes, ſuch are all his wayes of mercy. And as God comes to us continually in one or other of theſe wayes of providence, ſo he came forth of old in the way of creation (*Prov: 8. 22.*) *The Lord poſſeſſed mee in the beginning of his way, before his workes of old.* When God firſt came forth, and appeared in making the world, *hee poſſeſſed me* (*ſaith Wiſedome*) that is, from everlaſting. A way is, that wherein we goe out, and ſhew our ſelves openly or abroad. And hence it is elegantly ſayd, that Creation was the beginning of Gods way, for then God did as it were goe out from himſelfe into his workes, and in his workes he ſhewed himſelfe openly, who was before hidden in himſelfe from Eternity. God had infinite immanent or internal acts in himſelfe before, or rather God was one infinite eternal immanent Act before. But the firſt external tranſient act of God, or the firſt expreſſion of himſelfe (who can never be expreſſed, to the liſe, as he is) was by the worke of creation; and therefore that was *the beginning of his way.* And of this way, the way of creation, as alſo of thoſe of providence *Job* ſpeaketh when he ſayth, *lo, theſe are parts of his wayes.*

*Accommodat  
ad ſubjectam  
materiam via  
dei dici poſſunt.*

And hence the Scripture calleth ſtormes and tempeſts, thunder, and lightning, in which God appeareth ſo terrible, the wayes of God (*Nab: 1. 3.*) *The Lord is ſlow to anger, and great in power,*

*and*



and will not at all acquit the wicked: The Lord hath his way in the whirlwind, and in the storme, and the clouds are the dust of his feet; that is, God declareth himselfe to be God by his judgments and angry dispensations, which, like boysterous windes and stormes, which, like clouds and darknes afflict the children of men; loe these are parts of his wayes.

*iē pestates, nā r-  
que in huiusmo-  
di mirabilibus  
aeris mutatio-  
nibus ille va-  
n'ie ad nos di-  
citur.*

Hence note.

First, *All that we know of the workes of God is but a part.*

As 'tis sayd of Solomon ( 1 Kings 4. 33. ) that he spake of trees, from the Cedar tree, that is in Lebanon, even unto the byssope that springeth out of the wall: He spake also of beasts, and of fowl, and of creeping things, and of fishes; so Job had been discourling from the heights of heaven to the bottome of the Sea, yea to the bottome of hel; and yet he comes off, and sayth, loe these are parts of his wayes. He that speaketh and knoweth many things, yea he that speaketh all that he knoweth, hath yet spoken onely a part of that which is knowable. The Apostle sayth ( 1 Cor. 13. 9, 10. ) *We know in part, and we prophecy in part; Many know more then they utter or prophecy, but no man can utter or prophecy more then he knoweth; We know but a part of what is to be knowne; and we know what wee know but in part, and therefore when we have spoken our all, we have spoken but a part. Though every Godly man knoweth all things needfull for him to doe and beleeve, yet the holiest man on earth doth not know all that God hath done. God hath some reserved and secret wayes into which he doth not lead his people. As the best of Saints see but the Back-parts of God in this life, so they see but a part of the wayes of God in this life, loe, These are parts of his wayes.*

Againe, Taking the original word as it signifies not only a part but the outside or extreame of any thing,

Note.

*That which wee know of the workes of God, is not onely no more then a part of his workes, but 'tis indeed only the outside of his workes.*

'Tis but as the hemme to a garment, or the borders to a Continent. When we have travelled as farre as we can, and as we thinke into the very heart of the workes of God, yet we have gone no

M m m m m 2

further

further then the borders of them ; And it is, as if a man comming to discover this Island, should onely walke upon the shoare where he dis-embarkt, and there viewing the clifles and rockes, the sands and neereft Marishes, should take upon him to report the state of the whole Island : what hath this man seene ? nothing but the extremity, the border of the Land, and can he make a compleate discovery of the whole ? he hath not seene the pleasant hills and vales, the townes, and Cities, the forts and Castles, the trade and riches, the customes and manners of the people ; no man can know the chiefe things of a Nation or Country that stands onely upon the shoare. All that we know of the workes of God, is onely the shoare, and outside of them ; we cannot reach the heart, nor fathome the bottome of them. The workes of the Lord are great, (*Psal. 111. 2.*) *Sought out of all them that have pleasure therein ;* that is, they who take pleasure in them doe their utmost, to finde out the utmost of them ; A godly man is as industrious to understand the wayes and workes of God as he is to understand his word, yet he cannot reach eyther fully ; And therefore that Psalme hath an excellent conclusion, to satisfie us in our exclusion (as yet) from the perfect knowledge of these things. *The feare of the Lord is the beginning of wisdom, a good understanding have all they that doe his commandments ;* As if the Lord had sayd, though while ye labour to seeke out my workes, yet ye cannot finde them out to perfection, be not discouraged, as if ye were shortned in wisdom, and knowledge ; for the feare of my name is wisdom enough for you, and obedience to my commandments is the best understanding ; let this satisfie you while ye know but a part of my wayes. And if wee know but a part, and that the outside of the wayes and workes of God, then surely we cannot know all of God himselfe : as it followeth in the next words,

*And how little a portion is heard of him ?*

שִׁמְשׁ pars.  
particula mur-  
mur tenuis su-  
fusus.  
Sufusum vet-  
borum ejus.  
Symmach: ut  
deiceps cum

The Original notes any thing which is little, or a little portion of any thing. Hence some render it a drop, which is a little or the least portion of water. So the vulgar and the Seventy, *Wee have hardly heard a little drop of his speech.* Others render it a whisper, which is but a little portion of a voyce. *How little a whisper have we heard of him ?* The workes of God are as it were a whisper concern-

concerning him, all that we ſee, or can ſay, makes but a kinde of ſilent report of God, in compariſon to what he is, or to what might be ſayd of him. And ſo the word *whiſper*, is oppoſed to thunder in the cloſe of the verſe, *But the thunder of his power, who can underſtand?* As if Job had ſayd, *All that I have ſpoken of God is but a whiſper, there is a Thunder of his power, which I am neither able to utter, nor to underſtand.* All creatures ſpeake a God, yea they ſpeake much of God, as the Apoſtle affirmeth for the conviction of the Gentiles in their Idolatrous departures from him (Rom: 1. 26.) *For the inviſible things of him from the creation of the world are cleerely ſcene, being underſtood by the things that are made; even his eternall power and God-head, ſo that they are without excuſe:* The creatures ſpeake loud enough to ſtop mans mouth and leave him without all excuſe, yet comparatively they doe but whiſper, there is a thunder of God infinitely lowder then their voyce. So that Job calleth thoſe workes of God wherein he had inſtanced a whiſper or ſtill voyce, becauſe though they ſignifie to us and declare the Glory of their Author; yet they are not a full declaration of it, but only ſuch a one as is accommodated to our childiſh capacity. All that they ſpeake or can ſpeake of God, yea all that can be ſpoken of God by the wiſeſt of men, is onely as a whiſper to thunder, or as a drop to the Ocean; But I ſhall not ſay more of the elegancy of this word here, it having been already opened (Chap: 4. 12.) where Eliphaz thus beſpeakes Job; *Now a thing was ſecretly (or as we put in the Margin, by ſtealth) brought to me, and mine eare receaved a little (a whiſper, a drop) thereof, in thoughts from viſions of the night, &c. All that we know now, of God and his wayes is but little to what wee know not, and but little to what wee ſhall know hereafter;* every day wee heare great things reported and preached of God both to our eyes and eares, and though we ſhould have ſermon upon ſermon, line upon line all the dayes of our lives, yet at the laſt day of our lives wee muſt ſay, *How little a portion have wee heard of him?* The thunder of his power, the lowdeſt and cleareſt ſpeakings of it, are reſerved to that ſtate when our eares ſhall be bored and our hearts proportionably enlarged to receive it.

Further, Job had been long ſpeaking of the workes and wayes of God, yet concludeth, *how little a portion is heard of him?* why doth he not rather ſay; *how little a portion is heard of them?* the reaſon:

ingenti tonitru  
comparat. vix  
parvam ſtillam  
ſermonis ejus  
audierimus.

Vulg: Sept:

In Hebræo tan-  
tum eſt paululū,  
pauſillummodē ſi-  
ne ulla gutta,  
ſive ſtilla men-  
tione

מה שמו  
quanta exigui-  
tas.

Opera hæc no-  
mina ſuſurrum  
ſermonis abuſu  
et ſine. Sunt e-  
nim opera dei  
ſignificativa, in-  
dicant gloriā  
authoris: ſed  
non ſunt clarus  
ſermo verum  
ſubmiſſior ſuſur-  
rus ſc: indices  
leviores et be-  
nigniores, &  
quasi puerorum  
magiſtri non do-  
centes omnia  
ſed accommoda-  
ta capiti. Coc:  
Quam pauca  
ſunt qua ſcimus  
reſpectu eorum  
qua nescimus.



reason is because what ever is sayd of the wayes, and workes of God, is to discover God, rather then to discover them. To speake of the earth and seas, of the ayre and fire, of thunder and lightning, of the heavens and starres, is not an extolling of the workes of God, but an extolling of God in and for his workes.

Hence note.

*The workes of God should leade us to God himselfe.*

Our study of the creature should be to gaine a clearer light and knowledge of the creator. There are many expreffions, and impressions of God upon the things which he hath made, and we never see them as we ought, till in them we see their maker. A critical eye looks upon a picture, not so much to see the colours or the paint, as to discerne the skill and workmanship of the Painter or Limner, yea some (as the Apostle speakes in reference to spirituals) have senses so exercised about *these artificalls*; that they will read the *Artists* name in the forme and exquisitenes of his art; An *Apelles* or a *Michael Angelo* needs not put his name to his worke, his worke proclaimes his name to those who are judicious beholders of such kinde of workes: How much more (as the Psalmist speakes) *that the name of God is neere, doe his wondrous workes* (both of creation and providence) *declare* to all discrete beholders? that which the eye and heart of every godly man is cheifely upon, is to find out and behold *The name*, that is, the wisdom, power and goodnes of God in all his workes, both of creation and providence; It were better for us never to enjoy the creature, then not to enjoy God in it; and it were better for us not to see the creature, then not to have a sight of God in it; And yet when we have seene the most of God which the creature can shew us, we have reason to say, *how little a portion is seene of him?* and when we have heard the most of God that can be reported to us from the creation, we have reason to say, as *Job* here doth, *how little a portion is heard of him?* and to conclude as he doth this verse and Chapter.

*But the thunder of his power who can understand?*

*This thunder of his power*, may be taken,  
First, Strictly, and in the letter for natural thunder; for, even that

that is numbred in Scripture among the wonderfull and most dreadfull workes of God. The Scripture calleth it also the voyce of God ( *Psal. 29. 3.* ) *The voyce of the Lord is upon the waters, the God of Glory thundereth.* Thus a learned paraphrast connects these words with the former; As if *Job* had sayd; *Now that I have sayd, all that I can, how little a thing is it in comparifon of him and his greatnes; as may appeare by one instance more, the power and majesty which he utters in his thunder, which who can sufficiently admire? and therefore none can fully understand.*

Secondly, The Thunder of his power, is any extraordinary worke of God, especially his dreadfull and terrible workes of Judgement: For by them he speakes out his infinite power and majesty in the eares of men as it were by thunder. Of such a voyce we read ( *Psal. 68. 32, 33.* ) *Sing unto God ye kingdomes of the earth, O sing prayfes unto the Lord, Selah.* Who this Lord is, and how he manifests himselfe is set forth in the next words, *to him that rideth upon the heavens of heavens, which were of old, lo he doth send out his voyce, and that a mighty voyce.* Thus also the Prophet *Isayah* ( Chap. 30. 30. ) describes the Lord comming forth for the rescue of his people, and the utter ruine of the *Assyrian Army.* *And the Lord shall cause his glorious voyce to be heard, and shall shew the lightning downe of his arme, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailestones.* For though that destruction of the *Assyrians* was effected by the ministry of an Angel ( *Isa: 37. 36.* ) yet, doubtlesse it was not done in silence, but eyther with an amazing tempest, mixt with thunder and lightning, or with such confusion and terror as appeared like one. In the Booke of the *Revelation* ( which hath as one of the Ancients speaketh, as many mysterjes as words ) the dreadfull judgements prophcyed to come upon the world in the severall Ages of it, are exprest by Thunder ( *Revel. 10. 4.* ) *And when the seven thunders had uttered their voyces, I was about to write: and I heard a voyce from heaven, saying unto mee, seale up those things which the seven thunders uttered, and write them not.* And as elsewhere, so especially in this booke of *Job*, we find, those things which carry the greatest strength and terror in them, exprest by thunder ( *Job 39. 19.* ) *Hast thou given the horse strength? hast thou clothed his necke with thunder; that is, hast thou made the horse who is so strong and terrible?* And at the 25<sup>th</sup>

*Non, aliter de tonitruo loquuntur sacre scripturae quam de dei voce, magnifica atq; terribili, plenaque minarum.*

*Insignibus vero illius gestis quibus non tam splendet quam cum tonitruo coruscet animo percipiendis quis tandem perferat.* Bez:

verse.

Hec nos cogitata et leviter commemorata ob-  
stupefaciunt quid si maiora quae illius potestate continentur &c.  
Pined.

Quis comprehendere potest ingenies domini virtutes, quae velut vocem tonitruum more at-  
tollant praemagnitudine et multitudine. Merc:

Quis satis consideret. Pilc:  
Tonitruum fortitudinem vocat sermonem clarum, fortiter prolatum, quod sit velut tonitruum maximum.

Coc:  
Tonitruum potentiae. i. e. spiritum intonantem & loquentem coram. Argumentum est per comparationem maioris. Jun:  
Tonare eos dicimus qui orationis et eloquentiae vi maxime pollent.  
Novar:

verse (treating still of the horse) he sayth among the trumpets, ha, ha; and he smelleth the battaile afarre of, the thunder of the Captaines, and the shouting; that is, the horse is pleased to heare the Great Commanders speake with a loud voyce, eyther directing, threatning, or encouraging their Souldiers. Thus, the Thunder of Gods power, is some wonderfull act of his power, which lifts up its voyce (as it were) like Thunder. This who can understand? none can. The word signifyes also to weigh and consider; so some render it here, Who can sufficiently consider the Thunder of his power? who can consider it as he ought; eyther, first, according to the depth and mysteriousnesse of it, or, secondly, according to the dignity and worthines of it.

Thirdly, These words, who can understand the thunder of his power? may be expounded of the highest and clearest publication of his power; The thundering of it out. As if Job had sayd, I have whispered a little to you, but if God should thunder out himselfe, or if his workes were spoken out (as they deserve) in thunder, the minds of men would be amazed, and their understandings confounded; The thunder of his power who can understand? 'Tis usuall among the learned to expresse high eloquence, and strong confidence of speech, by thundering. It was sayd of Alcibiades, that hee thundred Greece; He was a man so mighty in Elocution, that he made his hearers tremble. And hence Christ himselfe surnamed two of his owne Disciples (James the son of Zebedee, and John the Brother of James) Boanerges, which is, The Sons of Thunder. They did not speake (as we say) like a mouse in a cheese, but with a great voyce, and with a greater spirit; they spake the messages of heaven as if it thundered from heaven. There may be a great force in a low voyce, while what is spoken comes with much clearenes of reason, and strength of Authority, or (as the Apostle gives it) in the evidence and demonstration of the Spirit; but when all these are conveyed by a mighty voyce, a voyce like thunder, how forceable are they? Basil was sayd to Thunder in his doctrine, and lighten in his life. Such (to the hight) was that voyce of words (in Mount Horeb at the giving of the Law) which voyce they that heard, intreated that the Word should not be spoken to them any more (Heb: 12. 19.) that is, that it should not be spoken to them any more in that manner, or by an immediate voyce from God, as appeares (Exod: 20. v: 18, 19.) And all



*the people saw the Thunderings and the lightnings, and the noyse of the Trumpet, &c. And they sayd unto Moses, speake thou with us and we will heare; but let not God speake with us, lest we dye. We cannot understand the Thunder of his power.*

Hence note.

*Man is not able to receive and beare those highest discoveries of God.*

God can speake in such a light as will blind the eyes of man, and in such a language as will rather astonish then instruct him. As among beleevers, they who are carnal and babes in Christ, are not able to eate *strong meate*, they must be fed with *milke* (as the Apostles speakes, 1 Cor. 3. 2.) So wee may say of all Beleevers, even of those that are strongest, God doth onely whisper and speake gently to them, *the thunder of his power they cannot understand.* For as there is a *peace of God which passeth all understanding* (Phil. 4. 7.) they that have it not, understand nothing of it, and they that have it, understand but little of it; *it passeth all understanding*, not a naturall understanding onely, but also a spirituall. And as there is a *love of Christ passing knowledge* (Eph. 3. 19.) which yet we should labour to know; a love which hath an incomprehensible height, and length, and bredth, and depth in it, which yet all the Saints are labouring to comprehend, so there is a manifestation of the will and workes of God, a Thunder of his power, which were it made and spoken out to us, our understanding could not graspe nor comprehend, how much soever we should desire and labour to comprehend it. And therefore God is pleased to put the *treasure* of his minde and messages in *earthen vessells*; not onely as the Apostle gives the reason (2 Cor. 4. 7.) *That the excellency of the power may be of God and not of us*; but he doth it also condescending to our weakenes, lest if he should give out this treasure immediately from himselfe, or should put it into some heavenly vessel, we should not be able to beare the excellency, or (as Job here speakes) *The Thunder of his power.*

Thus after a very long ventilation of the Question between Job and his friends, wee are arrived at the Conclusion of their dispute. Job hath answered two of his friends thrice, the third (Zophar I meane) onely twice. He it seemes, gave out and sate downe,

N n n n n

whē-

whether ſatisfied or wearyed, whether having no more to ſay, or being unwilling to ſay any more, or thinking that enough had been ſayd already, I determine not. But though *Jobs* friends have done arguing againſt him, yet he hath not done arguing for himſelfe; Which he doth in five entire Chapters, twice called the *continuation of his Parable*. In what ſence he calleth his enſuing ſpeech a parable, together with the ſubject matter of it, may through the Gracious preſence, and ſupply of the Spirit of *Jeſus Chriſt*, who hath helped hethereto, and hath now ſuffered that little oyle in the *Cruſe* to ſeale, ſhine forth with a clearer light.

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